

A PSYCHOLOGICAL ANALYSIS OF THE DELUSION RUBRICS

Understanding the use and meaning of the
Delusion rubrics in Case Analysis

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WHAT DO THE DELUSION RUBRICS MEAN & HOW DO I USE THEM IN CASE ANALYSIS?

Homoeopathic psychological analysis of the *Delusion* rubrics is the psychoanalytical study of the meaning and application of the *Delusion* rubric in homoeopathic case-taking and case analysis.

A delusion is an illusion which misrepresents the truth. Psychology is the science that deals with emotional and mental processes and behaviors. A psychological delusion¹ is a perception or opinion which is exaggerated or disproportionate to reality. In psychiatry, a 'delusion of grandeur' is viewed as a symptom of mental illness and is applied to the patient who is displaying hallucinatory exaggeration of their personality or status. For example: *he suffers from the delusion he is a great operatic singer, or, he believes he is in communication with God.* In psychiatry, the patient's psychological delusion is medically treated because it indicates an abnormality or illness in the affected person's thought processes. In both modalities—psychiatry and homoeopathy—the psychological delusion exists, and is diagnosed (in the case analysis) because the patient needs to avoid reality.

As homoeopaths our role is to discover what trauma our patients have experienced in their lives. In psychotherapy it is known as the patient's original psychodynamic

trauma. In homoeopathy we know it as the 'never-well-since-event'.

As homoeopaths our role is to discover if our patients have *interpreted* those traumas in a disproportionate way consistent with the psychiatric definition of a psychological delusion. Post trauma we all experience an over sensitive, or reactive Achilles Heel to anything which reminds us of our trauma. For example, if you were in a car accident as a child, and experienced serious injury and hospitalization; as an adult it would be normal to be at best slightly anxious, or at worst hysterical if your own child ended up in hospital. As homoeopaths our role is to unearth all the 'hysterical reactions' to the 'never-well-since-event'.

As homoeopaths our role is to discover *how* our patients have been *affected* by the trauma in their lives.

The role of a homoeopath is to investigate *why* the patient needs to reconstruct, or reinvent, or reinterpret reality. This reconfiguring of reality is called denial. After trauma it is very common to reinterpret reality. The role of the homoeopath is to find out how our patients have *interpreted* the traumatic event in their lives. It is normal if we have experienced trauma that we can go one of two ways: either we react hysterically to every *perceived* stress; in case-analysis this is repertorised using *Delusion* rubrics for abandonment. Or we become 'super positive'. In case-analysis this is repertorised using *Delusion* rubrics for Denial. Our role as homoeopaths is to discover *how* our patients have been directly, or overtly affected by trauma.

The *Mind* section of the repertory contains the *Delusion* rubrics. These are the rubrics which are applicable in the case analysis if the patient displays psychological delusions. The rubrics in the repertory² which resonate with a conflict matching the psychological delusions can only be *Delusion* rubrics because these rubrics indicate an *exaggerated* reactive thought process.

A *Delusion* rubric applies to the case analysis when a patient misrepresents and misinterprets reality in a disproportionate or hysterical way consistent with the psychiatric definition of a psychological delusion.

It is very important to note, ***it is a normal response*** after one experiences trauma to be affected, *for life!*

In the application of a *Delusion* rubric (in case-taking) the homoeopath seeks to understand why the patient has set up the delusional state and why they need to maintain the misrepresentation, or hysterical reactivity to everyday life. This understanding in homoeopathic case analysis is an integral part of case-taking which will indicate the simillimum in the case. In a psychiatric consultation, the psychoanalyst also seeks to understand the need behind why the patient has created the psychological delusion to avoid the reality of everyday life. In both modalities – psychiatry and homoeopathy – the psychological delusion is recognized as being injurious to health and recognized as the ***first indicator of potential***

illness across all levels – the emotional, mental and physical. That is where the similarity between the two modalities end.

The treatment of the patient in homoeopathy is based on the cure from the simillimum.

The psychotherapeutic understanding of the patient's need for the psychological delusion is the indicator of, and explanation for, the simillimum.

As homoeopaths we need to find 'why and how' our patients cannot face everyday reality after trauma, and exactly 'why and how' they have created a story around and over their trauma to protect even their own memory from ever knowing it was there. Often unraveling trauma is like peeling back layer upon layer of bubble wrap which our patients have wrapped around themselves to buffer any future blows from life. The difficulty in that sort of solution is of course that the patient themselves discovers not only have they protected themselves from future bruising with the layers of bubble wrap; they have also covered up their own emotional *feeling* to life itself.

Furthermore, the memory of the trauma is under so many layers of bubble wrap that the patient has lost their memory of what the trauma looked like originally; hence the memory grows out of proportion to reality. That is the start of the delusion.

When we hide trauma it is like hiding a secret, the hold it has on us grows out of proportion to reality, and we recreate a story around that trauma to protect it like bubble wrap. The difficulty is that the story is rewritten and misinterpreted and is no longer a *simple truth* it is an *exaggerated* or *hysterical disproportionate* truth. That is the start of the delusion in homoeopathy known as 'never-well-since-event'.

As homoeopaths we need to find the layers of bubble wrap which cover our patient's traumas.

For example, to continue the delusion of being a great operatic singer: the patient will say, *I am a great singer. I have the most spectacularly beautiful baritone voice of all time, but it has not been recognized by the world. I have not been able to sing for the last ten years that is why I need you to treat me with homoeopathic remedies. The reason I am not able to sing so well at the moment is that I am suffering from an allergy to the tree outside my flat. In fact this tree is causing me such weakness that it has made me feel incredibly vulnerable. I have suffered terribly from these allergies. This tree has caused me to be rejected by all the music academies, they have deliberately not recognized the beauty in my voice.* In homoeopathic case analysis this case would be analysed using the following *Delusion* rubrics.

- *Delusion* rubric: *beautiful: Sulph.*
- *Delusion* rubric: *persecuted; he is persecuted: Sulph.*

- *Delusion* rubric: *poisoned; he; has been: sulph.*

In both modalities – psychiatry and homoeopathy – this patient would be seen to be suffering 'delusions of grandeur'. The psychological delusion has been maintained and created to avoid the reality that his voice is not *as incredible* as he thinks it is. He has needed to wrap bubble wrap around himself to avoid feeling the hurt and trauma of facing the reality he is not a great singer. The psychological delusion is also the cause behind his need to create or manifest his allergy to the tree outside his flat. This case analysis is a typical rubric-repertorisation which would be applicable to the remedy picture of *Sulphur*. His 'delusions of grandeur' have led to him exaggerating his allergy reaction or potentially manifesting his allergy in the first place. His physical weakness is needed to explain why he has been unable to move out of his flat. If he becomes physically well he will have to face the reality that his voice is not good enough to be recognized by the opera houses of the world. It is to his advantage to maintain the psychological delusion that the tree is the cause of his failure to be recognized. His psychological 'delusions of persecution' are to his advantage because they help maintain and protect his 'delusions of grandeur'.

This is trauma in bubble wrap.

Homoeopathic analysis of the *Delusion* rubrics is the study of the psychotherapeutic application of the *need* for the psychological delusions within each of the constitutional remedy profiles.

*Sulphur*³ has a psychotherapeutic need to avoid personal responsibility for failure which manifests as an intense psychological need to delude themselves into believing they are great. This *Sulphur* patient has developed, and stayed in, the mental and physical disability of the allergy to avoid the emotional reality that his voice is not as beautiful as he thinks.

My purpose in writing *A Psychological Analysis of the Delusion Rubrics* is to use my thirty five years of experience in counselling patients to offer insights into the psychological meaning of the *Delusion* rubrics and into the psychodynamic illusions of the mind that each patient reveals within their disease state and their psyche. My role is to help you as the reader identify your patient's layers of bubble wrap, and their *need* for that bubble wrap. *A Psychological Analysis of the Delusion Rubrics* explores the application and meaning of the *Delusion* rubrics in case-repertorisation.

The ability to find the simillimum is based on *exacting* listening, and understanding the true psychiatric meaning of the *Delusion* rubrics. For too long in homoeopathy we have held on to a literal and limited psychological understanding of the *Delusion* rubrics.

In the first section: ***What do the Delusion Rubrics mean?*** I define the psychotherapeutic role that the *Delusion* rubrics have in case-taking, and outline four necessary requirements for the *use* of the *Delusion* rubrics in a patient's case analysis.

In the ***Rubric-categories*** I outline the psychodynamic application of the

Delusion rubrics in case-development. I have identified five stages that a patient will progress through in case-taking. I have formulated these stages into a psychotherapeutic model which follows the psychological steps that the patient will move through in a homoeopathic consultation as they struggle to acknowledge, or resign themselves to, their loss of good health. I use these stages to group the rubrics accordingly. The rubric-categories match the psychological delusions and the psychological stages which all patients manifest in an illness. The five stages are the five layers of bubble wrap which a patient will use to disguise the reality of their past trauma from themselves.

Recognizing the psychological stages will assist in finding the simillimum because it allows you to narrow down the remedies being considered in case-taking to the remedies listed in those particular rubric-categories.

In the ***Rubric-categories*** I take the most commonly used *Delusion* rubrics that I have found in my practice, group them according to the five rubric headings and explain their delusional use.

This book is an extensive *Materia medica*.

In analyzing and explaining the meaning of each individual *Delusion* rubric, I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric and each homoeopathic remedy.

Furthermore, I explain each *Delusion* rubric their psychotherapeutic meaning and application by analyzing how each homoeopathic remedy listed under the rubric heading has utilized the delusional stance to its advantage. The delusional story is the bubble wrap that the patient has wrapped around themselves to avoid the reality of their trauma. For example, in the above *Sulphur* case he needs to protect himself from facing his failure. The reasons why each constitutional remedy is listed under a rubric will often be vastly different.

Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in homoeopathic remedy recognition.

In my homoeopathic practice I unravel the significant events in a patient's life and repertorise each poignant emotional event to give an explanation of the causation within the case and an explanation of the rubric-repertorisation which justifies the use of the *Delusion* rubrics. As in the above example of the *Sulphur* case, this analysis of the *Delusion* rubrics aims to give insight into the psychological modeling of why a patient has chosen to concoct a complicated system of excuses to justify their psychological delusions which help formulate their existing pathology. The *Sulphur* man needed his allergies to protect his 'delusions of grandeur'. When we treat this man homoeopathically we need to understand how to help him when we slowly unwrap the layers of bubble wrap. If we have understood how we repertorised the case based on his life trauma then we will know

how it will be unwrapped in reverse order of the original 'never-well-since-event'. This psychological analysis of the use of the *Delusion* rubrics in case-analysis will provide an understanding and a way of knowing why our patients have needed to wrap themselves up in so much bubble wrap they have a revisionist memory of their original trauma.

THE FOUR REQUIREMENTS OF A DELUSION RUBRIC

In this section I define the psychotherapeutic role that the *Delusion* rubrics have in case-taking and outline four necessary prerequisites for the *use* of the *Delusion* rubrics in a patient's case analysis and not just the *Mind* rubrics.

You can only use a *Delusion* rubric in the case analysis if the following four prerequisites have been noted in the patient's case-development.

1. Evidence that the patient has notable inner conflict and evidence of self-destruction and pathology which is proof of the need for a *Delusion* rubric to be used in the rubric-repertorisation.
2. Evidence that the patient has used the psychological delusion in a disproportionate way to misinterpret reality.
3. Evidence that the delusional stance is maintained by the patient because it is to their advantage to delude themselves of reality.
4. The 'never-well-since-event' confirming the primary psychodynamic trauma.

1. Evidence that the Patient Has Notable Inner Conflict and Self-destruction

The patient must display destructive evidence of disproportionate disturbance which will often be the primary source of present or future pathologies. The first prerequisite emphasizes that all pathology has its foundation in delusional disturbance. This is acknowledged in the modalities of psychiatry and homoeopathy.

The homoeopath must be able to identify destructive pathology in either the emotional, mental, or physical. The rubrics that point to the correct remedy to cure all the destructive pathologies that I have treated in my homoeopathic practice are found within the *Delusion* rubrics because these are the rubrics which resonate with conflict, self-destruction and disorder; they match the very nature of the disordered disease state.

For a *Delusion* rubric to be relevant in a case analysis the reasons behind the patient developing the psychological delusion have to be confirmed by the homoeopath to be the primary and continual source of pain and confusion across all levels of the patient's life – emotionally, mentally, and physically.

2. Evidence of a Disproportionate Misinterpretation of Reality

The second necessary prerequisite is to find the inner disturbance which is

the core of our case-taking, and it is always reflective of what is unusual or disturbing to your (the homoeopath's) inner sensibilities. The homoeopath must identify what is disproportionate to reality in their patient's story. Hahnemann said in aphorism 153 of *The Organon*, that in the search for a homoeopathic specific remedy we should concentrate on "the more striking, singular, uncommon and peculiar signs and symptoms of the case." The disturbance which reverberates with a striking symptom, will be when the patient reveals how they have constructed their mental and emotional outlook around the first disproportionate analysis of their lives.

This is when the patient has constructed a revisionist memory of their past trauma. The patient has wrapped the trauma in so many layers of bubble wrap they themselves can't remember the exact true nature of the trauma. It is like a secret which has grown out of proportion because the patient has been trying to hide it from themselves and others for so long. In unraveling the significant events in the lives of your patients, and repertorising each poignant emotional event, the simillimum will be evident in every case once you identify the disproportionate interpretation of the patient's life. The key to unraveling your patient's story in case-taking is listening, asking the right questions, and finding the disproportionate disturbance or the *peculiar* interpretation each patient has developed around their trauma.

I have been able to repertorise the *peculiar* signs and symptoms of the patient's case

using the *Delusion* rubrics because these are the rubrics which resonate with disruption. I have found it invaluable in case-taking to be able to understand the significant psychological meaning and application of the *Delusion* rubrics. In Radar,TM Dr Luc De Schepper's concepts of the *Delusion* rubrics give a modern-day translation which you can use to interpret your patient's language. Dr Luc De Schepper's list of delusions and concepts is an invaluable thesaurus. I do not aim to repeat or expand that list. In my work I make *an important distinction in the use of Delusion rubrics in case analysis*. If a patient says in the consultation, *I feel all alone in the world, or I am not as important as my colleagues at work, or my parents favored my brother*; that should be repertorised as the *Mind* rubric: *forsaken*. If a patient says *no one understands me*, this is the *Mind* rubric: *forsaken* and should be repertorised as such until you can uncover the misrepresentation and the disturbance in the case. It is not correct to assume that because a patient says, *I have no family in the world and no one to help me*, that it should be repertorised as the *Delusion* rubric: *forsaken*. In psychiatry, the definition of a psychological delusion is that *it is a falsified belief which is used by the patient as self-deception*. The false perception of the delusional person is held regardless of reality or proof to the contrary, and the homoeopath must see evidence of this in the case-taking. If a patient says in the consultation, *I feel all alone in the world, or I am not as important as my colleagues at work, or my parents favored my brother* – those statements could all be true or realistic perceptions. It is not repertorised as a *Delusion* rubric (in the case-taking) until the patient

uses their stance as a psychological delusion or misrepresentation and it is this understanding and distinction which I wish to impart. If a patient says *I can't stop spending my money because when I deny myself of what I want, I feel deprived*, it should be repertorised as the *Mind* rubric: *forsaken*. It should be repertorised as a *Mind* rubric and not a *Delusion* rubric because the patient is not self-delusional. The patient is clearly stating they have feelings of deprivation. If the patient is self-deluding of their behavior then it should be repertorised as the *Delusion* rubric: *forsaken*.

It is not a *Delusion* rubric until the patient uses the stance as an avoidance, which forms the basis of an excuse, which then forms the basis of a misrepresentation of reality.

If the patient cannot correctly assess how much money they have spent or if the patient is disproportionately sensitive to feeling deprived if they are not *continually* spending money on themselves, then there is evidence of deception. It only becomes a *Delusion* rubric (in case-taking) when the patient uses it as a self-deception or their perception is disproportionate to reality. The patient's deception or exaggerated mental and emotional needs are evidence of "the *more striking, singular, uncommon and peculiar* signs and symptoms of the case".

If within the patient's interpretation of their life there is a disturbance which is reflective of inner conflict then a *Delusion* rubric should be used in the case analysis. In homoeopathy we do not prescribe on a

disease state or the miasmatic presentation of the disease state, we prescribe on how the patient has interpreted those events or that disease state in a *peculiar* and individualistic way. Disturbance within a patient can cause conflict and pain which can eventuate in a physical illness or mental and emotional illness which is reflective of the intensity of the conflict. The reason why it is important to know the disturbance in a case is because any severe disease state can often be a reflection of our deep subconscious struggles. This disturbance can form the foundation of our inner angst and form the basis of future pathology.

The inner disturbance, which is the core of our case-taking, is *always* reflective of what is unusual or disturbing to *your* (the homoeopath's) inner sensibilities.

The key point within case-taking is confirming that the patient has a *peculiar* avoidance of reality which is a psychological delusion. This is the core basis of the use of a *Delusion* rubric in the case analysis.

3. Evidence that the Delusional Stance is Maintained Because it is Advantageous

The third key point within the case is confirming that the patient *needs to maintain their avoidance of reality*. Regardless of whether the psychological delusion has positive or negative consequences, the patient *must* be seen to maintain the delusional stance because they believe it

is *advantageous* to delude themselves. For example, the *Sulphur* singer who believed his voice was spectacular suffered from a 'delusion of grandeur.' His need to protect his psychological 'delusion of grandeur' resulted in him exaggerating his allergy reaction or potentially manifesting his allergy in the first place. This patient will not become physically well until the simillimum in the case can make him strong enough to face the reality that his voice is not good enough to be recognized by the best opera houses of the world. An indication of cure is when it will no longer be to his advantage to maintain the psychological 'delusion of persecution' that the tree is the cause of his failure to be recognized as a great singer. The homoeopath in this case should not point out to this *Sulphur* patient that he could just move out of his flat and away from the tree which is causing him the allergies. Nor should the homoeopath point out the obvious fact that he has chosen to continue to live next to a tree which has caused him to become unwell. Both of those observations are valid and may at some point become important to discuss. The cure in this case is for the *Sulphur* patient to be able to find his mental and emotional strength again. The simillimum will enable the patient to move to a place of strength within himself so that he can make those observations for himself.

The character of Lars, in the film *Lars and the Real Girl*, is another example of psychological modeling being adopted because it is advantageous. Lars sets up a delusional relationship with a life-like

plastic doll which he names Bianca. His underlying need for the delusion is based on his fears of the future loss of a real girlfriend because his own mother died giving birth to him. To avoid the loss of a real wife he has a relationship with a life-like plastic doll. With the help of a psychologist he is able to slowly unravel his need for the psychological delusion. He then allows the plastic doll to die so he can be released from the relationship and fall in love with a real girl.

In the analysis of a *Delusion* rubric (in case-taking) you have to see and understand, within the case and within the nature of the constitutional remedy profile, why the patient needs the delusional state.

Lars's psychological delusion is needed to avoid grief. The *Delusion* rubrics for Lars would be the following, to confirm the remedy *Arnica*.

- *Delusion* rubric: *fancy, illusions of.*
- *Delusion* rubric: *visions, has; fantastic.*
- *Mind* rubric: *fear: touched; of being.*
- *Skin* rubric: *coldness.*
- *Skin* rubric: *coldness; sensation, of.*
- *Delusion* rubric: *dead: persons, sees.*
- *Delusion* rubric: *die: about to die; one was.*

In taking Lars's case the above list of rubrics appear in the order in which they are revealed in the film. The first rubric, the *Delusion* rubric: *illusions of fancy*, is a psychological 'delusion of grandeur'. The

Delusion rubric: *illusions of fancy*, is used (in the rubric-repertorisation) for a patient who is suffering with grand visions of persona: their expectations of what they can achieve, or what they *have* achieved, or who they are in the world are exaggerated. Lars's fanciful illusions allows him to imagine that the life-like plastic doll called Bianca is a real girlfriend. The next piece of information we find out about him is his fear of being touched. The patient needing *Arnica* is fearful of being approached, fearful of being touched, and their whole body is over-sensitive. Lars wears several layers of clothing to protect him from being touched. Lars experiences being touched as cold and physically painful, as well as being emotionally painful. *Arnica* have the *Mind* rubric: *fear of being touched* and the *Skin* rubric: *coldness on skin*. *Arnica* is a homoeopathic remedy commonly used to treat shock. The Lars character is a beautiful portrayal of the remedy *Arnica* and if Lars was my patient in a homoeopathic consultation I could surmise that he has been in emotional shock since his mother died giving birth to him. Although I would prescribe *Arnica* for shock, I would only prescribe it on the basis of the above five rubrics in the rubric-repertorisation. I would not assume anything about Lars being in shock about his mother's death until Lars tapped into his unconscious in the follow-up consultations and revealed that element in the case analysis.

I would also repertorise the case systematically, chronologically compiling the above rubrics in the precise order in which they were revealed in the case-taking. This is case-development.

The psychologist in the film did not uncover his unresolved grief about his mother's death or his overwhelming fear that a future real wife could die in childbirth until several consultations had occurred. *Arnica* also have the *Delusion* rubric: *one was about to die*, and *sees dead persons*, both of these rubrics reinforce his fear of having a real relationship with a real girl. If Lars gets close to someone, the psychological delusion is they could die; this is the meaning of the *Delusion* rubric: *he sees dead persons*. In a homoeopathic consultation the same process unfolds. It is not until the follow-up consultations that I compile all the rubrics or understand all of the patient's delusional needs for the *Delusion* rubrics attached to a particular remedy profile. Although I might surmise that Lars could have been in shock since his birth I would not use the *Delusion* rubrics: *one was about to die*, and *sees dead persons*, in the rubric-repertorisation until Lars revealed his fear of a real future wife dying in the case-taking.

Lars's *illusions of fancy*, enabled him to believe that the life-like plastic doll Bianca, was a real girlfriend, and although this was obviously a self-delusion it was also advantageous to him to be able to imagine his girlfriend Bianca was real. The profoundly touching aspect of the film is that everyone in his small town went along with his psychological delusion and did not confront or try to dispel his illusions.

If the patient has a psychological delusion, then the patient also has a *need* for the delusional stance.

A patient's need will reside in their conscious and subconscious mind, and it is more than likely that the patient is aware and able to verbalize their need for the avoidance. The avoidance is advantageous because it covers up, and helps distract the patient from, underlying and potentially overwhelming emotions like fear, hurt, rage, or jealousy. If the patient is not aware of the feeling they are trying to avoid the answer will often reside in their subconscious or unconscious mind. The need is often a complicated system of psychological avoidances and the patient has chosen to concoct a complex system of excuses to cover up their mental and emotional trauma. If the patient needs an avoidance tactic they will have developed a complicated set of excuses and justifications for their psychological need to maintain the avoidance.

In case-taking, the homoeopath needs to understand the excuses and avoidances which maintain the patient's psychological avoidance of reality. Psychological denial is adopted by the patient when they *need* to maintain their psychological delusion to avoid reality. The deceptive motivations which form the basis of this mental and emotional need will fall into two categories; avoidance or self-deluding denial. I have used the following two models to define avoidance and self-delusion.

Avoidance: You have to see that it is advantageous to the patient to have their mental or emotional belief. The definitive

reason behind the avoidance for each constitution will point the homoeopath in the direction of the simillimum. Their need for avoidance will reside in their conscious and subconscious mind, and it is more than likely that the patient is aware and able to verbalize their need for the avoidance. The avoidance is advantageous because it will cover up, and help distract the patient from potentially overwhelming emotions like fear, hurt, rage, or jealousy.

Self-Deluding: In the case analysis there must be evidence that the patient has used their delusional stance to their own advantage. For self-delusion to be applicable you have to see that the patient has hidden the psychological delusion from themselves. Self-delusion will often reside in the patient's subconscious or unconscious mind and the patient is often not aware of their psychological delusion. Lars would fit into this category because his need to avoid the death of his mother and the potential death of a girlfriend resided in his unconscious mind.

The psychological delusions will always be psychologically needed by the patient to avoid the *first* psychodynamic trauma. However, the homoeopath might not understand until the third or fourth consultation why the patient needed to maintain their avoidance or self-delusion. If the homoeopath does not understand the patient's need for their psychological delusion and proceeds to attack the patient's logic or their need for maintaining their psychological delusions the homoeopath could undermine the integrity of the patient's mental or emotional well-being.

4. The 'Never-well-since-event' Confirming the Primary Psychodynamic Trauma

As a student of homoeopathy I was taught not to ask leading or inquiring questions which would cross the boundaries of psychotherapy. The irony is that the *Delusion* section of the *Mind* in our repertory has for centuries contained a psychotherapeutic analysis which is the basis of the homoeopathic 'never-well-since-symptom'.

Inherent in the very nature of a psychological delusion and the use of the *Delusion* rubrics in case analysis is that the patient's perception is *not correct*, it is a psychological delusion. In a homoeopathic consultation the psychological delusion is recognized as the first indicator of potential illness in the case-taking and is labeled the 'never-well-since-symptom'. The *Delusion* rubrics reflect and mirror psychodynamic trauma and they have always been significant markers in a patient's life which point us in the direction of the simillimum.

If you don't ask leading questions you will struggle in the rubric-repertorisation. If these causation events are interpreted by the patient in a way which is disproportionate to reality, then they are events which become a misrepresentation and they form the platform of disturbance which has to be repertorised as a *Delusion* rubric. The primary *Delusion* rubric is the first rubric which matches the first trauma in the patient's life which is misinterpreted in a disproportionate way by the patient.

Another way to identify these markers in a patient's life is to label them as significant 'layers' in the patient's case-taking. The term 'layers' is frequently used by homoeopaths to identify an event which causes a film or layer which comes in and settles over the case. This 'layer' influences the simillimum in the case. The original psychodynamic trauma will always indicate the primary *Delusion* rubric and this is always where we start questioning our patient

The role of the homoeopath in analyzing the case is to find the causation in the case which forms the primary *Delusion* rubric, and all the subsequent *Delusion* rubrics which support their disproportionate view of reality.

In all my cases I need to understand the causation or the 'never-well-since-event'. Chronological events are crucial in case-development. They are important because they show us the cause and meaning of the '*how, why, and when,*' of the significant events in our patients' lives. The homoeopath needs to ask the patient "why do you think you are sick?" or "what event has happened in your life which you think has contributed to your illness?" or simply "tell me about your life and what has happened to you in your life". I prefer to ask the last question because then the patient will tell me about the events in their life which they think are crucial to their case.

The first consultation is often on the conscious level. It is often not until patients have had several consultations that they are able to reveal deep traumatic events in their life which have formulated

psychological delusions. Until I discover the primary trauma in a patient's life I am never *totally* sure of a simillimum prescription. The case analysis should initially be formulated using the above three points which confirm mental and emotional disturbance and physical pathology.

In the follow-up consultations **if the remedy is the simillimum** the patient will often reveal in the consultation the formation of their psychological delusions. The cure of, and from the simillimum will always elicit the 'never-well-since-event'. **It is what I refer to as the 'eye of the storm'**. The 'eye of the storm', is when your patient reveals to you their primary traumatic event in their lives. The patient might not reveal the 'never-well-since-event' until the third or the fourth consultation.

It occurs during a consultation when everything stops in the case-taking and you know you have arrived at the centre of your patient's internal storm.

The character of Lars in the film *Lars and the Real Girl*, quietly and at the same time dramatically revealed after several consultations with the psychologist his overwhelming fear behind having a real girlfriend was that she could die in child-birth like his mother. A patient facing illness and death whether it is non-fatal or fatal will journey through an emotional typhoon. It is both the moment of great calm and great turmoil because it is the centre of the inner disturbance inside of your patient. In a psychotherapeutic process the subconscious mind is what

the patient enters into when they uncover pain. Significantly, the exact same process happens in a homoeopathic consultation, especially if the situation is made urgent by a serious or fatal illness.

When you face your psychological delusional state it is like a sword suspended above your head forcing you to reveal the disruption inside your whole being. It is a moment of self-reflection and inner knowing. It is also proof that the action of the simillimum has been able to penetrate the defenses of the delusional trauma in the subconscious and unconscious. The simillimum must be noted by the homoeopath to be peeling back the layers of the psychological delusions one after the other.

Good case analysis and good case-development will have prepared the homoeopath to know why each psychological delusion has been *needed* by the patient. A patient will see that it is advantageous to maintain the psychological delusion because if they drop their psychological delusions they will have to face the pain of their primary psychodynamic trauma.

It is crucial in case-development and treatment that the homoeopath is prepared and able to be supportive when the patient starts to see they can let go of maintaining their psychological delusion. The simillimum will undo the layers of psychological delusions and undo the need for the delusions in the reverse order of their development. This is evidence of Dr. Hering's Law of Cure⁴: in the reverse order of their coming.

Below is some of my own story. In relaying a snippet of my own case I will outline my case-taking framework. I will outline each poignant emotional event in the first few years of my life to explain the case analysis technique and the relevant rubrics which help to develop the simillimum in the case-development. Over the years, I have listened to my patients telling similar stories. In every case I analyze in my clinic I will follow a similar pattern of constructing the primary *Delusion* rubrics which developed from the patient's first psychodynamic trauma.

In homoeopathy I have discovered that when you delve into the original crisis or psychodynamic trauma in your patient that created the primary *Delusion* rubric, you highlight the simillimum.

Trauma in a patient's life usually starts when they are a child, and frequently the trauma forms the subconscious and unconscious responses which govern the assimilation and misinterpretation of the first pain in our life. It is also possible that a child is born after having an in-vitro trauma. If the in-vitro trauma or a subsequent birth trauma is the original trauma then the patient will not necessarily be able to relay a conscious or subconscious experience from their life. The primal memory will be buried in the unconscious memory which will still unconsciously influence the patient but it will not be able to be explained consciously by the patient in the case-taking. If the trauma is in-vitro or a birth trauma the patient will have other significant early indicators which

will confirm that they are emotionally still in an early psychologically arrested infant state. A primal or birth trauma is not a psychological delusion until the patient uses the trauma to delude themselves. A primal or birth trauma may predispose the patient to future psychological delusions. A primal or birth trauma may also predispose the person to a definitive psychodynamic trauma which becomes the primary *Delusion* rubric.

It is a relevant *Delusion* rubric in a case when you are able to notice that the patient has internalized the trauma and is using the trauma in a disproportionate way to misrepresent reality. The psychological delusion must be able to be traced back by the patient to a specific event in their life. The psychodynamic trauma is the basis of the primary *Delusion* rubric even if there were predisposed circumstances and early in-vitro primal traumas in the patient's life which predisposed them to a psychological delusion or psychological trauma.

Assimilation of the first psychodynamic trauma and the intricacies which develop from that interpretation form our stance in this life. This interpretation then develops our conscious reactions to the world. In the unconscious we lock away secrets and thought processes from ourselves that we can't easily access, even though they can still influence our behavior and thoughts. In the subconscious mind, thoughts which are not fully conscious, but still able to influence and offer explanations of our behavior, sit just under the surface. In

case-taking, the patient will dip into their subconscious world, and it is in this world that you will find the meaning of the 'causations' or the '*how, why, and when*' in the case. As an adult, I found out my feelings of abandonment were real when I learned I was rejected at birth. In my case the *Mind* rubric: *forsaken* must have formed an unconscious foundation from birth which definitely predisposed me to a psychological 'delusion of abandonment'.

Notably, it is not a *Delusion* rubric in the case-development until a delusional stance is formed by the patient. In all modalities – psychotherapy, psychiatry, and homoeopathy – it is accepted that a baby is not born with a psychological delusion, rather a psychological delusion is developed by the child or adult as a result of the child or adult misinterpreting the precipitating event.

For example, if the mother, while carrying the child, was in turmoil over whether she wanted to keep the baby, or if she had wanted to miscarry, or if she had wanted to abort the child and had not been able to for various reasons, it would be possible to assume in case-taking that the baby could be born with primal feelings and this could be reflected in the rubric-repertorisation by using the *Mind* rubrics: *anxiety, forsaken, or frightened easily, or fear of being neglected*. The remedy *Pulsatilla* will appear in all those rubrics. In a *Pulsatilla* case an in-vitro primal trauma or birth trauma could be repertorised by using the *Mind* rubric: *fear of being neglected*, which would

confirm the psychological trauma of being neglected in-vitro. Although *Pulsatilla* will also be listed in the *Delusion* rubric: *forsaken* it is not correct for the homoeopath to use the *Delusion* rubric: *forsaken* in the case-taking if the *Pulsatilla* patient does *not* have a psychological delusion.

My role as a homoeopath is to re-per-torise a patient's story and to find the correct *Mind* rubrics in the case, or the correct *Delusion* rubrics. My role in case-taking is not to assume anything unless the patient shows evidence of a psychological delusion or confirms a psychological delusion in their story. The image of bubble wrap is an easy image to use as it allows the homoeopath to quickly assess if the patient has buried or '*suppressed feelings*' hidden under layers of bubble wrap. In homoeopathy we are often on high alert for any signs of '*suppressed feelings*'. The difficulty is that we only know how to recognize the physical suppressions and not the emotional or mental suppressions.

The irony is we are all able to *feel* and know when someone is suppressing feelings or pretending everything is okay. We all know that there is something uncomfortable when we are around people who are 'super positive'. The pretense and hype is bubble wrap around an old trauma. They need the protection and might not even know themselves that their need to remain 'super positive' is a self protection of a fragile hurt. As homoeopathic practitioners we don't attack that bubble wrap with a pair of scissors we sit back,

and allow the homoeopathic remedies to gently unravel the layers.

The first conscious memory I would be able to relay in case-taking is of being left in hospital to have my eyes operated on when I was two years old. I vividly remember seeing my mother leave the hospital ward. I remember her looking back at me in the cot and then leaving through the door. I remember the long row of cots, all the other children and babies and the nurse at the nurse's station. I wanted desperately to have my cot moved closer to the baby next to me so I could hold her hand. The nurse misunderstood me and thought I wanted to get into her cot and she scolded me and told me I had to stay in my own cot. I was left by my mother but the despair of being left *alone* in a cot is what I remember being fixated on. It is important to emphasize that it is not helpful to point out to the patient that they were not alone because other children and the nurse were in the ward with them. Here, the homoeopath shouldn't correct the patient by telling them that they were not permanently abandoned by their mother as she did in fact come back, and that they were being looked after by a nurse. I remember as a two-year-old the nurse scolding me and saying, "What are you upset about, you can see the little girl next to you in the other cot". In taking such a case, the first rubric a homoeopath would look up would be the rubric for abandonment, which is the *Mind* rubric: *forsaken*. The precise and correct sub-section is the *Mind* rubric: *forsaken, sensation of isolation*. We pick that *precise*

and particular rubric because it was not just that my mother left; the essence of the case-taking so far is that I wanted to be able to *touch* the baby in the next cot. What distressed me was being *alone* in my cot and not being able to *touch* the baby next to me. The correct rubric to address my particular sensation of abandonment is the *Mind* rubric: *forsaken, sensation of isolation* from others.

- *Mind*: rubric: *forsaken: isolation; sensation of.*

The next conscious memory I have is when I was four years of age and I had to walk home alone after kindergarten; the rubric in the case-repensorisation is still the *Mind* rubric: *forsaken, sensation of isolation*. In my next significant memory I was once again in hospital at five years of age. I had my teeth removed by a local dentist who thought the best way for poor children living in the country to avoid tooth decay was to remove perfectly healthy molars (back teeth) before they could develop decay. The premise was that my family would not be able to afford fillings in the future. I woke up in a bed and vomited blood all over the bed. I was terrified. My mother was in the room and she nearly fainted at the sight of the blood. The nurse attended to her distress and not to *mine*. Observing the nurse's actions, I concluded that *no one* would look after *me for my whole life*. My psychological interpretation of my life, and my story, developed into the assumption that I was alone in the world. This is a psychological delusion, and this is how the primary *Delusion* rubric came into play in my case.

The primary *Delusion* rubric is based on the patient's conscious understanding of the first psychodynamic trauma which is of significance to them. In the patient relaying their life story it is more than likely that they do not know the meaning, significance, or importance of that event until they reveal it to you in the consultation. The primary event must contain the event which forms the basis of the patient's *misrepresentation of reality* in their life. Their *misinterpretation* or misrepresentation of the event will then form the basis of their revisionist rewriting of the mental and emotional 'baggage' they carry with them. In homoeopathy we develop a case around this primary event and we call it the 'never-well-since-symptom' of the case.

The homoeopath should *never correct* a delusional perception that the patient has revealed in the case-taking because that disproportionate perception is the first formation of a potential *Delusion* rubric in the case.

The simillimum in my case must emphasize abandonment. The *Delusion* rubric: *he is separated from the world*, should be the next rubric used, since I assumed an *exaggerated and disproportionate* forsaken and isolated stance. The feeling became a mental and emotional stance whereby I believed that no one would ever understand my distress or my need to be comforted. If I had just interpreted this event as being abandoned by my mother then the rubric would still be the

Mind rubric: *forsaken*, or the *Mind* rubric: *forsaken*, *sense of isolation*. The fact that I presumed that no-one would ever help me is the reason the rubric used has to be a *Delusion* rubric which in particular emphasizes abandonment. This is how I psychotherapeutically analyze the use of a *Delusion* rubric in case-taking. I adopted the stance that I was all alone in the world and this is a psychological delusion or misrepresentation of reality. The emotional stance I took then formed my approach to the world and I subsequently used this as the self-deluding excuse to separate myself from the world. This is the start of bubble wrap suppression.

The original psychodynamic trauma is when the perception becomes a misrepresentation of reality; this is the meaning of a psychological delusion.

- *Delusion* rubric: *world: separated; from the*.

My constitutional remedy (simillimum) is not listed under the *Mind* rubric: *forsaken* nor, most importantly, is it listed under the *Delusion* rubric: *forsaken*. The first correct rubric in the case-repertorisation is the *Mind* rubric: *forsaken*, *sensation of isolation* because my distress came from not being able to touch the little baby in the next cot.

Acknowledgment and listening to how *the patient* interprets their life experiences is crucial in case-taking in order to be able to understand the *peculiar* interpretation each patient has of their story.

The *Mind* rubric: *forsaken*, *sensation of isolation*, is used as the first rubric in the case-taking. It then became a *Delusion* rubric in my case because psychologically I took the delusional stance of believing that I was *always* going to be alone and abandoned. In case-taking, the homoeopath has to be able to see how the patient used this psychological delusion as a misinterpretation of reality. This has to be *seen* for the repertorisation and case-development to include *Delusion* rubrics. I did not consciously think that I was literally, physically separated from the world, but in my psychodynamic interpretation of the world, which governed my emotional responses, I felt I was isolated and alone. I then developed a complicated mesh of excuses and avoidances around that persecution which were advantageous to maintain. This is how I interpret the *Delusion* rubrics. If the sense of separation is not used as a delusion of reality then it remains an emotional stance which is not a psychological delusion and the rubric choice in the case-repertorisation would be simply the *Mind* rubric: *forsaken*. The *Delusion* rubric: *he is separated from the world* is not meant to be taken literally. A literal interpretation would mean that the *Delusion* rubrics have not been used correctly in the case analysis.

If I ask myself as a patient, "Why do you think you felt isolated from the world?", I would give an answer from my inner-child's psyche which resides in my subconscious world. My answer would not be an adult's logical understanding of the situation because the event is the primary psychodynamic trauma which is arrested and frozen

in the psyche of a five-year-old child. In case-taking it is obviously not appropriate to say to your patient that their perception is not a correct assumption of the situation because the nurse would have eventually attended to their needs.

Knowing why you felt isolated from the world as a five-year-old will not be a logical understanding; it will be an understanding that lives in the subconscious mind of a small child. The majority of children will wrongly assume that they are bad or that they are *The Ugly Duckling* from the fairytale by Hans Christian Anderson and that is why they believe they have been abandoned by their mother. This was certainly true in my own case. The *Delusion* rubric: *he is separated from the world* immediately results in inner conflict and disturbance because the child, as in my own case, formed an incorrect perception of being bad. The *Delusion* rubric for the assumption of being bad is the *Delusion* rubric: *he has committed a crime* or the *Delusion* rubric: *he has done wrong*. I have found that the *Delusion* rubrics of sin, or self-blame, will always be the relevant causations in all cases which involve psychological delusions.

An assumption that one is bad or evil forms the subconscious disturbance within the mental and emotional processing of the majority of adults when they are faced with an illness.

The primary source of this psychological disturbance will often be found in childhood, and it is the role of the homoeopath to discover their primary 'never-well-since-event' which compounds their illness.

In my own case analysis, the journey began in the conscious memory with the *Mind* rubric: *forsaken, sensation of isolation*, and continued into the subconscious world with delusional feelings of isolation of a five-year-old, which is the *Delusion* rubric: *separation from the world*. Why this happened in the subconscious mind of a five-year-old is incorrectly explained by the next psychological delusion of being bad or evil. The *Delusion* rubric we use for that is the *Delusion* rubric *he has done wrong*. To conclude, we have now collected several chronological rubrics in the case which is how I analyze all the cases in my practice.

- *Mind* rubric: *forsaken: isolation; sensation of.*
- *Delusion* rubric: *world: separated; from the.*
- *Delusion* rubric: *crime: committed; he had.*
- *Delusion* rubric: *wrong: done wrong; he has.*

My first abandonment at birth helped unconsciously form the *Mind* rubric: *forsaken*. The first hospital visit at two years of age helped consciously form the *Mind* rubric: *forsaken, sensation of isolation*, but it was not until the later event in the hospital at five years of age that my delusional interpretation of the primary trauma indicated a *Delusion* rubric. Although abandonment might cause suffering it will not, in my experience, present years later as the foundation of abnormal emotional, mental, or physical pathology, *unless* it moves into avoidance or self-denial and eventually self-destruction

in the subconscious or unconscious. The first prerequisites emphasizes that all pathology has its foundation in delusional disturbance. I have been fortunate to find the simillimum to end my mental and emotional conflict with being separated from the world as well as finding the simillimum to end my physical conflict and pending auto-immune disease. In an auto-immune disease, anti-bodies produced by the body attack the body's own connective tissue and organs. The excess anti-nuclear anti-bodies subsequently become self-destructive. The rubrics that point to the correct remedy to cure the numerous auto-immune cases which I have treated within my practice are found within the *Delusion* rubrics because these are the rubrics which resonate with conflict, self-destruction and disorder; they match the very nature of the disordered disease state.

The primary trauma which caused the primary *Delusion* rubric is the causation in the case. Then *there must be evidence* in the case-taking of self-destruction and pathology which is proof of the need to use a *Delusion* rubric in the rubric-repertorisation.

This is confirmed in the pending development of an auto-immune condition. There are another two notable elements to the case which must be present to justify a *Delusion* rubric being used in the case-repertorisation. You can only use a *Delusion* rubric in the case analysis if you can identify how the patient has used the psychological delusion as a revisionist

misinterpretation of reality. A patient might in reality ***have been abandoned*** but it is not correct to repertorise this event as a *Delusion* rubric until you have evidence in the case-taking of a psychological delusion. Lastly, you have to see evidence that the patient used the feelings of abandonment as a psychological delusion and perverted it into an often complicated system of psychological avoidances or self-delusions.

Psychological modeling is an assumed mental or emotional attitude which is adopted because it is primarily advantageous to the patient. In my own case I felt abandoned and alone but this only became a psychological delusion or misrepresentation of reality because it formed my assumption⁵ ***that I would always be alone***. I subsequently used this as the self-deluding excuse to separate myself from the world to avoid further abandonment. This is evidence in the case-development of the psychological delusion being advantageous. The simillimum has to undo the need to maintain the psychological delusion. The simillimum first cured the psychological stance which produced the *Delusion* rubric: *I had done wrong*, then the psychological stance which produced the *Delusion* rubric: *separated from the world*. This was evidence of Hering's Law of Cure.

The constitutional remedy chosen must contain within the make-up of the remedy profile the same psychological delusions as the patient otherwise it is not the simillimum.

The simillimum in my case emphasized abandonment as a key causation. If

the homoeopath does not understand the case-development or understand the psychological development of the rubric-repertorisation or the importance of the patient's need to maintain the avoidance or self-delusion, then the case will be lost.

WHAT ARE THE RUBRIC-CATEGORIES?

In my *Rubric-categories* I have identified five rubric-categories.

The rubric-categories match the psychological delusions and the psychological stages which all patients manifest in an illness.

In all homoeopathic consultations the patient will move through *some or all* of these five states as they struggle to acknowledge that they are suffering an illness.

A patient will often start their story from the arrogant assumption, or misapprehension of immortality; we all assume that we are entitled to health and long life.

This is denial.

DENIAL

"I am not sick."

"I will be cured."

"I will cure myself."

"I should not have got sick."

"This should not have happened to *me*."

The primary trauma constitutes a significant event in your patient's life and this marker will be the significant event which will define the simillimum in the case.

FORSAKEN

"My body has let me down."

(abandonment).

"My illness has been caused by others."

(persecution).

"I have been cheated of my life."

(abandonment and persecution).

"I have been singled out for punishment."

(abandonment and persecution).

CAUSATION

"I have caused my disease."

"This is my fault."

"I must have done something wrong to deserve this."

"I have been bad."

"I have sinned."

DEPRESSION

"I will never become well."

"I will never succeed."

"I will always fail."

"This is my fate."

RESIGNATION

"I am dying."

"I am sure I have cancer."

"I am sure I have a terrible disease."

"I am too weak to survive this world."

In the *Rubric-categories* I take the most commonly used *Delusion* rubrics that I have found in my practice, group them according to the five rubric headings and explain their delusional use.

1. Denial: 'hubristic denial' of disease.
2. Forsaken: disproportionate feelings of abandonment, or persecutory delusional beliefs.
3. Causation: disproportionate guilt.
4. Depression: predictions of failure.
5. Resignation: overblown resignation to disease and death, or exaggerated hypochondriacal fears of illness.

They encompass respectively, the psychological 'delusions of grandeur', 'delusions of abandonment', 'delusions of persecution', 'delusions of original sin', 'delusions of impending doom' and the 'delusions of hypochondria'.

The purpose of understanding these five psychological stages is to match the simillimum to the psychological presentation of your patient's delusional state, whether it be 'delusions of persecution' or 'delusions of hypochondria', etc. If you learn how to recognize these five psychological stages in the consultation within your patient, it will help you in the rubric-repensorisation and in finding the simillimum.

1. I have allocated all the *Delusion* rubrics which pertain to 'delusions of grandeur' into Denial. If the patient's trauma starts

with denial of, and disbelief in, their illness/sickness, then the simillimum is listed in Denial. If the trauma inside your patient starts with martyrdom and/or delusional belief in divine cure then the simillimum is listed in Denial. If your patient unrealistically believes they are so *great* or *superior* that they will not die then the simillimum is listed in all the *Delusion* rubrics: *immortality, in communication with God, under an all powerful influence, or being divine.*

2. I have allocated all the *Delusion* rubrics which pertain to psychological 'delusions of abandonment' or 'delusions of persecution' into Forsaken. If the trauma inside your patient starts with them feeling alone and abandoned, or singled out for punishment by their illness then the simillimum is listed in all the *Delusion* rubrics: *forsaken or persecution.*
3. I have allocated all the *Delusion* rubrics which pertain to psychological 'delusions of original sin' or self-blame into Causation. If the trauma inside your patient starts with them feeling guilty and unrealistically responsible for their illness then the simillimum is listed in all the *Delusion* rubrics: *he is sinful, he has committed a crime or he has done wrong,* and is allocated to the section Causation.
4. I have allocated all the *Delusion* rubrics which pertain to psychological 'delusions of impending doom' into Depression. If the trauma inside your patient starts with them feeling

hopeless doom about being sick or them feeling like they will never succeed in becoming well in life, then the simillimum is listed in the *Delusion* rubrics: *failure* and *he will not succeed* and is allocated to the section Depression.

- I have allocated all the *Delusion* rubrics which pertain to psychological 'delusions of hypochondria' into Resignation. If the patient's trauma starts with hypochondria or delusional doom about being sick, or you feel that your patient is exaggerating their weakness or sickness then the simillimum is listed in the *Delusion* rubrics: *death*, and *disease* and is allocated to the section Resignation.

Each remedy profile will present in one, or all, of the psychological stages.

Each patient will have a tendency to be *predominately* in denial, forsakenness, persecutory paranoia, guilt, depression, or hypochondria.

The simillimum *must* have *Delusion* rubrics which match the delusional state of mind of the patient.

If the constitutional remedy that the homoeopath has chosen has *Delusion* rubrics allocated into Denial, the patient *must* display psychological 'delusions of grandeur'.

If the constitutional remedy that the homoeopath has chosen has *Delusion* rubrics allocated into Forsaken, the patient *must* display psychological

'delusions of abandonment', or 'delusions of persecution'.

If the constitutional remedy that the homoeopath has chosen has *Delusion* rubrics allocated into Causation, the patient *must* display psychological 'delusions of original sin'.

If the constitutional remedy that the homoeopath has chosen has *Delusion* rubrics allocated into Depression, the patient *must* display psychological 'delusions of impending doom'.

If the constitutional remedy that the homoeopath has chosen has *Delusion* rubrics allocated into Resignation, the patient *must* display psychological 'delusions of hypochondria'.

For example, the simillimum will not be *Veratrum album* unless the patient believes that they are God-like or that they are in contact with divine spiritual-like energy. The hardest issue to tackle in *Veratrum album* is their belief in God's punishment. The hardest issue to tackle in *Veratrum album* is also their belief in their God-like status. *Veratrum album* will not trust or work with the homoeopath unless they believe that the homoeopathic practitioner is in contact with a 'divine energy' which is able to guide their prescription. The simillimum will only be *Veratrum album* if the patient has psychological 'delusions of grandeur'.

Aurum muriaticum natronatum have no *Delusion* rubrics allocated into Denial. *Aurum muriaticum natronatum* have numerous *Delusion* rubrics allocated into Forsaken and Causation. *Aurum muriaticum natronatum* exaggerate

their delusions of unworthiness. *Aurum muriaticum natronatum* demonstrate exaggerated hyper-vigilant fears, and predictions of being abandoned. They base these 'delusions of persecution' on their 'delusions of original sin'. The simillimum will only be *Aurum muriaticum natronatum* if the patient believes that they can't, or don't deserve to be treated or cured.

Anhalonium do not have any *Delusion* rubrics pertaining to self-blame or 'delusions of original sin'. If your patient blames themselves for their illness then the simillimum is not *Anhalonium*. *Anhalonium* does not necessarily blame anyone else either. If your patient is fearful about their fatal illness, or death, the simillimum is not *Anhalonium*. *Anhalonium* are not interested in, and do not cope with, the earthly plane of existence; they only feel depressed if they are *hindered* from leaving. *Anhalonium* feel like they are suffering by being forced to live on this earthly plane. *Anhalonium* have numerous *Delusion* rubrics allocated into Denial. The simillimum will only be *Anhalonium* if the patient has psychological 'delusions of grandeur'.

Elaps corallinus do not fight for their life. The Brazilian coral snake is found in South America. It is a shy and timid reptile that is easily captured in comparison to other snakes. If gently tapped on the head with a stick it will coil itself up and lie still, only raising its tail and rattling. It is then easily captured. *Elaps corallinus* are not able to motivate themselves. *Elaps corallinus* behave as if they are *being beaten* into submissiveness. *Elaps corallinus* in the face of adversity immediately surrender, they lack the 'hubristic denial' of the other

snake remedy profiles. *Elaps corallinus* lack *Delusion* rubrics allocated into Denial. The simillimum will not be *Elaps corallinus* if the patient has psychological 'delusions of grandeur'.

Natrum muriaticum do not have any *Delusion* rubrics pertaining to disproportionate guilt. They have no *Delusion* rubrics allocated into Causation. *Natrum muriaticum* will exaggerate their guilt but their guilt is never *solely* their fault. If your patient disproportionately over-exaggerates self-blame for their illness, then the simillimum is not *Natrum muriaticum*. *Natrum muriaticum* will exaggerate their failure. But their failure is attributed to others who have neglected and/or insulted them. *Natrum muriaticum* will always attribute blame for their mental and emotional mental pain to everyone else who has **caused them hurt** and therefore made them react or behave so badly. *Natrum muriaticum* have numerous *Delusion* rubrics pertaining to 'delusions of persecution'.

Lac-equinum are *trapped* in their own depression because they believe they will *always* fail. *Lac-equinum* have numerous *Delusion* rubrics allocated into Depression. When *Lac-equinum* are sick they sink into a depressive anxiety which has such a tight grip on their psyche that they believe there is *no* hope of cure. *Lac-equinum* remain in suffocating servitude because they have no *Delusion* rubrics allocated into Denial. *Lac-equinum* have no *Delusion* rubrics allocated into psychological 'delusions of grandeur' which would enable them to have a grandeur vision of themselves. One needs elevated beliefs of superiority to be able to propel them out of a life of servitude.

Xanthoxylum wants to die because they do not have enough mental and emotional energy to desire life. Boericke notes that the remedy is for mental depression. *Xanthoxylum* would rather sink into decline and die, than make the choice to live. *Xanthoxylum* have predominantly *Delusion* rubrics allocated into Depression and Resignation. The simillimum will be only *Xanthoxylum* if the patient displays evidence of extreme depressive weakness

across all levels – emotionally, mentally, and physically. The simillimum will only be *Xanthoxylum* if the patient is a depressive hypochondriac.

The advantage in identifying and understanding the psychological processing that your patient is moving through is that it allows you to narrow the remedies being considered to the remedies listed in those particular rubric-categories.

CHAPTER ENDNOTES

- 1 The psychological terminology used in *A Psychological Analysis of the Delusion Rubrics* are defined in the Glossary.
- 2 I accessed all the *Delusion* rubrics used in *A Psychological Analysis of the Delusion Rubrics* via Radar© Schroyens F., *Synthesis Treasure Edition*, Millennium view (progressive).
- 3 “One of the great desires of *Sulphurs* is to discover a new thought or theory. *Sulphurs* have optimism and hopefulness in life. They either inspire or frustrate others, who might view their beliefs as impractical philosophizing about life and basically a lot of hot air. *Sulphurs* have an explosive anger and passionate temperament that others will view either as flashes of visionary insight or just a bad temper. *Sulphurs* have a self-obsession with their own processes in life that could be viewed as the eccentricity of a genius or the pure selfishness of an egomaniac. *Sulphurs* need the world to acknowledge their brilliance. If the world does not acknowledge them, it is the fault of everyone else in the world who lacks the insight into their quest for knowledge—it is never *Sulphurs*’ fault. This drive for ego satisfaction can also be viewed as either inspirational genius or chauvinistic.” Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.227.
- 4 Dr. Constantine Hering, (1800-1880) formulated the law of the direction of symptoms pertaining to evidence of cure. This is known as ‘Hering’s Law of Cure’.
 1. From above downwards.
 2. From within outwards.
 3. From a more important organ to a less important one.
 4. In the reverse order of their coming.
 5. In Anne Michaels’s novel, *Fugitive Pieces*, one of the characters says of biography: “We’re stuffed with famous men’s lives; soft with the habits of our own. The quest to discover another’s psyche, to absorb another’s motives as deeply as your own, is a lover’s quest. But the search for facts, for places, names, influential events, important conversations and correspondences, political circumstances – all this amounts to nothing if you can’t find the assumption your subject lives by.” Anne Michaels, *Fugitive Pieces*, New York, Alfred A. Knopf, Inc., p.222

DENIAL

“I AM NOT SICK.”

“I WILL BE CURED.”

“I WILL CURE MYSELF.”

“I SHOULD NOT
HAVE GOT SICK.”

“THIS SHOULD NOT HAVE
HAPPENED TO ME.”

I have allocated all the *Delusion* rubrics which pertain to ‘delusions of grandeur’ into Denial.

If the patient’s trauma starts with denial of, and disbelief in, their illness/sickness, then the simillimum is listed in Denial.

If the trauma inside your patient starts with martyrdom and/or delusional belief in divine cure then the simillimum is listed in Denial. If your patient unrealistically believes they are so *great* or *superior* that they will not die then the simillimum is listed in all the *Delusion* rubrics: *immortality, in communication with God, under an all powerful influence, or being divine.*

A patient who is struggling to come out of denial or who refuses to believe they are sick is suffering psychological ‘delusions of grandeur’. Although we know we are all eventually going to get sick and die, it is always something which is going to happen to someone else, never us. Cancer is always something which someone else is going to die from – not us. A heart attack is not going to happen to us because we now have cholesterol-lowering medications. Since the development of modern medicine and the technical revolution we have developed a delusional belief in our own hubristic power over mortality and our bodies. In my practice I run a significant fertility program¹. The most distressing psychological delusions I see in this program are those in which couples blame themselves or each other for their infertility even when they have clearly passed the realistic, medically accepted, ideal age for conception. The couple who is

struggling to acknowledge the time-frame of their fertile years is suffering psychological delusions of immortality.

The patient who refuses to accept that they have something as simple as a gluten allergy, for example, is suffering psychological 'delusions of grandeur'.

The patient who refuses to accept ageing or illness is suffering psychological denial. It is invaluable to consider the rubrics in this category for the patient who believes they are invincible and that they will never die.

I have noticed that it is very common amongst health practitioners, especially homoeopaths, to have psychological delusions of immortality. My patients who are also homoeopaths are frequently very shocked if they become ill. 'Hubristic denial' of illness is a denial of our death; this is the *Delusion* rubric: *immortality*.

Acknowledging illness and death is emotionally challenging. It is normal to struggle with the acceptance of illness and disease. When faced with illness and death, patients commonly move into psychological denial. Illness and diagnosis of pending death fuel psychological delusions of believing in God or an equivalent 'higher spirit' who will perform a miraculous cure.

The Denial list is relevant to consider in case-taking when the patient presents with an *unrealistic belief* that they can be cured by divine intervention; this is a psychological delusion of 'hubristic denial'.

It is invaluable to consider the rubrics in this category for the patient struggling to *realistically* acknowledge or assess the gravity of the situation concerning their health. Rather than face our human frailty, which we have to acknowledge when we face disease and death, we commonly choose to believe we can be cured of our fatal diseases and delude ourselves that we will live forever. Believing you can cure a fatal disease is a psychological 'delusion of denial' and a psychological 'delusion of grandeur'. Delusional belief in *superiority* is where one aligns oneself with God. These are the *Delusion* rubrics which relate to being *under a powerful influence*, as well as all the *Delusion* rubrics of *greatness*, *superiority*, and *power over all diseases*.

A patient's delusional belief in a miraculous cure, or arrogant assumption of continuous good health, are psychological 'delusions of grandeur'. God is synonymous with our 'inner spiritual guide' and synonymous with our 'higher self'. God can also be synonymous with a 'divine entity' or a 'spiritual energy' or 'fate', it can be a personage like Buddha, or Mohammad or Jesus. Most commonly, I have found that a patient's ancestors are the guardian angels who come to them in their dreams telling them that they will be cured. Consequently, in this section I have included all the *Delusion* rubrics of *beautiful visions* and *illusions*.

A patient facing an incurable dilemma with their health, who believes they will live to a ripe old age, is easily identifiable as suffering a psychological delusion of 'hubristic denial'.

A patient who believes they can cure themselves by getting in touch with their 'higher spiritual self' is not so easily identifiable as suffering psychological 'delusions of grandeur' or 'hubristic denial'.

I certainly acknowledge that whether or not a patient is in denial when they place their faith in God, or a spiritual force or their own 'spirit' curing them, is a contentious issue which could fuel many discussions and arguments. My aim is to identify *delusional hubristic denial* in relation to 'spiritual saviors' or 'spiritual snobbery'.

'Spiritualistic belief' is the marketing of denial. If a patient aligns his or herself with God, then they use their 'delusions of grandeur' to believe they are either God, so therefore are not sick, or else they will believe God will cure them of their illness.

When a patient alludes to being God they will say in the consultation: *you know Liz I did not expect this to happen to someone like me. I have always seen myself as having total control over my destiny. I did not perceive this in my future. I really do think that it cannot be something which is going to be really serious because I am very pure in my diet and in my heart. I am a good person and have always been good, I have no bad inside of me. I am not tempted by bad things in life and I have always been in charge of counselling everyone around me to do good. In fact I have great foresight, so I am sure I will be able to resolve this health problem by myself. This is 'hubristic denial'.* These are the 'hubristic denial' *Delusion rubrics: of greatness.*

All 'delusions of grandeur' are self-deluding denials of feelings of inadequacy. You *have* to ask why each constitutional remedy needs to believe they are *superior, or a great person, or distinguished.*

You have to know how, and why, each constitutional remedy is using the psychological delusion, and what would happen if they did not put the psychological energy into believing they were *so great.*

If a patient *needs* to identify themselves as a 'spiritual person' then the homoeopathic practitioner needs to know if their *need* for 'spiritualism' is based on avoidance and/or denial.

In the seventies, I remember Gurus would warn against hubris. A 'spiritual person' was commonly identified as having a 'spiritual ego'. Nowadays that derogatory label no longer exists within spiritual organizations. The various 'New-Age' philosophies that exist now encourage hubris. 'Hubristic denial' is applicable for the patient who uses their identification with 'spiritualism' to avoid reality and deny inadequacy. Now a days there the terminology is referred to as 'spiritual snobbery'. These are the 'hubristic denial' *Delusion rubrics: illusions of fancy, and visions.*

A patient's belief that they will be spared or cured of a fatal disease by their 'spiritual enlightenment' or 'spiritual awakening' is a psychological avoidance of reality and their mortality. The various 'New-Age' philosophies of 'you are what you think', and 'you can cure your disease', have put incredible pressure on patients.

In 1969, when Kübler-Ross identified her five stages of grief, her patients did not have the pressure that various 'New-Age' philosophies have put on modern-day patients. **Since the emergence of 'New-Age' philosophies, the patient has become a victim of the belief that *they should be able to cure themselves.***

The relevant question that the homoeopath needs to ask the patient is, "What happens if you lose this battle?" Asking this question forces the patient to acknowledge the reality of their disease. **Acknowledging one's mortality is the opposite of denial.** I recently read an account of a woman who was told that she had an incurable brain tumor (Glioblastoma-multiforme). The notable dilemma in the story was that even though the woman was a medic, and knew the truth about her medical prognosis, she was extremely angry at being told it was fatal because she believed this took away her hope. She was emphatic that cancer patients need to be given hope rather than medical prognoses. Hope is an emotional need to look forward with expectation to the promise of cure. Hope is also the inspiration behind our desire to embrace life. A *Delusion* rubric is only used in the case analysis if the patient needs to deny reality.

If the desire for hope of cure is extreme in the face of overwhelming evidence to the contrary, it can become self-destructive. It would be self-destructive because it would prevent the patient from finding the mental and emotional peace which comes from being able to accept death.

The consequence of denial is that the patient expends more energy trying to avoid acknowledging their disease than they would expend in acknowledging their mortality. I have always noted that when the patient moves out of psychological denial they have markedly more energy to dedicate to their last few weeks or months of living. This doesn't mean that the patient has no more hope – they do. In fact they have more hope than before. For example, they tell me they go to sleep every night hoping that they will be able to enjoy one more day.

If the patient is no longer needing to keep the numerous layers of bubble wrap in place then they have more energy to embrace living.

***Delusional hope of cure* i.e. denial, can be an illusion which robs one of the energy to live now. The irony is that the patient who moves out of denial not only has more energy, they also usually live longer.**

The homoeopath who has a vested interest, emotionally and philosophically, in the patient healing themselves can easily fall into the patient's delusional belief in the power of their spiritual inner world and not recognize that their patient's belief is evidence of psychological denial. The development of 'positive-thinking' modalities and a patient's need to remain positive at all times should also cause concern for the homoeopathic practitioner.

Bubble wrapping a patient in 'positive-thinking' is often the first sign that the practitioner has a lot of anxiety.

‘Positive-thinking’ can be suppressive.

If the homoeopathic practitioner needs to bubble wrap themselves in ‘positive-thinking’ then they will not be able to identify a suppressive disorder in their patient. The remedies in this category of rubrics are invaluable for the homoeopathic practitioner suffering from ‘delusions of grandeur’ or delusions of miraculous cure. Homoeopathy cannot cure the incurable. Many homoeopaths suffer with psychological ‘delusions of grandeur’ when they believe that their dying patient can be cured by homoeopathy. ‘Hubristic denial’ is found within all the omnipotent *Delusion* rubrics of self-alignment with God **or personal greatness**.

The homoeopath must learn how to recognize delusional denial to be able to know when and how to use the *Delusion* rubrics which are all aligned to delusional greatness.

My aim in highlighting the *peculiar* denial process of each constitutional remedy is to identify the *striking* peculiarities of denial *specific* to each constitutional remedy profile. If there is evidence of notable inner conflict, and evidence of self-destruction and pathology, this indicates that the rubric-repertorisation and case analysis must contain a *Delusion* rubric. If there are contradictions and inconsistencies in the rubrics pertaining to a remedy profile then there is *also* inner conflict which is indicative of the psychological pathology of suppression or denial.

Hubristic denial’ is evident in the inconsistencies between the Denial rubrics

pertaining to ‘delusions of grandeur’ or cure, and the Resignation rubrics pertaining to disease, and death or ‘delusions of hypochondria’.

In particular, if there are inconsistencies between Stage one and Stage five, then there is evidence of self-denial and suppression which will either accelerate present pathology or precede future pathology.

Example of inconsistencies:

1. Denial: *Delusion* rubric: *well, he is*: puls.

Versus

5. Resignation: *Delusion* rubric: *sick: being*: **PULS**.

Example of inconsistencies:

1. Denial: *Delusion* rubric: *great person, is a: Cann-i*.

Versus

5. Resignation: *Delusion* rubric: *maelstrom²; carried down a psychical: cann-i*.

Example of inconsistencies:

1. Denial: *Delusion* rubric: *distinguished; he is*: verat.

Versus

5. Resignation: *Delusion* rubric: *disease: deaf, dumb and has cancer; he is*: verat. [1] 1.³

The importance of understanding the contradictions and inconsistencies within each constitutional remedy profile is that

they provide psychological insight into how each constitutional remedy profile will behave when sick. For example, *Pulsatilla* in Denial will present believing they are *well*, and *Pulsatilla* in Resignation will present with over-exaggerated predications of illness and fragility and over-blown predications that they are *sick*. *Cannabis indica* will alternate between invincible denial, *Delusion* rubric: *great person*, and delusional destruction, *Delusion* rubric: *carried down a maelstrom*. *Veratrum album* will alternate between delusional superiority that they are too important to accept your help, and delusional self-denigration that they are too *dumb* to be worthy of your help.

Inconsistencies between *Delusion* rubrics pertaining to grandeur and *Delusion* rubrics pertaining to destruction in the rubric-repertorisation indicate that the constitutional remedy has a vested psychological, delusional interest in suppression and denial. If the patient displays evidence of disproportionate disturbance and contradictions this will often be an indication of future pathologies which the homoeopath must be able to identify and predict in the treatment.

The constitutional remedy profiles which contain inconsistencies indicate that the patient will have a vested interest in maintaining their illness. Pathology has its foundation in delusional disturbance. This is acknowledged in the modalities of psychotherapy, psychiatry and homoeopathy.

The homoeopath must be aware of the patient's destructive need to maintain their illness. Under every self-delusion is a specific need to maintain the denial. Homoeopaths need psychological foresight to unravel the various processes of psychological denial. If we develop this foresight, it not only helps us to understand the development or causation within the constitutional remedy, it also helps in the management of the patient. For example, *Thuja* will alternate between denial of their helplessness, *Delusion* rubric: *I am powerful*, and delusional existential doom, *Delusion* rubric: *she can no longer exist*. *Thuja* will stop taking the homoeopathic remedy and stop consultations because they believe they are so *powerful* that they do not believe they need the homoeopathic treatment.

Example of inconsistencies:

1. Denial: *Delusion* rubric: *power: all-powerful; she is: thuj*.

Versus

5. Resignation: *Delusion* rubric: *existence: longer; she cannot exist any: thuj*. [1] 1.

If a patient has 'delusions of grandeur' their belief and reliance on homoeopathic treatment will be compromised if the homoeopath does not recognize the pretensions and pitfalls of the inconsistencies in the remedy profile.

Self-delusion is maintained because the patient cannot psychologically acknowledge reality. It is important in the case-management and case analysis to fully understand the exact nature of the psychodynamic crisis your patient needs to protect. The homoeopath has to protect the denial process of their patient until the simillimum has lifted the need to maintain the self-delusion. This is the responsibility that all homoeopaths need to acknowledge.

Delusion Rubrics in Denial

In this section I analyze and explain the meaning of each individual *Delusion* rubric. I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric. Furthermore, I explain their psychotherapeutic meaning and application by analyzing how each remedy listed under the rubric heading has utilized the delusional stance to its advantage. The reasons why each constitutional remedy is listed under a rubric will often be vastly different. Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in remedy recognition. Each selection of *Delusion* rubrics discussed are shaded. Analyses of the remedy profiles follow each sub-section. The psychological development of *Delusion* rubrics for each constitutional remedy profile is analyzed according to either **avoidance** or **self-deluding** need.

- *Delusions: Christ, himself to be:* cann-i. VERAT.
- *Delusions: God: communication with God; he is in:* chord-umb. olib-sac. psil.
- *Delusions: God: messenger from God; he is a:* verat. [1] 1.
- *Delusions: heaven: is in; talking with God:* verat. [1] 1.
- *Delusions: heaven, is in:* calc-ar. cann-i. hydrog. op. Verat.
- *Delusions: eternity: he was in:* cann-i. [1] 1.
- *Delusions: God: presence of God; he is in the:* hydrog. [1] 1.
- *Delusions: God: sees God:* aether. ol-eur.
- *Delusions: divine, being:* cann-i. glon. ignis-alc. stram.
- *Delusions: Iris: being the goddess:* irid-met. [1] 1.
- *Delusions: Mary: Virgin: she is:* cann-i. stram. verat.
- *Delusions: prince, he is a:* verat. [1] 1.
- *Delusions: queen, she is a:* cann-i. olib-sac. oncor-t.
- *Delusions: emperor: is an:* cann-i. [1] 1.
- *Delusions: spirit, he is a:* cann-i. ignis-alc.
- *Delusions: lifted; she was being:* ozone. plut-n.
- *Delusions: transparent: he is:* anh. bell. cann-i. falco-pe. urol-h.
- *Delusions: superhuman; is:* cann-i. ignis-alc. psil.
- *Delusions: power: all-powerful; she is:* adam. cann-i. thuj. verat.
- *Delusions: born into the world; he was*

newly: cori-r. lac-h. olib-sac. plut-n.

- *Delusions: beautiful*: anh. bell. *Cann-i.* coca Lach. op. petr-ra. positr. *Sulph.* taosc.
- *Delusions: delightful: she is or wants to be delightful*: stram. [1] 1.
- *Delusions: beautiful: she is beautiful and wants to be*: stram.[1] 1.
- *Delusions: angels, seeing*: aether cann-i. irid-met. olib-sac. stram.
- *Delusions: choir; he is in a cathedral on hearing music of a*: cann-i. [1] 1.
- *Delusions: bewitched, he is*: cann-i. loxo-recl. rhus-t.
- *Delusions: cathedral; he is in a: choirs; on hearing*: cann-i. [1] 1.
- *Delusions: creative power; has*: agath-a. cann-i. ignis-alc. psil.
- *Delusions: cathedral; he is in a*: olib-sac. [1] 1.
- *Delusions: nun; she is a*: olib-sac. [1] 1.
- *Delusions: consciousness: higher consciousness; unification with*: hydrog. podo.
- *Delusions: religious*: alum-sil. *Anac.* *Ars.* aur. bell. croc. *Hyos.* *Kali-br.* lach. lyc. med. merc. nux-v. olib-sac. plat. *Puls.* *Stram.* *Sulph.* tarent. *Verat.*

Self-Deluding: Megalomaniacal righteousness and the belief that ‘God is on your side’, or psychological delusions that one is God, help allay underlying fears and doubts about one’s safety in the world. Each constitutional remedy will need God

in order to avoid a different psychological delusion, and each remedy in their own *peculiar* way will believe they are divinely blessed. If the delusion is self-deluding it is hidden from oneself and protected and maintained because the patient *needs* to hide from reality. I discuss *Cannabis indica*, *Hydrogenium*, *Olibanum sacrum*, *Stramonium* and *Veratrum album*. *Cannabis indica* need to believe they are a heavenly queen in a beautiful cathedral listening to choirs of angels because they suffer from ‘delusions of annihilation’. Conversely, *Hydrogenium* desire death so they can be merged with God in a higher consciousness. *Olibanum sacrum* need to believe they are in communication with God because when they are ill and dying they are fearful that they will not find peace and beauty in death. *Stramonium* need the intervention of a higher power because they suffer from psychosomatic illusions and delusions that their own body is dismembered. *Veratrum album* use their belief that ‘God is on their side’, to protect themselves. Underlying their righteousness is fear of God’s vengeance. Of all the *Delusion* rubrics listed above, the one *Delusion* rubric: *religious*, is the most important rubric to understand. It is one of the most important rubrics to understand because the need for religion becomes paramount when one is facing disease and death. I am yet to experience a dying patient who has not needed to either find God or find peace within a spiritual practice. (My intention is to relay my experience only. I acknowledge that atheists believe that when faced with death they will not need to believe in any other heavenly realm. I have not treated any dying atheists.) Reli-

giosity can take the form of conventional religious practices or 'New-Age positive thinking', or Eastern meditative practices. The reference to God is synonymous and applicable to all religions and all personifications of God. God can refer to Buddha, Jesus or Mohammed, to name just a few. It is important to note here that I am not attacking the need, or the validity of the need, for religion or any meditative practice. The *Delusion* rubric: *religious* is specifically and only, used in case analysis if there is a notable *disproportionate* need to use religious faith to deny disease and death. If there is *not* a notable *disproportionate* need to use religious faith then the homoeopath should use the *Mind* rubric: *religious affections* in the rubric-reporterisation. Psychological delusions of religiosity are a form of 'delusion of hubristic denial' because they allow the patient to believe that God will save them from their disease or death. Religiosity or spirituality allows the patient to believe that God or their 'spiritual practice' will annul their sins, or in the case of Eastern religions, 'clear their karma'. I have placed denial of illness amongst the rubrics of communication with God because the first stage of denial for a sick patient will be righteous religiosity which vindicates, and annuls them of, their sins. Conversely, each remedy profile listed in the *Delusion* rubric: *religious*, can become obsessed with the sins they have committed. If your patient believes that they truly deserve their illness and this is why they are sick, then they are delusional and representative of the *Delusion* rubrics of having sinned and committed a crime. The remedies listed in the *Delusion* rubric: *religious*

each have a tendency to self-persecution. Self-persecution is commonly referred to as psychological 'delusions of original sin'. 'Delusions of original sin' will always be the reason for avoidance which fuels the need for all delusional religious 'inspirational ideologies'. If your patient *obsessively* needs to find God before they die (whether it be within Eastern meditation practices, or within the confessional) then the similimum will be one of the remedies listed in this *Delusion* rubric. Underlying the need for religion will be a need for absolution⁴. This is why it is so important to allow your patient to tell you why they have become sick. I have dedicated the Causation chapter to psychological 'delusions of original sin' because disproportionate guilt and self-blame is often the causation of psychological disturbance.

Cannabis indica

Cannabis indica is a homoeopathic remedy derived from the drug *Cannabis sativa var. indica*. The constitutional remedy profile of *Cannabis indica* is synonymous with the hallucinations of hubristic grandeur commonly associated with the consumption of the drug hashish.

Cannabis indica delight in their belief in their omnipotence.

They believe they are a heavenly queen in a beautiful cathedral listening to choirs of angels. Consumers of Cannabis often tell me that the reason they smoke Cannabis is to feel elevated above their worldly troubles. *Cannabis indica* have the *Delusion* rubric: *transferred to another world*. [1] 1.

Cannabis indica need to believe they are in another world listening to angels singing in a cathedral whilst they are surrounded by friends. *Cannabis indica* need to create an omnipotent belief in their own greatness because they have stark inconsistencies between their hubristic grandeur and their psychological delusions of disease and death. Underneath denial are the over-exaggerated, hyper-vigilant fears and predictions of being forsaken and abandoned. If there are stark inconsistencies between Stage one ('delusions of grandeur') and the other Stages (two to five) then the psychological 'delusions of grandeur' or 'hubristic denial' are maintained to protect themselves from annihilation from external or internal sources. *Cannabis indica* have 'delusions of persecution'. They believe they will be *murdered*. In the repertory there are numerous *Delusion* rubrics pertaining to fears: *murdered, surrounded by enemies, strangers, watched, pursued by the devil, criminals, and enemies, haunted by specters, ghosts and spirits, insulted, persecuted, criticized, betrayed, threatened, deceived, poisoned, and choked*. These *Delusion* rubrics should not be interpreted literally. The homoeopath should not expect that a patient will literally say that someone is going to murder them. These rubrics are applicable to any case analysis in which the patient displays psychological 'delusions of persecution'. 'Delusions of persecution', or a 'persecution complex', are a delusional belief that others are pursuing you in order to harm you. 'Delusions of persecution' can be applicable in case analysis for all incorrect perceptions and imaginings that someone is going to embarrass you or cause you

embarrassment in society. 'Delusions of persecution' are imaginary rejections and over-exaggerated imaginings of abandonment. A patient who pre-empts real or perceived rejection or abandonment and responds to this incorrect perception by either aggressive behavior or self-imposed exile is suffering a 'persecution complex'. 'Delusions of abandonment' can be a precursor to, or the cause of, paranoiac 'delusions of persecution'. *Cannabis indica* need to allay their fear of being *annihilated* and *psychically carried down a maelstrom*. *Cannabis indica* have the *Delusion* rubric: *existence without form in space*. [1] 1.

Cannabis indica maintain their delusional grandeur to avoid feeling abandoned and alone in this world without a form and without the right to an existence.

Cannabis indica also suffer from 'delusions of deprivation'. They fear they will be left penniless in *rags*, abandoned on a *bier*, left without any existence of great importance. The rubric-repertorisation for *Cannabis indica* is good to do because it will indicate the underlying motivations behind their need to believe that they are a great person of notoriety. Underneath the acknowledgment of being forsaken is disproportionate guilt for sins committed.

Cannabis indica also delude themselves they are God to cover up their fears of being internally undermined by their own fears that they are aligned to the devil. *Cannabis indica* have the *Delusion* rubric: *he is the devil*.

Following acknowledgment of disproportionate guilt are psychological delusions of self-destructive depression and predictions of failure.

Cannabis indica fear they will not be important and successful [*diminished*].

Their belief in their own omnipotence will become extremely important if they have to face the reality that they are sick. *Cannabis indica* will have contradictory responses if they have to face illness. On the one hand they can believe they are so great that they cannot possibly die: – *Delusion* rubric: *body covers the whole earth*. On the other hand they can sink into over-exaggerated fears of being *annihilated* and *diminished* by their disease. *Cannabis indica* have ‘delusions of impending doom’ and ‘delusions of hypochondria’. *Cannabis indica* have the *Delusion* rubric: *he is dying*. I have noticed in patients who smoke Cannabis regularly that they are more likely to become depressed and anxious about their health. I have also noticed in patients who smoke Cannabis regularly that they are more likely to be in denial about how bad their health is.

1. Denial: *Delusion* rubric: *body: covers: earth; covers the whole: cann-i. [1] 1.*

Versus

5. Resignation: *Delusion* rubric: *existence: own existence; he doubted his: cann-i. [1] 1.*

1. Denial: *Delusion* rubric: *divine, being: cann-i. Delusion* rubric: *great person, is a: Cann-i. Delusion* rubric: *heaven, is in: cann-i. Delusion* rubric: *knowledge; he possesses infinite: cann-i. Delusion*

rubric: transferred: world, to another: cann-i. [1] 1. Delusion rubric: *argument, making an eloquent: cann-i. [1] 1. Delusion* rubric: *body: covers: earth; covers the whole: cann-i. [1] 1. Delusion* rubric: *body: greatness of, as to: Cann-i. Delusion* rubric: *commander; being a: cann-i. Delusion* rubric: *friend: surrounded by friends; being: cann-i. Delusion* rubric: *journey; he is on a: cann-i. Delusion* rubric: *opiate: influence of an opiate; he were under the: cann-i.*

2. Forsaken: *Delusion* rubric: *want: they had come to: cann-i. Delusion* rubric: *clothes: rags; is clad in: Cann-i. [2] 1. Delusion* rubric: *bier, is lying on a: cann-i. Delusion* rubric: *forsaken; is: cann-i. Delusion* rubric: *existence: without form in vast space: cann-i. [1] 1. Delusion* rubric: *murdered: will be murdered; he: bribed to murder him; persons are: cann-i. [1] 1. Delusion* rubric: *injury: about to receive injury; is: cann-i.*

3. Causation: *Delusion* rubric: *devil: he is a devil: cann-i. Delusion* rubric: *hell: in; is: cann-i.*

4. Depression: *Delusion* rubric: *annihilation; about to sink into: cann-i. Delusion* rubric: *diminished: all is: cann-i. Delusion* rubric: *bier, is lying on a: cann-i. [This rubric can pertain to suffering or can allude to feelings of deprivation and abandonment.] Delusion* rubric: *existence: own existence; he doubted his: cann-i. [1] 1. [This rubric can pertain to depression of fear of death.]*

5. Resignation: *Delusion* rubric: *dead; he himself was: cann-i. Delusion* rubric: *maelstrom; carried down a psychological:*

cann-i. [1] 1. *Delusion* rubric: *dying: he is: cann-i. Delusion* rubric: *dissected, he will be: cann-i. [1] 1. Delusion* rubric: *existence: own existence; he doubted his: cann-i. [1] 1.*

Hydrogenium

Hydrogenium find it difficult to live on the worldly plane.

Hydrogenium have the *Delusion* rubric: *separated from the world* because they choose to live in the presence of God, united with a higher consciousness.

Hydrogenium experience a psychological delusional conflict between their higher consciousness of God and their existence in the world. *Hydrogenium* have the *Mind* rubrics: *conflict between higher consciousness and worldly existence and confusion of mind as to his personal boundaries and identity. Hydrogenium* have the *Delusion* rubric: *body is separated from soul. Hydrogenium* have separated themselves from their own psyche. They have 'nihilistic delusions'. A 'nihilistic delusion' is the delusion that everything, including the self, does not exist, and that everything outside of the self is also unreal. *Hydrogenium* have the *Mind* rubric: *depersonalization*, and the *Delusion* rubrics: *everything seems unreal, out of body and all is diminished. Hydrogenium* have the *Delusion* rubric: *everything seems unreal*, because they believe that the world does not exist and that they do not exist in the world. *Hydrogenium* have the *Delusion* rubric: *energy moving around in the air. [1] 1.*

Hydrogenium will not come down to earth and acknowledge they are sick. If your patient is *not* in denial about being sick then the simillimum can't be *Hydrogenium*.

Hydrogenium have the *Mind* rubric: *vacancy of thoughts*, and the *Mind* rubric: *sensation of death*, because they nihilistically abandon their own somatic body. *Hydrogenium* desire death so they can be merged with God in a higher consciousness.

1. Denial: *Delusion* rubric: *God: presence of God; he is in the: hydrog: [1] 1. Delusion* rubric: *consciousness: higher consciousness; unification with: hydrog. [1] 2. Delusion* rubric: *beautiful: thinks look: hydrog. Delusion* rubric: *heaven, is in: hydrog. Delusion* rubric: *enlarged: hydrog. Delusion* rubric: *energy: air; moving around in the: hydrog. [1] 1. Delusion* rubric: *separated: body: soul; body is separated from: Hydrog.*
2. Forsaken: *Delusion* rubric: *separated: world; from the: he is separated: HYDROG. Delusion* rubric: *repudiated; he is: society; by: hydrog. [1] 1. Delusion* rubric: *despised; is: hydrog. Delusion* rubric: *insane: people think him being insane: hydrog.*
3. Causation: *Delusion* rubric: *frightening others; that she is: hydrog. [1] 1.*
4. Depression: *Delusion* rubric: *hell: in; is: hydrog. Delusion* rubric: *insane: become insane; one will: hydrog. Delusion* rubric: *unreal: everything seems unreal: hydrog.*
5. Resignation: *Delusion* rubric: *diminished: all is: hydrog. [I have allocated*

this rubric to this section because *Hydrogenium* have the 'nihilistic delusion' that their somatic body does not exist.] *Delusion* rubric: *body: out of the body: Hydrog.*

Olibanum sacrum

Olibanum sacrum is a homoeopathic remedy derived from frankincense⁵. *Olibanum sacrum* have exchanged their soul for beauty – *Delusion* rubric: *soul was exchanged*. *Olibanum sacrum* are the only remedy listed in the *Mind* rubric: *sensation of beauty of the soul, beautiful things*. *Olibanum sacrum* need to communicate with God to allay their guilt for needing position and power and beauty. *Olibanum sacrum* are the only remedy listed in the *Mind* rubrics: *desire for seduction*, and *imaginary love for a person*. *Olibanum sacrum* are in love with God.

Olibanum sacrum have the theme that they are a gift *from* God and a gift *to* God.

Olibanum sacrum have the *Delusion* rubric: *he was newly born into the world*. *Olibanum sacrum* perceive that they are pure [*she is a nun*] and as yet untouched by the world. They feel responsible for any lack of harmony and they believe they are dutifully bound to bring harmony and peace to man. *Olibanum sacrum* are the only remedy listed in the *Delusion* rubric: *restlessness with anxiety*. *Olibanum sacrum* are also the only remedy listed in the *Mind* rubric: *anger about disorder*. Communication with God brings peace, order and a heightened awareness of meditative beauty which they crave.

Olibanum sacrum have psychological 'delusions of original sin' in relation to only one sin: that their soul was exchanged for the ability to be in communication with God. God is synonymous with power and beauty – *Delusion* rubric: *she is a queen*. God is also synonymous with religious power and religious responsibility – *Delusion* rubric: *she is a nun*.

When *Olibanum sacrum* are ill and dying they are fearful that they will not find peace and beauty in death. They fear being trapped [*she is a prisoner*] and divided between heaven and earth.

1. Denial: *Delusion* rubric: *God: communication with God; he is in:* olib-sac. *Delusion* rubric: *queen, she is a:* olib-sac. *Delusion* rubric: *religious:* olib-sac. *Delusion* rubric: *nun; she is a:* olib-sac. [1] 1. *Delusion* rubric: *cathedral; he is in a:* olib-sac. [1] 1. *Delusion* rubric: *apparition; he would see an:* olib-sac. *Delusion* rubric: *flying: church; in the:* olib-sac. [1] 1. *Delusion* rubric: *convent, she will have to go to a:* olib-sac. *Delusion* rubric: *born into the world; he was newly:* olib-sac. *Delusion* rubric: *clothes: beautiful; clothes are:* olib-sac. *Delusion* rubric: *apparition; he would see an:* olib-sac. [1] 2. [brom] *Delusion* rubric: *visions, has: grandeur, of magnificent:* olib-sac.
2. Forsaken: *Delusion* rubric: *misunderstood; she is:* olib-sac. *Delusion* rubric: *watched, she is being:* olib-sac. [This rubric (in relation to *Olibanum sacrum*) can pertain to persecutory fears or the desire to be admired and be allocated into 'delusions of grandeur']

3. Causation: *Delusion* rubric: *soul: exchanged; was: olib-sac.* [1] 1.
4. Depression: *Delusion* rubric: *danger, impression of: olib-sac. Delusion* rubric: *prisoner; she is: olib-sac. Delusion* rubric: *restlessness with anxiety: olib-sac.* [1] 1. *Delusion* rubric: *drugged; as if: olib-sac. Delusion* rubric: *dirty; he is: olib-sac.* [*Olibanum sacrum* get depressed if they are not dressed magnificently.]
5. Resignation: *Delusion* rubric: *dissolving, she is: olib-sac. Delusion* rubric: *body: divided, is: olib-sac. Delusion* rubric: *body: lighter than air; body is: olib-sac. Delusion* rubric: *old: feels old: olib-sac.*

Stramonium

Stramonium need to align themselves with God to allay their overwhelming fears of being attacked. *Stramonium* have numerous 'delusions of persecution'. *Stramonium* believe they are going to be attacked by people or by a multitude of animals. They also believe they are going to be attacked from within, by the devil and the darkness of their own unstable mind.

Stramonium believe they will be saved from their illness and death by the intervention of a higher power. *Stramonium* need to believe they have power over all disease to allay their often irrational and disproportionate fear that they are about to die. If your patient is not fearful about their disease attacking them and consuming their whole psyche then the simillimum is not *Stramonium*.

Stramonium have a conflict between themselves and the world. Neurotic psychoses or mental derangements stem from a conflict between the 'ego' and the external world. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression and resignation. These *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. They encompass respectively, the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom' and the 'delusions of hypochondria'. *Stramonium* are consumed with internal neurotic psychoses and mental derangement. *Stramonium* have the *Delusion* rubric: *he is God, then he is the devil.* [3] 1. 'Transference neurosis' is a conflict between the rational and realistic 'ego' and the unconscious somatically driven 'id'. A neurosis is an inability to have a rational or realistic, objective view of one's life. Transference is characterized by unconscious self-deluding denial which allows for the redirection of feelings on to another person. 'Transference neuroses' are found in the *Delusion* rubrics of 'hubristic denial' in which the patient transfers 'cause and effect' on to God or their own 'delusions of grandeur'. These are the *Delusion* rubrics: *in communication with God.* 'Transference neuroses' are also found in the *Delusion* rubrics of sin in which the patient transfers 'cause and effect' on to the devil. These are the *Delusion* rubrics: *in communication with the devil.* *Stramonium* transfer their neuroses on to God and the devil. This is why *Stramonium* have the *Delusion* rubric: *he is God, then he is the devil.* [3] 1.

Stramonium have internal conflict and fear of themselves as well as conflict with the outer world.

This is why they have so many 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and 'delusions of hypochondria'. When *Stramonium* are sick they are terrified. *Stramonium* need their *communication with God* to allay their all consuming deranged fears. *Stramonium* have the *Mind* rubric: *religious affections, wants to read the bible all day*. When a patient first finds out that they have a life threatening disease, it is common for them to be consumed with overwhelming fears about the loss of their own life. It is also common for them to turn to God or religious practices to save them. Sankaran, in *The Soul of Remedies*, writes that *Stramonium* "is a remedy that tends to be over-prescribed because it deals with one of the most basic fears of man, the feeling of being left alone in the wilderness." Feeling alone and abandoned and thinking that no one else can understand how you feel is a normal response to loss of health. Given that *Stramonium* have numerous 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom' and 'delusions of hypochondria', it would seem appropriate to discuss the remedy profile of *Stramonium* in the *Delusion* rubrics: forsaken, depression and resignation. The distinguishing *peculiarity* specific to *Stramonium* is that when *Stramonium* are sick they are also neurotic about their disease robbing them of their beauty. *Stramonium* have the *Delusion* rubrics: *she is beautiful and*

wants to be beautiful [1] 1., and *poses as a statue to be admired*. [2] 1. *Stramonium* also have the *Delusion* rubric: *imaginary appearance at catches*. [3] 2

The reason why *Stramonium* have so many *Delusion* rubrics pertaining to psychological delusions of dismemberment is that they are terrified of the destructive consequences that any disease will have on their body. *Stramonium* have the *Delusion* rubric: *body is cut through*. [2] 1. The most common presentations of anxiety and depressive disorders are somatic. *Stramonium* disproportionately exaggerate the physical effects of all illnesses. When sick they suffer from psychosomatic illusions and delusions that their own body is dismembered.

Stramonium are consumed with internal neurotic psychoses which they transfer on to God and the devil. The *Delusion* rubric: *he is God then he is the devil*, can be interpreted as a psychosomatic representation of the divide between the divine and the devil in the split *Stramonium*.

The simillimum will not be *Stramonium* unless the patient is terrified of themselves. *Stramonium* need to align themselves with God (or any spiritual practice) to feel safe.

If there is a contradiction between Stage one ('delusions of grandeur') and Stage five ('delusions of hypochondria') then there will always be evidence of neuroses.

1. Denial: *Delusion rubric: power: diseases; he had power of all: Stram.*

Versus

5. Resignation: *Delusion rubric: disease: every disease; he has: stram.*

1. Denial: *Delusion rubric: God: communication with God; he is in: stram. Delusion rubric: religious: Stram. Delusion rubric: delightful: she is or wants to be delightful: stram. [1] 1. Delusion rubric: beautiful: she is beautiful and wants to be: stram.[1] 1. Delusion rubric: great person, is a: stram. Delusion rubric: pleasing delusions: stram. Delusion rubric: divine, being: stram. Delusion rubric: power: diseases; he had power of all: Stram. [2] 1. Delusion rubric: pure; she is: stram. Delusion rubric: influence; one is under a powerful: Stram. [This rubric can pertain to God or the devil.]*
2. Forsaken: *Delusion rubric: alone, being: wilderness; alone in a: stram. [1] 1. Delusion rubric: dogs: attack him: STRAM. [3] 1. Delusion rubric: specters, ghosts, spirits: pursued by, is: stram. Delusion rubric: animals: devoured by: being: Stram. Delusion rubric: animals: persons are animals: stram. Delusion rubric: bitten, will be: stram. Delusion rubric: creeping things; full of: stram. [1] 1. Delusion rubric: cockroaches swarmed about the room: stram. Delusion rubric: cats: sees: Stram. Delusion rubric: devil: sees: stram. Delusion rubric: forsaken; is: Stram. Delusion rubric: suffocated; she will be: Stram. Delusion rubric: murdered: will be murdered; he: Stram.*

Delusion rubric: murdered: being murdered; he is: roasted and eaten; he was murdered: stram. [1] 1. Delusion rubric: persecuted: he is persecuted: stram. Delusion rubric: poisoned: he: has been: stram. Delusion rubric: wilderness; being in: stram. [1] 1. Delusion rubric: injury: being injured; is: STRAM. Delusion rubric: snakes: in and around her: stram.

3. Causation: *Delusion rubric: devil: possessed of a devil; he is: stram.*
4. Depression: *Delusion rubric: inconsolable; being: stram. [1] 1. Delusion rubric: dark: STRAM. Delusion rubric: doomed, being: stram. Delusion rubric: fright: as if in a fright: stram. Delusion rubric: flight from objects: Stram. [2] 1. Delusion rubric: joy: nothing could give her any joy: stram. [1] 1.*
5. Resignation: *Delusion rubric: dead: he himself was: stram. Delusion rubric: disease: every disease; he has: stram. Delusion rubric: dying: he is: stram. Delusion rubric: sick: being: stram. Delusion rubric: body: cut through; he is: Stram. [2] 1. Delusion rubric: body: cut through; he is: two; in: stram. Delusion rubric: body: divided, is: Stram. Delusion rubric: body: parts: absent; parts of body are: stram. Delusion rubric: body: scattered about; body was: stram.*

Veratrum album

Veratrum album use their belief that 'God is on their side' to protect themselves. Underlying their righteousness is fear of God's vengeance. *Veratrum album* have

the opposing *Delusion* rubrics: *he is a messenger of God* versus *he has done wrong*. *Veratrum album* have the *Delusion* rubric: *hears the ringing of bells*. *Veratrum album* feel they are doomed to die.

The simillimum will not be *Veratrum album* unless the patient believes that they are God-like or that they are in contact with divine God-like energy. The hardest issue to tackle in *Veratrum album* is their belief in God's punishment. The hardest issue to tackle in *Veratrum album* is also their belief in their God-like status. *Veratrum album* will not trust or work with the homoeopath unless they believe that the homoeopathic practitioner is in contact with 'divine energy' which is able to guide their prescription.

1. Denial: *Delusion* rubric: *God: communication with God; he is in*: verat. *Delusion* rubric: *God: messenger from God; he is a*: verat. [1] 1. *Delusion* rubric: *religious*: Verat. *Delusion* rubric: *Christ, himself to be*: **VERAT**. *Delusion* rubric: *Mary; Virgin: she is*: verat. *Delusion* rubric: *heaven: is in; talking with God*: verat. [1] 1. *Delusion* rubric: *distinguished; he is*: verat. *Delusion* rubric: *vow: keep it, must*: verat. [1] 1.
 2. Forsaken: *Delusion* rubric: *home: away from home; he is*: verat. *Delusion* rubric: *enemy: surrounded by enemies*: verat. *Delusion* rubric: *murdered: will be murdered; he*: verat. *Delusion* rubric: *persecuted: he is persecuted*: verat. *Delusion* rubric: *pursued; he was*: verat.
 3. Causation: *Delusion* rubric: *criminal, he is a*: verat. *Delusion* rubric: *wrong: done wrong; he has*: verat.
 4. Depression: *Delusion* rubric: *doomed, being*: Verat. *Delusion* rubric: *misfortune: approaching; as if some misfortune were*: Verat. *Delusion* rubric: *misfortune: inconsolable over imagined misfortune*: Verat. [2] 2. [calc-s.] *Delusion* rubric: *unfortunate, he is*: verat. *Delusion* rubric: *ruined: is ruined; he*: verat.
 5. Resignation: *Delusion* rubric: *disease: deaf, dumb and has cancer; he is*: verat. [1] 1. *Delusion* rubric: *die: about to die; one was*: verat. *Delusion* rubric: *cancer, has a*: verat. *Delusion* rubric: *sick: being*: verat. *Delusion* rubric: *bells; hears ringing of*: verat. [This rubric is reminiscent of saying 'the bell tolls for thee']
- *Delusions: visions, has*: absin. agar. alum-sil. alum. ambr. anac. anh. antip. arg-n. arn. Ars. atro-s. Atro. aur. **BELL**. borx. calc-ar. Calc-s. Calc. camph. **CANN-I**. cann-s. cann-xyz. canth. carb-an. carb-v. carbn-o. Carbn-s. carc. caust. cench. cham. chlol. chlorpr. cic. cimic. Cina. cocain. coff. con. convo-s. cortico. Crot-c. dig. dros. dulc. graph. hell. Hep. hippoc-k. Hyos. kali-br. kali-c. Lach. lact. lyc. mag-m. mag-s. merc. methys. Morph. naja. nat-c. Nat-m. nat-sal. nit-ac. nux-m. Nux-v. olib-sac. olnd. Op. orot-ac. past. Ph-ac. phos. plat. psil. Puls. rhod. rhus-t. sanguis-s. santin. sec. sep. Sil. spong. Stram. Sulph. tarent. ther. valer. verat.
 - *Delusions: fancy, illusions of*: Acon. Aeth. agar. alum-sil. alum. am-c. Ambr. anac. ang. anh. ant-c. ant-t. apis. arn.

ars-i. *Ars.* aur-ar. aur-s. *Aur.* bar-c. bar-i. *Bell.* berb. bism. bit-ar. bry. bufo bufo-s. calc-ar. calc-p. calc-sil. calc. camph. **CANN-I.** cann-s. *Cann-xyz.* canth. carb-an. carb-v. carbn-s. caust. cham. chin. chinin-ar. chinin-s. cic. *Cina Cocc.* coff. colch. coloc. con. croc. *Crot-c.* cupr. cycl. dig. dros. dulc. euphr. *Fl-ac.* graph. hell. hep. **HYOS. IGN.** indg. iod. kali-ar. *Kali-br.* kali-c. *Kali-p.* kali-sil. lac-c. **LACH.** lact. *Laur.* led. lyc. *Lyss.* mag-c. *Mag-m.* mag-s. *Merc.* nat-c. nat-m. *Nit-ac.* *Nux-m.* nux-v. olib-sac. olnd. *Op.* par. petr. *Ph-ac.* phos. *Plat.* plb. positr. psil. puls. rheum rhod. *Rhus-t.* *Sabad.* samb. sec. sep. sil. spong. stann. *Staph.* **STRAM.** sul-ac. sul-i. **SULPH.** *Tarent.* thuj. valer. verat. verb. viol-o. visc. zinc-p. zinc.

- *Delusions: pleasing delusions:* aeth. atro. cann-i. nitro-o. op. phos. psil. stram.
- *Delusions: visions, has: beautiful:* bell. *Cann-i.* coca. lac-c. lach. olib-sac. olnd. **OP.** psil.
- *Delusions: visions, has: grandeur, of magnificent:* cann-i. carbn-s. coff-t. coff. olib-sac.
- *Delusions: visions, has: power, of imaginary:* cann-i. psil.
- *Delusions: visions, has: wonderful:* anh. calc. camph. cann-i. lach. oxal-a. psil.
- *Delusions: visions, has: fantastic:* ambr. arn. ars. bell. *Chlol.* hyos. lach. nit-ac. op. psil. stram. verat.

Self-deluding: If a patient suffering from an incurable disease tells you in a consultation that their grandmother visited them

in a dream and told them, “everything will work out for the best and not to worry because they will become well”, this should be repertorised as the *Delusion* rubric: *has visions*. The *Delusion* rubric: *illusions of fancy*, alludes to a patient’s belief that if they create positive visions of being well in their meditation practices then their visions will manifest in real life. The patient’s symptom should be acknowledged in the case analysis as evidence of a psychological need for denial. Each remedy will have and need the visions, and create the visions, for vastly different reasons.

The *Delusion* rubric: *illusions of fancy*, alludes to the ability to be able to side-step tragedies. In modern-day ‘New-Age language’ this *Delusion* rubric is code for having a ‘positive take on things’.

It is a *Delusion* rubric which I commonly use for patients who side-step or refuse to acknowledge the gravity of their illness by continually needing to look at the ‘lesson’ they will learn from their ‘experience’ of being sick and dying. **The obsessive need to always feel positive and have a ‘positive take’ on every situation is a denial of grief as well as a ‘hubristic denial’ which helps the patient feel like they are in total control of the situation.** The *Delusion* rubric: *illusions of fancy* alludes to the need to create in one’s fantasy a grander vision of the world which one aspires to, i.e. one’s ideal world. (Their need for inspirational hope can be emotionally driven, intellectually driven, or politically driven.) A patient who is suffering from *illusions of fancy*

is someone who has grand visions of persona; their expectations of what they can achieve are idealistic and often unrealistic. The *Delusion* rubric: *illusions of fancy* should be used in case-repensorisation for the patient who believes that they should be able to cure themselves.

Arnica

Arnica suffer from persecutory illusions as well as fanciful illusions. The *Delusion* rubric: *illusions of fancy* alludes to the need to create in one's fantasy a grander vision of the world which one aspires to, i.e. one's ideal world. In the Introduction I outlined a simple rubric-repensorisation of the character of Lars, from the film *Lars and the Real Girl*. The character of Lars is a good example of psychological modeling being adopted because it is advantageous. Lars sets up a delusional relationship with a life-like plastic doll which he names Bianca. His underlying need for the delusion is based on his fears of the future loss of a real girlfriend because his own mother died giving birth to him. To avoid the loss of a real wife he has a relationship with a life-like plastic doll. With the help of a psychologist he is able to slowly unravel his need for the psychological delusion. He then allows the plastic doll to die so he can be released from the relationship and fall in love with a real girl. In the analysis of a *Delusion* rubric (in case-taking) you have to see and understand, within the case and within the nature of the constitutional remedy profile, why the patient needs the delusional state. Lars's psychological delusion is needed to avoid grief. The *Delusion* rubrics for Lars would be the following, to confirm the remedy *Arnica*.

- *Delusion* rubric: *fancy, illusions of.*
- *Delusion* rubric: *visions, has; fantastic.*
- *Mind* rubric: *fear: touched; of being.*
- *Skin* rubric: *coldness.*
- *Skin* rubric: *coldness; sensation, of.*
- *Delusion* rubric: *dead: persons, sees.*
- *Delusion* rubric: *die: about to die; one was.*

In taking Lars's case the above list of rubrics appear in the order in which they are revealed in the film. The first rubric, the *Delusion* rubric: *illusions of fancy*, is a psychological 'delusion of grandeur' which allow the patient who is suffering with grand visions of persona to create a vision of their expectation of their world. Lars's fanciful illusions allows him to imagine that the life-like plastic doll called Bianca is a real girlfriend. The next piece of information we find out about him is his fear of being touched. The patient needing *Arnica* is fearful of being approached, fearful of being touched, and their whole body is over-sensitive. Lars wears several layers of clothing to protect him from being touched. Lars experiences being touched as cold and physically painful, as well as being emotionally painful. *Arnica* have the *Mind* rubric: *fear of being touched* and the *Skin* rubric: *coldness on skin*. *Arnica* is a homoeopathic remedy commonly used to treat shock. The Lars character is a beautiful portrayal of the remedy *Arnica* and if Lars was my patient in a homoeopathic consultation I could surmise that he has been in emotional shock since his mother

died giving birth to him. Although I would prescribe *Arnica* for shock, I would only prescribe it on the basis of the above five rubrics in the rubric-repertorisation. I would not assume anything about Lars being in shock about his mother's death until Lars tapped into his unconscious in the follow-up consultations and revealed that element in the case analysis. I would also repertorise the case systematically, chronologically compiling the above rubrics in the precise order in which they were revealed in the case-taking. This is case-development. The psychologist in the film did not uncover his unresolved grief about his mother's death or his overwhelming fear that a future real wife could die in childbirth until several consultations had occurred. *Arnica* also have the *Delusion* rubric: *one was about to die*, and *sees dead persons*, both of these rubrics reinforce his fear of having a real relationship with a real girl. If Lars gets close to someone, the psychological delusion is they could die; this is the meaning of the *Delusion* rubric: *he sees dead persons*. In a homoeopathic consultation the same process unfolds. It is not until the follow-up consultations that I compile all the rubrics or understand all of the patient's delusional needs for the *Delusion* rubrics attached to a particular remedy profile. Although I might surmise that Lars could have been in shock since his birth I would not use the *Delusion* rubrics: *one was about to die*, and *sees dead persons*, in the rubric-repertorisation until Lars revealed his fear of a real future wife dying in the case-taking.

Lars's *illusions of fancy*, enabled him to believe that the life-like plastic doll Bianca, was a real girlfriend, and although this was obviously a self-delusion it was also advantageous to him to be able to imagine his girlfriend Bianca was real. The profoundly touching aspect of the film is that everyone in his small town went along with his psychological delusion and did not confront or try to dispel his illusions. Psychological denial is adopted by the patient when they need to maintain their psychological delusion and illusion to avoid reality.

The simillimum will only be *Arnica* if the patient needs to create an illusionary fantasy to help them escape reality. *Arnica* need to rely upon their fanciful illusions because they are undermined by persecutory illusions of ill health and death.

If there are contradictions and inconsistencies between Stage one ('delusions of grandeur') and Stage five ('delusions of hypochondria') then the remedy profile will contain undermining illusionary and delusionary psychoses and neuroses. The simillimum will only be *Arnica* if the patient is undermined by their own persecutory illusions and delusions. *Arnica* suffer exaggerated persecutory fears and delusional beliefs that others are pursuing them in order to harm. *Arnica* also suffer exaggerated fear about diseases and obsessive fear that they are going to die. A psychosis is a severe mental derangement. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression

and resignation. All these *Delusion* rubrics emphasize the threat that the world poses to the 'ego'. All these *Delusion* rubrics contain the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and the 'delusions of hypochondria', in that order.

Arnica is a homoeopathic remedy which is commonly used for shock because inherent within the psychological profile is the need to dissociate from reality. *Arnica* have the *Delusion* rubric: *floating in air*.

The *Delusion* rubric: *lumps in bed* confirm the depth of their sensitivity. *Arnica* is a remedy which should be used for the patient who is suffering from dissociative trauma as a result of having experienced post traumatic stress disorder. The simillimum will only be *Arnica* if the patient presents with dissociative psychoses. The simillimum will only be *Arnica* if the patient presents with physical neuroses. Lars was terrified of being touched. This particular presentation will not be the specific for every *Arnica* case but the patient must show evidence of psychosomatic physical trauma. Freud analyzed a neurosis as a conflict between the 'ego' and the 'id'. Neuroses, relate to psychosomatic conditions, and psychosis, relate to mental conflict between the 'ego' and the external world.

The simillimum will only be *Arnica* if the patient presents with psychosomatic trauma. *Arnica* shroud themselves in psychosomatic neuroses as a way of protecting their psyche from coming in

touch with the shock and trauma that they have experienced in the past. *Arnica* also envelop themselves in psychoses to protect themselves from the shock and trauma that they expect to experience in the future. The patient needing *Arnica* is fearful of being approached, fearful of being touched, and their whole body is over-sensitive, and over-reactive to all outside influences.

The 'never-well-since-event' in an *Arnica* case must contain evidence of emotional, mental, or physical, abuse or trauma. *Arnica* enshroud themselves in fanciful illusions in order to create a fantasy of a grander [*fantastic*] vision of an ideal world. The homoeopath working with an *Arnica* patient must have patience because the trauma is enshrouded in their unconscious traumatized past, and is not assessable to their subconscious or conscious mind. The action of the simillimum will slowly unravel the psychodynamic need to create and maintain their illusions and delusions. The action of the simillimum will slowly heal their traumatized psyche. The action of the simillimum will also slowly unravel their need to create and maintain their numerous psychosomatic neuroses.

As a consequence of having no 'delusions of original sin' or no concept of personal guilt or self-blame *Arnica* experience trauma more intensely than a lot of other remedy profiles. *Arnica* are often left feeling confused as to why they have been singled out for persecution.

1. Denial: *Delusion* rubric: *well, he is*: **ARN**.

Versus

5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: arn.

1. Denial: *Delusion* rubric: *visions, has*: arn. *Delusion* rubric: *visions, has: fantastic*: arn. *Delusion* rubric: *fancy, illusions of*: arn. *Delusion* rubric: *floating: air, in*: arn. *Delusion* rubric: *well, he is*: **ARN**.

2. Forsaken: *Delusion* rubric: *dead: persons, sees*: arn. *Delusion* rubric: *dead: corpse: mutilated corpse*: arn. *Delusion* rubric: *arrested, is about to be*: arn. *Delusion* rubric: *bed: lumps in bed*: arn. *Delusion* rubric: *images, phantoms; sees: frightful*: arn. *Delusion* rubric: *mutilated bodies; sees*: arn. *Delusion* rubric: *thieves: seeing*: arn. *Delusion* rubric: *churchyard: visits a*: arn. *Delusion* rubric: *objects; about: lean forward and about to fall; high places*: arn. [1] 1.

3. Causation: NONE.

4. Depression: *Delusion* rubric: *council; holding a*: arn. [1] 2. *Delusion* rubric: *succeed, he does everything wrong; he cannot*: arn. *Delusion* rubric: *objects; about: lean forward and about to fall; high places*: arn. [1] 1. [This rubric can pertain to predictions of failure or persecutory paranoia.]

5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: arn. *Delusion* rubric: *die: about to die; one was*: arn. *Delusion* rubric: *heart: disease: going to have a heart disease and die; is*: arn.

Arsenicum album

Arsenicum album suffer from 'delusions of hypochondria', and numerous 'delusions of persecution', and 'delusions of deprivation'. The illusions of *seeing accidents*, *seeing rats*, *seeing insects*, and *worms in the bed*, *teeth gnashing wild beasts around the bed* and *policeman coming into the house* are just a few of conspiracies against *Arsenicum album*. *Arsenicum album* suffer from a multitude of real and imagined hypochondriacally orientated fears which torment them especially if they feel financially insecure. They believe everything they touch is contaminated and their body will putrefy. *Arsenicum album* feel overwhelmed with fear of the day of atonement. *Arsenicum album* have the *Delusion* rubrics: *she is lost for salvation*, and *time has come to die*. Underlying their intense need to create another vision of reality is the fear that they have sinned away their day of grace. *Arsenicum album* have the *Delusion* rubric: *sees devil*.

When faced with disease and death *Arsenicum album* believe in and create *visions of fantastic grandeur* to overcome their crippling 'delusions of hypochondria'. *Arsenicum album* delude themselves with *fantastic visions* of wellness to help them cover up their exaggerated fears of persecution.

Within their *illusions of fancy* *Arsenicum album* create an obsessively perfected grand vision of their persona. *Arsenicum album* have the *Mind* rubrics: *anger about his mistakes*, *increased ambition to make money*, and *wanting elegance*. When they

are sick *Arsenicum album* are crippled by the reality of disease because it threatens their need to create a perfected persona and perfect world. Psychoses are a conflict between the 'ego' and the external world. A psychosis is a severe mental derangement in which the patient believes that their psyche is under threat. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: Forsaken, Depression and Resignation. These *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. *Arsenicum album* need their grand visions of persona to cover up numerous 'delusions of hypochondria', 'delusions of persecution' and 'delusions of deprivation'. *Arsenicum album* suffer psychotic delusions of their own decaying body abandoning them, and of the world being full of creatures attacking them.

If a particular remedy profile is weighted heavily in persecution rubrics, as is the case with *Arsenicum album*, then they will need *religion* to protect them. *Arsenicum album* have the *Mind* rubric: *too occupied with religion*. It is important to note that 'religion' does not necessarily pertain to institutionalized religious practices. The most common religious practices that I have noted in *Arsenicum album* patients is the 'religion of alternative health practices'.

1. Denial: *Delusion* rubric: *visions, has: Ars. Delusion* rubric: *religious: Ars. Delusion* rubric: *well, he is: ars. Delusion* rubric: *visions, has: fantastic: ars.*
2. Forsaken: *Delusion* rubric: *conspiracies: against him; there are conspiracies: ars. Delusion* rubric: *starve: family will: ars.*

Delusion rubric: *bed: drawn from under her; alighted on the floor; and she had: ars. [1] 1. Delusion* rubric: *faces, sees: ars. Delusion* rubric: *beetles, worms etc.: ars. Delusion* rubric: *faces, sees: ars. Delusion* rubric: *fire: visions of: ars. Delusion* rubric: *beetles, worms etc.: ars. Delusion* rubric: *worms: bed; are in: ars. [1] 1. Delusion* rubric: *insects, sees: ARS. Delusion* rubric: *bugs; sees: bed; crawling over: ars. [1] 1. Delusion* rubric: *noise: gnashing their teeth around his bed; hears wild beasts: ars. [1] 1. Delusion* rubric: *policeman: coming into house; he sees a policeman: ars. Delusion* rubric: *arrested, is about to be: ars. Delusion* rubric: *pursued; he was: enemies, by: ars. Delusion* rubric: *vermin: bed is covered with; his: ars. [1] 1. Delusion* rubric: *thieves: house, in: bed is full of thieves; and space under: Ars. [2] 1.*

3. Causation: *Delusion* rubric: *friend: offended; has: ars. [1] 1. Delusion* rubric: *wrong: done wrong; he has: Ars. Delusion* rubric: *sinned; one has: day of grace; sinned away his: ars. Delusion* rubric: *crime: committed a crime; he had: ars.*
4. Depression: *Delusion* rubric: *hang himself, wants to: Ars. [2] 1. Delusion* rubric: *suicide; impelled to commit: ars. Delusion* rubric: *doomed, being: ars. Delusion* rubric: *lost; she is: ars. Delusion* rubric: *happy in his own house, he will never be: ars. [1] 1.*
5. Resignation: *Delusion* rubric: *dead: he himself was: ars. Delusion* rubric: *contaminated: everything one is*

touching is contaminated: ars. Delusion rubric: body: putrefy, will: Ars. Delusion rubric: sick: being: Ars.

Calcarea silicata

Calcarea silicata are only listed in one of the rubrics pertaining to 'delusions of grandeur'—*Delusion rubric: illusions of fancy*. A patient who is suffering with *illusions of fancy* is someone who has grand visions of persona: their expectations of what they can achieve, or what they *have* achieved, or who they are in the world, are over-exaggerated because they have a disproportionate idealistic need to exaggerate them. The psychodynamic consequence of *illusions of fancy* is that the patient will always be left wanting in their *own eyes*. They will always feel anxious. They will feel anxious about themselves and this in turn predisposes them to being easily undermined by others' opinions of them. The reason *Calcarea silicata* have so many rubrics pertaining to being haunted by ghosts and phantoms is that they feel unable to support themselves or defend themselves. *Calcarea silicata* have the *Delusion* rubrics: *sees horrible visions, images and phantoms, and sees dead people*. A homoeopathic practitioner will not have a *Calcarea silicata* patient come into a consultation and say that they are hearing or seeing dead people. *Calcarea silicata* will relay the following: *I am extremely anxious about what my friends say about me. I do not think I have any friends, I only have 250 friends on Facebook, how many do you have? I am sure they think I am stupid. What do you think about how I look? I don't think what I have done is any good.*

*I am sure everyone is saying that they do not think I am as popular as others. I am often not sure that what I am doing is okay. I am scared about failing. Everyone else says that they are much smarter than me. I often talk to myself. Sometimes out loud, but most of the time in my head. I go over all the conversations that I have had, and that I am going to have beforehand to work out what to say. A *Delusion* rubric is used in the case-repertorisation if, and when, you identify an over-exaggerated or disproportionate troubling issue for the patient.*

Calcarea silicata need to look outside of themselves to be reassured.

Calcarea silicata have the *Mind* rubric: *desire to be magnetized*. The *Mind* rubric: *desire to be magnetized* means that the patient has a desire to surrender themselves to someone else's opinion. *Calcarea silicata* need and want to be influenced by the opinions of others. This need becomes predictably undermining for *Calcarea silicata* because it then means they are easily influenced by all around them. The negative consequences of surrendering your will to another is that it reinforces that you are unable to know your own truth. *Calcarea silicata* have the *Mind* rubrics: *loss of will power, yielding disposition, and mental insecurity*. If you identify a disproportionate element in the case it will be this psychodynamic trauma which will cause the patient to create a psychological delusion. *Calcarea silicata* need their *illusions of fancy* to deny how influenced they are by others' opinions.

If the *illusions of fancy* or grand visions of persona are in place then *Calcarea silicata* will believe in, and aspire to achieve, grandeur. If they do *not* achieve grandeur, they will feel easily undermined. *Calcarea silicata* fear that they will be abandoned by their family dying. *Calcarea silicata* have the *Delusion* rubric: *dead corpse of husband, brother, or child*. *Calcarea silicata* fear being forsaken by family because their psyche struggles to exist without the support of friends or family. *Calcarea silicata* undermine themselves by not supporting their opinions, therefore they need support from *talking to the dead*. *Calcarea silicata* have the *Mind* rubric: *reproaching oneself from trifles*. [1] 2. *Calcarea silicata* have a disproportionately high expectation of what they should achieve. If an expectation is *very* grand, it can become a self-fulfilling prophecy of doom or expected failure. Grand visions and *illusions of fancy* predispose the patient to suffering from anticipatory anxiety and insecurity. *Calcarea silicata* always desire things which they haven't got because they need to reinforce their *illusions of fancy*. *Calcarea silicata* also have the *Mind* rubric: *full of desires, things not present*. [1] 1. As soon as *Calcarea silicata* feel deprived or insecure they need to acquire more possessions of *fancy*.

Calcarea silicata have a unique defense mechanism: when anxious they refuse to listen to anyone. If you stubbornly refuse to listen to anyone, it immediately reinforces your belief in your own *illusions of fancy*. *Calcarea silicata* are the only remedy listed in the *Mind* rubric: *inclination to sit on the same place, looks into space and does not*

answer. [1] 1. *Calcarea silicata* are also boldly listed in the *Delusion* rubric: *talking with dead people*. They only listen to dead people because they refuse to listen to the living. The theme of *Calcarea silicata* is: if I listen to your opinion or advice, it could prove that my *illusions of fancy* about what I have achieved are not correct. The theme of *Calcarea silicata* is insecurity and the need to find security inside themselves. *Calcarea silicata* need to only trust their own opinion. Their refusal to listen to advice is particularly notable when they are sick, or dying from an incurable disease. *Calcarea silicata* need to believe that if they listen to your opinion or advice then it could prove that they are not fully confident in their own *illusions of fancy*. For a *Delusion* rubric to be used you have to see within the remedy profile that the patient needs to maintain their avoidance of reality. Regardless of whether the psychological delusion has positive or negative consequences, it must be maintained because the patient believes the delusional stance is advantageous. A *Delusion* rubric should be used when you detect self-deceit and/or excuses which misrepresent reality. This is regardless of whether the misinterpretation of reality is positive or negative. If the homoeopathic practitioner understands why *Calcarea silicata* need to deny their need for help, the practitioner will be able to sensitively devise methods to make the patient feel more in control and empowered by being able to look after their health.

In the rubric-repertorisation, *Calcarea silicata* have no psychological 'delusions of original sin', no *Delusion* rubrics of

aligning themselves to the devil, and no *Delusion* rubrics of having committed crimes or wrongs. Each remedy profile will be different but for *Calcarea silicata* the fact that they have no psychological delusions of being evil is indicative of their need to maintain their grand *illusions of fancy*. *Calcarea silicata* are extremely idealistic.

1. Denial: *Delusion* rubric: *fancy, illusions*: calc-sil. *Delusion* rubric: *voices: hearing*⁶: *answers*; and: calc-sil. *Delusion* rubric: *voices: hearing*: calc-sil. *Delusion* rubric: *faces, sees*: calc-sil.
2. Forsaken: *Delusion* rubric: *dead: corpse: husband, corpse of*: calc-sil. [1] 2. *Delusion* rubric: *dead: corpse: brother and child, corpse of*: calc-sil. [1] 3. *Delusion* rubric: *images, phantoms; sees*: calc-sil. *Delusion* rubric: *visions, has: horrible*: calc-sil. *Delusion* rubric: *dead: persons, sees*: calc-sil.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *talking: dead people; with*: **CALC-SIL**.
5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: calc-sil.

The above rubric-repertorisation highlights all the aspects of the need for security and protection within *Calcarea silicata* which Sankaran has emphasized in the quote below.

Sankaran, in *The Soul of Remedies* says, "Calcarea silicata is a salt and represents a combination of feelings of both Calcarea and Silicea. Like Calcarea the person feels insecure, with the need for protection and

like Silicea he feels the need to maintain a particular standard. Hence the feeling of *Calcarea silicata* is: 'I need to keep up to a particular standard to get the security and protection I need'. The *Calcarea silicata* patient has a fear of poverty and so he has to be careful about spending money. Being poor puts him at a disadvantage. The need to maintain a certain standard gives *Calcarea silicata* its sensitivity to reprimands. This sensitivity to reprimands keeps him from confrontation and getting fired and hence maintains the standard that his superior sets for him. He also becomes timid, bashful, yielding, irresolute, hesitant, since this will help him. Also, he has a lot of anticipatory anxiety before exams, interviews, meeting people or before beginning a new job. When he comes to the doctor the patient has the fear of a serious disease, but subconsciously he uses this fear to do nothing. If he is told he has no problem he can get irritated ("Consolation aggravates"). He wants support but doesn't want to be told he has no problem. This sounds contradictory."

Cina

Underlying any contradictory behavior is an inner conflict with the self which is the basis or source of a psychological delusion. In understanding a remedy profile it is crucial to look at the psychological need and the psychological avoidances which fuel conflicting behavior. *Cina* have the *Mind* rubrics: *aversion to being carried*, and *desire to be carried*. On the one hand *Cina* have a desire to be carried, and on the other hand they have an aversion to being carried. The understanding which is crucial in a *Cina* case is the perversity of

this contradiction. *Cina* have convulsions from being reprimanded or punished and this is the 'never-well-since-event', or the underlying psychological trigger to *Cina* needing to avoid intimacy. *Cina* have a fear of being approached. *Cina* have the *Mind* rubrics: *ailments from reproaches*, and *anxiety from being touched*. *Cina* also have physical convulsions from being scolded. *Cina* need to emphasize physical abandonment and exaggerate physical abuse because they suffer from self-disgust.

Underlying their capricious need for attention, and their immediate rejection of that attention, is a psychological need to avoid their self-disgust. *Cina* have the *Delusion* rubric: *body looks ugly*. For the remedy profile to be *Cina*, the patient must display body disgust.

Cina have the *Delusion* rubric: *has visions*. The belief that one is aligned with God is a hubristic vision of oneself. The next phase they sink into are psychological 'delusions of abandonment'. They believe that since they are sick no one will love them because they are *ugly*. Their ill health is subsequently turned in on themselves in the form of self-blame for being so bad. They then move into persecutory imaginings. *Cina* have the *Mind* rubric: *cannot bear to be looked at*, and the *Delusion* rubric: *seeing figures*. Finally, they capriciously reject help because they believe they will be harmed. *Cina* have the *Delusion* rubric: *about criminals*. *Cina* have the *Mind* rubric: *capriciousness, rejecting things he has been longing for*. It is advantageous for *Cina* to maintain their capriciousness because this is how they protect them-

selves from physical harm. These are the psychological avoidance techniques of *Cina*. Their hubristic vision of themselves indicates a need to separate themselves from others and align themselves with God. The *Delusion* rubric: *has visions*, can be interpreted as evidence of hubristic illusions or evidence of persecutory illusions. This understanding highlights the perversity of their need to maintain their capriciousness.

On the one hand they suffer from fears of persecutory attack from being helped or touched, and on the other hand they have illusions of hubristic visions of grandeur which fuel the need to capriciously reject all help because they are superior.

1. Denial: *Delusion* rubric: *visions, has: Cina. Delusion* rubric: *figures: seeing figures: cina*.
2. Forsaken: *Delusion* rubrics: *criminals, about: cina. Delusion* rubrics: *images, phantoms; sees, frightful: cina. Delusion* rubric: *figures: seeing figures: cina. Delusion* rubric: *visions, has: Cina*. [The last two rubrics can indicate hubristic visions or persecutory visions.]
3. Causation: *Delusion* rubric: *crime: committed a crime; he had: cina. Delusion* rubric: *criminal, he is a: cina. Delusion* rubric: *wrong: done wrong; he has: cina*.
4. Depression: *Delusion* rubric: *body: ugly; body looks: cina*. [*Cina* are very depressed about body image.]
5. Resignation: *Delusion* rubric: *body: ugly; body looks: cina*.

All homoeopaths treating *Cina* need to understand that *Cina* have intense reactions to being reprimanded or punished; this is the 'never-well-since-event'.

Cina, because of their conflict over wanting to be carried and then feeling averse to being carried, will be capricious in their approach to treatment. *Cina* will deliberately stop taking the homoeopathic remedy. If you scold them for this they will have succeeded in setting you up and it will be the self-fulfilling prophecy of reprimand they were looking for. *Cina* have the *Mind* rubric: *easily offended*, because they need to protect themselves. They are emotionally fearful. It is crucial to predict these stages to protect *Cina*. If you use the five psychological steps in your case analysis as soon as you identify a remedy, you will immediately be able to predict and understand your patient's psychological denial and avoidance techniques. This is why homoeopathic psychological analysis and understanding the *Delusion* rubrics will help you in understanding and protecting your patient.

Crotalus cascavella

Crotalus cascavella have visions and dreams of hearing voices.

Clairvoyance and clairaudience are needed by most snake remedies because it alerts them to potential attackers.

The venom of this Brazilian rattlesnake in potentised form produces a euphoric state wherein the patient feels that his

clairaudient sensibilities and his personal power have increased. In a proving of *Crotalus cascavella* by Sankaran, in Similia Similibus Curentur, Radar™, he quotes the prover as saying: "I felt God would help me so that one day they will realize my importance." *Crotalus cascavella* have 'delusions of superiority'. *Crotalus cascavella* believe their clairaudience and clairvoyance will help them realize personal *greatness* and importance. If God is personally speaking to one it immediately protects one and warns one of a possible attack so one can counter-attack. This is why *Crotalus cascavella* have such strong clairaudience and why they are listed in the *Mind* rubric: *clairvoyance*, and the *Delusion* rubric: *hearing voices*. The persecutory *Delusion* rubric: *hearing footsteps behind him*, highlights their fear of attack. *Crotalus cascavella* need to maintain *superiority* in all situations. Underpinning their 'delusions of grandeur' are numerous *Delusion* rubrics pertaining to 'delusions of abandonment' and 'delusions of persecution'. *Crotalus cascavella* have a contradiction between Stage one ('delusions of grandeur') and Stage five ('delusions of hypochondria').

They have psychological delusions of being *tall* and above everything and in control of everything, as well as fears that they are *small* and able to be attacked.

Crotalus cascavella have the *Mind* rubric: *anxiety about health*. *Crotalus cascavella* view illness with fear. Illness will make them feel vulnerable and too weak to retaliate or protect themselves. If the homoeopath

confronts them with the need to acknowledge their illness, it will be viewed as a criticism. *Crotalus cascavella* will retaliate because they cannot afford to feel small and weak, which is how they feel when they have to acknowledge disease and death. *Crotalus cascavella* have the *Mind* rubric: *ailments from embarrassment*. They are the only remedy listed in the *Mind* rubric: *destructiveness alternating with fear of being harmed*. [1] 1

Crotalus cascavella feel like they are *insulted and being looked down upon* when they are sick. *Crotalus cascavella* will continually need to maintain their 'hubristic visions' and their 'hubristic denial' so they can feel secure.

1. Denial: *Delusion* rubric: *visions, has: Crot-c. Delusion* rubric: *voices: hearing: Crot-c. Delusion* rubric: *voices: hearing: follow, that he must: crot-c. Delusion* rubric: *superiority, of: crot-c. Delusion* rubric: *great person, is a: crot-c. Delusion* rubric: *tall: he or she is tall: crot-c. Delusion* rubric: *people: conversing with absent people: crot-c.*
2. Forsaken: *Delusion* rubric: *forced; that she is: crot-c. [1] 1. Delusion* rubric: *outcast; she were an: crot-c. Delusion* rubric: *persecuted: he is persecuted: crot-c. Delusion* rubric: *forsaken; is: crot-c. Delusion* rubric: *neglected: he or she is neglected: crot-c. Delusion* rubric: *deceived; being: crot-c. Delusion* rubric: *snakes: in and around her: crot-c.*
3. Causation: *Delusion* rubric: *criminal, he is a: crot-c. Delusion* rubric:

neglected: duty; he has neglected his: crot-c. Delusion rubric: *wrong: done wrong; he has: crot-c.*

4. Depression: *Delusion* rubric: *forced; that she is: crot-c. [1] 1. Delusion* rubric: *insulted, he is: looked down upon: crot-c. [1] 1. [Both of these rubrics can pertain to 'delusions of persecution']*
5. Resignation: *small: body is smaller: crot-c.*

Natrum muriaticum

Natrum muriaticum need to protect their inner emotional sensitivity and vulnerability to being hurt. It is well recognized that *Natrum muriaticum* is a good homoeopathic remedy to use for grief and loss. When a patient is faced with loss of health, the first stage which they move into is denial. When *Natrum muriaticum* is faced with loss, the first stage which they move into is denial. *Natrum muriaticum* patients, more than any other remedy group, tell me that they have developed a deep inner connection to their spiritual self and that their lost relatives have visited them in their dreams to reassure them that they are in total control and are on the right path to becoming well. *Natrum muriaticum* are listed in the *Delusion* rubrics: *visions*, and *illusions of fancy*. 'Hubristic visions' indicates a need to create an illusion of oneself which is grander than reality. *Natrum muriaticum* have the *Delusion* rubric: *visions during sleep*. [2] 1.

Natrum muriaticum have visions of themselves being well in the future to reassure themselves they have complete control.

Another *Delusion* rubric to consider for *Natrum muriaticum* is the *Delusion* rubric: *pitied on account of his misfortune and he wept*. [2] 1. *Natrum muriaticum* cannot stand losing control. *Natrum muriaticum* have the *Delusion* rubrics: *talking with spirits*, and *talking with dead people*. *Illusions of fancy*, alludes to the ability that *Natrum muriaticum* have of defensively deflecting negativity by always having 'a positive take on the situation'.

The obsessive need to always feel positive and have a 'positive take' on every situation is a denial of reality. This well developed defensiveness can protect them from having to acknowledge that they are ill. This is hubristic visionary revisionism.

Natrum muriaticum have the *Delusion* rubric: *as if in a net*. They are one of only two remedies listed under this rubric. Illness will be perceived as a lack of personal control or freedom for *Natrum muriaticum*.

Natrum muriaticum do not have any *Delusion* rubrics pertaining to disproportionate guilt. The importance of acknowledging this is that if your patient disproportionately over-exaggerates self-blame for their illness, then the simillimum is not *Natrum muriaticum*. *Natrum muriaticum* will exaggerate their failure. But their failure is attributed to others who have neglected and/or insulted them. Most commonly, *Natrum muriaticum* feel a sense of injustice when others don't believe that they are able to cure themselves.

Natrum muriaticum will always attribute blame for their mental and emotional mental pain to everyone else who has caused them hurt. The obsessive need to have a 'positive take' on every situation is also a denial of personal responsibility.

Natrum muriaticum have numerous *Delusion* rubrics pertaining to 'delusions of persecution'. Following the rubric-repertorisation according to the model of the five psychological processing steps makes this immediately obvious. The *Delusion* rubric: *illusions of fancy*, can allude to the ability that *Natrum muriaticum* have of never acknowledging self-blame.

1. Denial: *Delusion* rubric: *fancy, illusions, of*: nat-m.
2. Forsaken: *Delusion* rubric: *neglected: he or she is neglected*: nat-m. *Delusion* rubric: *criticized, she is*: nat-m. *Delusion* rubric: *insulted, he is*: nat-m. *Delusion* rubric: *persecuted: he is persecuted*: nat-m. *Delusion* rubric: *thieves: house, in*: Nat-m.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot*: nat-m. *Delusion* rubric: *doomed, being*: nat-m. *Delusion* rubric: *pitied on account of his misfortune and he wept; he is*: Nat-m. [2] 1. *Delusion* rubric: *head: belongs to another*: nat-m. [This rubric should be interpreted literally. It indicates that *Natrum muriaticum* attribute blame for their action on to others.]

5. Resignation: *Delusion* rubric: *wretched; she looks*: **NAT-M**. *Delusion* rubric: *wretched; she looks: looking in a mirror; when*: **NAT-M**.

Nux vomica

Nux vomica have the *Delusion* rubrics: *has visions, illusions of fancy, and religious*.

Nux vomica have hubristic visions fueled by a zealous belief in their need to succeed – as if they have *taken a stimulant*.

Nux vomica have the *Delusion* rubric: *he can live without a heart*. [2] 1. It is incorrect to interpret this rubric literally; rather it should be analyzed in the context of the hubristic profile of *Nux vomica*. *Nux vomica* need to remain unattached to their emotions. *Nux vomica* need to remain unattached so they can avoid personal failure and succeed. *Nux vomica* need to maintain their zealous belief in being successful because underpinning their ‘delusions of grandeur’ are intense fears of ‘loss of face’. Preceding illness in *all Nux vomica* patients I have treated has been an event in their lives which has caused them to ‘lose face’ and feel socially *disgraced*. Commonly I ask *Nux vomica* if they feel like they have ever failed. Invariably they will recall that it has been *once only* and it was recent. The ‘never-well-since-event’ or causation in *Nux vomica* will be exaggerated guilt over being *disgraced*. *Nux vomica* will feel physically undermined and threatened – *as if their body is made of threads – as if someone has sold their bed*. I cannot emphasize enough how crucial it is to know and understand the *Delusion* rubrics attached to a

constitutional remedy. *Nux vomica* are a mass of contradictions – *strong will power – versus – weakness of will*. *Nux vomica* are listed in numerous *Mind* rubrics pertaining to ailments from loss of position – *being neglected by mother and father – deceived ambition – anger when contradicted*.

Underpinning all the *Mind* rubrics pertaining to anxiety of illness, fear of illness, and anger with illness, is the *Delusion* rubric: *he is dying*. When *Nux vomica* are sick they literally lose all their inner fiber – *inside of body is made of threads*.

If homoeopaths are looking for a remedy profile of the strong willed *Nux vomica*⁷, then the simillimum will be missed because that is not what will present in the first consultation *if* they are sick. *Nux vomica* are also listed in the *Delusion* rubrics: *horrible visions, and sees mutilated bodies*. *Nux vomica* suffer from ‘delusions of hypochondria’.

Nux vomica have the *Delusion* rubric: *he is revolving around his axis*. [1] 1. *Nux vomica* constantly check and recheck their own safety and position, they never feel secure. When *Nux vomica* are sick they shrink inside themselves – *body is smaller*. When *Nux vomica* are physically well they elevate themselves above the mundane emotions in the world and are fueled by grandiose visions of what they are going to create next – *walking on air – illusions of fancy*.

1. Denial: *Delusion* rubric: *fancy, illusions of: nux-v*. *Delusion* rubric: *visions, has: Nux-v*. *Delusion* rubric: *religious: nux-v*.

- Delusion rubric: stimulant; had taken a:* nux-v. [1] 2. *Delusion rubric: enlarged:* nux-v. *Delusion rubric: walking: air: on air; walks:* nux-v. *Delusion rubric: heart: live without; he can:* Nux-v. [2] 1.
2. Forsaken: *Delusion rubric: home: away from home; he is:* Nux-v. *Delusion rubric: bed: sold his bed; someone has:* nux-v. [1] 1. *Delusion rubric: laughed at and mocked at; being:* nux-v. *Delusion rubric: poisoned: he: has been:* nux-v. *Delusion rubric: persecuted: he is persecuted:* nux-v. *Delusion rubric: disgraced: she is:* nux-v.
3. Causation: *Delusion rubric: disgraced: she is:* nux-v. [In relation to *Nux vomica* being disgraced is synonymous with an admission of guilt.] *Delusion rubric: crime: committed a crime; he had:* nux-v.
4. Depression: *Delusion rubric: depressive:* nux-v. *Delusion rubric: wealth, of: purchases; and make useless:* Nux-v. [2] 1. [This rubric reemphasizes wrong decisions.] *Delusion rubric: interest in anything; felt no:* nux-v. [1] 1. *Delusion rubric: wrong: everything goes wrong:* nux-v. *Delusion rubric: fail, everything will:* nux-v.
5. Resignation: *Delusion rubric: die: must; she:* nux-v. [1] 1. *Delusion rubric: body: threads; body inside is made of:* nux-v. [1] 1. *Delusion rubric: body: ugly; body looks:* Nux-v. *Delusion rubric: dying: he is:* nux-v. *Delusion rubric: small: body is smaller:* nux-v.
- *Delusions: beautiful: landscape; of:* coff-t. coff. irid-met. *Lach.* olib-sac. petr-ra.

- *Delusions: visions: has: grandeur, of magnificent:* cann-i. carb-n-s. coff-t. coff. olib-sac.

- *Delusions: paradise, seeing:* coff-t. coff.

Self-Deluding: If one has overwhelming fears of death then the psychological delusion of believing in, and seeing paradise is a psychological 'delusion of grandeur' which will be needed to deny death.

Coffea cruda

Coffea cruda have numerous and wonderful fantasies of omnipotence. *Coffea cruda* is a homoeopathic remedy derived from coffee. Coffee is a psychotropic stimulant which elevates mood. Most people have a drink of coffee first thing in the morning to help them 'face the day'.

Coffea cruda have the *Delusion* rubrics: *has visions, and illusions of fancy.* *Coffea cruda* dissociate themselves from mundane reality. *Coffea cruda* have the *Delusion* rubric: *walking on air.* *Coffea cruda* need their hubristic visions because underlying their 'hubristic denial' are disproportionate reactions to fear.

In the case-development of *Coffea cruda*, the *Mind* rubrics: *fear of death, and fear of pain* indicate the somatic need that *Coffea cruda* have to delude themselves about the reality of disease and death. When *Coffea cruda* have to face the reality of illness they literally cannot think about it. *Coffea cruda* have the *Mind* rubric: *when very sick, says he is well.* *Coffea cruda* have the *Delusion* rubric: *whirling in head when thinking.* Coffee addicts use coffee to stim-

ulate creative thought processes. Often those creative processes are exaggerated illusions. Excessive coffee consumption also causes an agitated nervous system resulting in the person over-exaggerating or reacting inappropriately to stressors. Coffee (the substance) stimulates the production of cortisone and adrenaline, two stimulating hormones. Cortisol is a corticosteroid hormone or glucocorticoid produced by the adrenal cortex. It is usually referred to as the 'stress hormone' as it is involved in response to stress and anxiety. It increases blood pressure and blood sugar, and reduces immune responses. Cortisol production inhibits the secretion of corticotropin-releasing hormone (CRH), resulting in feedback inhibition of ACTH (Adrenocorticotrophic hormone) secretion. This normal feedback system is crucial to being able to appropriately respond to 'flight or fight' stressors. *Coffea cruda* are locked in to an inappropriate flight response. Cortisol production resulting from chronic stress inhibits or blocks the body's ability to be able to deal with chronic inflammation. *Coffea cruda* have the *Mind* rubrics: *fear of death from pain*, and *fear of others approaching lest he be touched*. *Coffea cruda* have the following *Mind* rubrics (listed below) which pertain to over-exaggerated somatic responses to sudden frights, even if the fright is a pleasant surprise. *Coffea cruda* overreact to persecutory illusions. *Coffea cruda* have the *Delusion* rubrics: *he is away from home*, and *about criminals*.

Underlying their visions of grandeur are fears of isolation and abandonment which need to be hidden with *grand visions of magnificent grandeur*.

The causation or 'never-well-since-event' in *Coffea cruda* will have its foundation in abandonment during childhood. *Coffea cruda* have the somatic responses of a frightened child. They are so frightened that they create a fantasy world which is a beautiful vision of paradise. As adults, the psychosomatic response to stressors is to dissociate. As a child the psychosomatic response to stressors is to create a fantasy world.

- *Mind: ailments from: surprises: pleasant: COFF.*
 - *Mind: ailments from: joy: sudden: COFF.*
 - *Mind: ailments from: fear: coff.*
 - *Mind: ailments from: excitement: sudden: coff. [1] 1.*
 - *Mind: alert: Coff.*
 - *Mind: fear: death, of: pain, from: COFF.*
 - *Mind: fear: approaching; of: others; of: touched, lest he be: coff.*
 - *Mind: starting: fright; from and as from: coff.*
1. Denial: *Delusion* rubric: *beautiful: landscape; of: coff. Delusion* rubric: *visions, has: grandeur, of magnificent: coff. Delusion* rubric: *paradise: seeing: coff. Delusion* rubric: *strong; he is: coff. Delusion* rubric: *walking: air: on air; walks: coff. Delusion* rubric: *excited; as if: coff. [1] 1. Delusion* rubric: *fancy, illusions: coff.*
 2. Forsaken: *Delusion* rubric: *home: away from home; he is: Coff. Delusion* rubric: *criminals, about: coff.*

3. Causation: *Delusion* rubric: *criminal, he is a*: *coff*.
 4. Depression: *Delusion* rubric: *head: whirling in head: thinking; when*: *coff*. [1] 1.
 5. Resignation: *Delusion* rubric: *light: is light; he*: *coff*.
- *Delusions: immortality, of*: *anh*. [1] 1.
 - *Delusions: body: immaterial, is*: *anh. thuj*.

Self-Deluding: Believing one can cure one's disease or live forever is a psychological 'delusion of grandeur' which helps to deny having to live on an 'earthly plane'.

Anhalonium

Anhalonium choose to connect to their *immortal* soul. *Anhalonium* have a psychic connection to a spiritual world and actively disconnect themselves from an earthly external world. Other *Delusion* rubrics to consider in *Anhalonium* would be, *out of the body* and the following *Delusion* rubrics: *separated from the world*, and *decomposition of space and shape*. *Anhalonium* feel *separated from the world* and believe they have been rejected by the world because they are so different. They also choose to *separate themselves from the world* to connect to the ethereal.

Anhalonium have *wonderful visions* of the spirit world which are much more attractive to *Anhalonium* than this earthly world.

Anhalonium will embrace death because they believe they are going to live forever

in 'spirit'. If your patient is fearful about their fatal illness and death the simillimum is not *Anhalonium*. *Anhalonium* are not interested in, and do not cope with, the earthly plane of existence; they only feel depressed if they are *hindered* from leaving. *Anhalonium* feel like they are suffering by being forced to live on this earthly plane. They feel like they are waiting to die so they can be an *immortal* soul *merged in eternity*. *Anhalonium* have the *Delusion* rubric: *he had to wait*. [1] 1. *Anhalonium* do not have any *Delusion* rubrics pertaining to self-blame or 'delusions of original sin'.

If your patient blames themselves for their illness then the simillimum is not *Anhalonium*. *Anhalonium* does not necessarily blame anyone else either.

1. Denial: *Delusion* rubric: *immortality, of*: *anh*. [1] 1. *Delusion* rubric: *body: immaterial, is*: *anh*. *Delusion* rubric: *eternity, merged with present*: *anh*. [1] 1. *Delusion* rubric: *floating, air, in*: *anh*. *Delusion* rubric: *visions, has: wonderful*: *anh*. *Delusion* rubric: *transparent, everything is*: *Anh*. *Delusion* rubric: *beautiful*: *anh*. *Delusion* rubric: *hearing: illusions of*: *anh*. *Delusion* rubric: *visions, has: beautiful: kaleidoscope changes; varied*: *anh*. *Delusion* rubric: *space: decomposition of space and shape*: *anh*. *Delusion* rubric: *transparent: he is*: *anh*. *Delusion* rubric: *body: immaterial, is*: *anh*.
2. Forsaken: *Delusion* rubric: *separated: world; from the: he is separated*: *Anh*.
3. Causation: NONE.

4. Depression: *Delusion rubric: hindered; he is: anh. Delusion rubric: waiting: had to wait; he: anh.* [1] 1.
5. Resignation: *Delusion rubric: dead: he himself was: anh. Delusion rubric: body: immaterial, is: anh. Delusion rubric: body: out of the body: Anh.*
 - *Delusions: superhuman: is: control; is under superhuman: agar. anac. carc. cypra-eg. des-ac. falco-pe. kali-br. Lach. Naja. op. petr-ra. plat. psil. sal-fr. Thuj.*
 - *Delusions: influence; one is under a powerful: ambr. brass-n-o. carc. cere-b. dream-p. foll. Hyos. irid-met. kali-br. Lach. ozone positr. psil. Sal-fr. Stram. thuj. verat.*
 - *Delusions: someone else: she was someone else: power; and in the hands of a strong: lach.* [1]1.
 - *Delusions: charmed and cannot break the spell: Lach* [2]1.
 - *Delusions: voices: hearing: follow, that he must: anac. crot-c. lach. thuj.*
 - *Delusions: sight and hearing, of: anac. bell. eup-pur. kali-br.*
 - *Delusions: divided: two parts; into: which part he has possession on waking; and could not tell: thuj.* [1] 1.

Self-deluding: Believing one is controlled by someone else can be avoidance of personal responsibility or a pretentious psychological 'delusion of grandeur'. Transference is characterized by unconscious self-deluding denial which allows for the

redirection of feelings on to another person.

A 'transference neurosis' is found in the *Delusion* rubrics of 'hubristic denial' in which the patient transfers 'cause and effect' on to God. A 'transference neurosis' is also found in the *Delusion* rubrics of sin in which the patient transfers 'cause and effect' on to the devil. This *Delusion rubric: is under superhuman control*, and the *Delusion rubric: one is under a powerful influence*, can be transferred on to God, or the devil. In everyday language, transference is referred to as 'dumping your shit on to someone else'. In everyday language a 'transference neurosis' refers to 'not owning your shit'.

Kali bromatum

Kali bromatum are undermined by their feelings of helplessness so they need to believe they have 'God on their side' to make themselves feel stronger. *Kali bromatum* have numerous 'delusions of abandonment', 'delusions of persecution', 'delusions of original sin', and 'delusions of impending doom'. *Kali bromatum* are paranoid that everyone, including their family, is going to harm them. *Kali bromatum* fear that there is nothing for them to stand on in life – standing on and around emptiness.

When they are sick, *Kali bromatum* need hubristic visions of omnipotence so they can believe they will be saved.

Kali bromatum have the *Mind rubric: looking in all directions*. *Kali bromatum* are constantly checking for potential

attackers and constantly checking for an exit. *Kali bromatum* blame their sins on God's vengeance and the devil's influence. Underneath their psychological delusions of omnipotence they are fearful that their illness is the object of God's vengeance because they have neglected their duty.

Kali bromatum have the *Delusion* rubric: *she is being watched*. *Kali bromatum* suffer from exaggerated psychological delusions of conscience and disproportionate 'delusions of original sin'. *Kali bromatum* have the *Delusion* rubric: *her brother fell overboard in her sight*. [1] 1. This rubric should not be interpreted literally; rather it indicates a guilty conscience. *Kali bromatum* feel annihilated when they have to face illness. When *Kali bromatum* are sick they abandon themselves because they believe their illness is God's punishment. *Kali bromatum* have the *Mind* rubric: *suicidal disposition to throw himself under a car*. *Kali bromatum* have the *Delusion* rubric: *thought everything had been experienced before*. This *Delusion* rubric pertains to the degree to which *Kali bromatum* feel undermined and defeated: their own life has no relevance to them. Kübler-Ross identified denial as the first stage in her model of grief. *Kali bromatum* similarly start their story from the assumption of immortality i.e. the denial of mortality. A patient who is struggling to come out of denial, or who refuses to believe they are sick, is suffering psychological 'delusions of grandeur'. *Kali bromatum will not present at the start of an illness with the psychological delusions of persecutory guilt which are commonly associated with Kali bromatum in the*

repertory. Kali bromatum are experts at dissociation – floating in air.

Kali bromatum believe they are omnipotent; they deny they are sick. *Kali bromatum* believe they are influenced by a powerful force that is able to cure them of all illnesses.

To say that *Kali bromatum* have an internalized conflict between their morality and immorality is an incorrect assumption derived from the *Mind* rubric: *anxiety of conscience*. To have a psychological delusional conflict there has to be a conflict between the Denial process in Stage one and the Resignation process in Stage five. On the one hand *Kali bromatum* have pretensions of power, and on the other hand they have psychological 'delusions of annihilation'. *Kali bromatum* need to psychologically maintain their 'delusions of grandeur' otherwise they fear destruction. If *Kali bromatum* acknowledge that they are sick they will sink into a depressive doom and believe that their life is threatened.

In the case of *Kali bromatum* the stark inconsistency between Stage one and Stage five is not an internalized moral conflict, but an anxiety that they will become a victim of God's vengeance because they wish to keep being influenced by powerful forces.

Kali bromatum have anxieties of conscience and wring their hands because they fear God's vengeance and because they are aware that they identify with murderous rage [*devil*]. *Kali*

bromatum have the *Mind* rubric: *desire to kill loved ones*, and the *Delusion rubric*: *she is about to murder her husband and child*. *Kali bromatum* have numerous *Mind* rubrics pertaining to *omitting words, unconsciousness and semi-consciousness, and disconnected answering*. *Kali bromatum* prefer to self-delude and suppress awareness of their own rages. *Kali bromatum* have 'transference neuroses'. *Kali bromatum* are vulnerable to believing that God has instructed them to murder. Believing you are controlled by someone else can be a pretentious and obviously dangerous psychological 'delusion of grandeur' which allows for the redirection of responsibility on to another person. *Kali bromatum* fear that they will be found to identify with powerful influences which are God and/or the devil. (This brings on their anxieties of conscience.)

1. Denial: *Delusion rubric: influence; one is under a powerful: kali-br. Delusion rubric: superhuman; is: control; is under superhuman: kali-br.* [This rubric can be interpreted as God or the devil.] *Delusion rubric: floating: air, in: kali-br. Delusion rubric: enlarged: kali-br. Delusion rubric: fancy, illusions of: Kali-br. Delusion rubric: wealth, of: kali-br. Delusion rubric: religious: Kali-br.*
2. Forsaken: *Delusion rubric: forsaken; is: God; by: kali-br.* [1] 1. *Delusion rubric: God: vengeance; he is the object of God's: KALI-BR. Delusion rubric: conspiracies: against him; there are conspiracies: kali-br. Delusion rubric: danger, impression of: kali-br. Delusion rubric: life: threatened; life is: kali-br.* [1]
1. *Delusion rubric: persecuted: he is persecuted: KALI-BR. Delusion rubric: poisoned: he: about to be poisoned; he is: Kali-br. Delusion rubric: pursued; he was: Kali-br. Delusion rubric: watched, she is being: Kali-br. Delusion rubric: danger, impression of: family, from his: kali-br.* [1] 1. *Delusion rubric: injury: being injured; is: kali-br. Delusion rubric: money: sewed⁸ up in clothing; is: kali-br.* [1] 1.
3. Causation: *Delusion rubric: murdering; he is: husband and child; she is about to murder her: kali-br.* [1] 1. *Delusion rubric: neglected: duty; he has neglected his: kali-br. Delusion rubric: devil, he is a devil: Kali-br. Delusion rubric: superhuman; is: control; is under superhuman: kali-br.* [This rubric can be interpreted as God or the devil.] *Delusion rubric: thieves: accused of robbing; he has been: kali-br.* [1] 1.
4. Depression: *Delusion rubric: ground: gave way beneath his feet: Kali-br. Delusion rubric: melancholy: KALI-BR. Delusion rubric: painful, with sadness: kali-br.* [1] 1. *Delusion rubric: mind: out of his mind; he would go: Kali-br. Delusion rubric: doomed, being: Kali-br. Delusion rubric: depressive: KALI-BR. Delusion rubric: wrong: everything goes wrong: kali-br.* [2] 1. *Delusion rubric: destruction of all near her; impending: Kali-br.* [2] 1.
5. Resignation: *Delusion rubric: life: threatened; life is: kali-br.* [1] 1. *Delusion rubric: emptiness; of: around and under one on standing; emptiness: kali-br.* [1] 1. *Delusion rubric: destruc-*

tion of all near her; impending: Kali-br.
[2] 1. [These rubrics pertain to 'delusions of annihilation'.]

Lachesis

Lachesis need the hubristic *Delusion* rubric: *one is under a powerful influence* so they can delude themselves that they are always one-up on everyone else. The 'persecution complexes' are crucial to the understanding of *Lachesis*. The *Delusion* rubrics listed below reveal the extent of their ability to side-step responsibility.

Even though *Lachesis* have the rubrics allocating blame, *committed a crime*, they will for the most part attribute their sins to the influence of a higher power. *Lachesis* have the *Delusion* rubric: *hearing a voice commanding him to commit a crime*. [1]1. *Lachesis* have a strong need to maintain their hubristic visionary view of themselves and their 'hubristic denial'.

Underpinning their 'delusions of grandeur' are numerous 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and 'delusions of hypochondria'. *Lachesis* fear any exposure of their weaknesses. *Lachesis* have the *Delusion* rubric: *sent to a mental asylum* [1] 1., which alludes to a conflict in their psyche. *Lachesis* have the *Delusion* rubric: *a great person* opposing the *Delusion* rubric: *he is friendless*. If a remedy profile has a weakened 'ego' then their psyche is under threat. Psychoses are a conflict between the 'ego' and the external world. A psychosis is a severe mental derange-

ment of the whole personality. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression and resignation. These *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. They contain the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and the 'delusions of hypochondria', in that order. *Lachesis* struggle to secure their own 'ego' in the world, which is why they are so jealous of others' self-assuredness. *Lachesis* have the *Delusion* rubric: *with jealousy*, and the *Mind* rubric: *irresistible jealousy as foolish as it is*. [2] 1. *Lachesis* need to transfer their responsibilities to others to avoid acknowledging that they are weakened by their own psychoses. *Lachesis* have the *Mind* rubrics: *desire to be magnetized*, and *easily magnetized*. Both rubrics pertain to the illusion and desire that they are influenced by a powerful force, or under the superhuman power of someone else. *Lachesis* have the *Delusion* rubric: *hearing a voice that she must confess things she never did*. [1]1. *Lachesis* are particularly skilled at projecting and transferring the responsibility for their illness on to the homoeopath. *Lachesis* transfer responsibility for their life and death to other people. *Lachesis* have the *Delusion* rubric: *one was about to die and wishes someone would help her off*. [1]1. The psychodynamic consequence of their weakened 'ego' means that *Lachesis* cannot afford to move out of the psychological stage of denial. Kübler-Ross identified denial as the first stage in her model of grief.

Lachesis will not acknowledge that they are sick. If they did they would have to acknowledge that they are not *charmed and powerful*. *Lachesis* fear disease because they suffer from paranoid fears that their illness will *disintegrate* their *beautiful* body and destroy their looks.

Lachesis have the *Delusion* rubric: *beautiful*, opposing the *Delusion* rubric: *body disintegrating*. *Lachesis* have the *Mind* rubrics: *fear of impending contagious epidemic diseases*, and *lamenting about his sickness*. [3] 4.

1. Denial: *Delusion* rubric: *superhuman; is: control; is under superhuman: Lach. Delusion* rubric: *someone else: she was someone else: power; and in the hands of a strong: lach. [1]1. Delusion* rubric: *charmed and cannot break the spell: Lach [2]1. Delusion* rubric: *influence; one is under a powerful: Lach. Delusion* rubric: *voices: hearing: follow, that he must: lach. [Although these rubrics can be interpreted as God or the devil, with *Lachesis* they pertain to God and are reflective of their 'delusions of grandeur'.] *Delusion* rubric: *possessed; being: lach. Delusion* rubric: *identity: someone else, she is: Lach. Delusion* rubric: *person: other person; she is some: Lach. Delusion* rubric: *journey; he is on a: lach. Delusion* rubric: *visions, has: beautiful: lach. Delusion* rubric: *beautiful: Lach. Delusion* rubric: *beautiful: landscape; of: Lach. Delusion* rubric: *enlarged: lach. Delusion* rubric: *religious: lach. Delusion* rubric: *great person, is a: Lach. Delusion* rubric: *proud: lach.**
2. Forsaken: *Delusion* rubric: *talking: friends are talking about her: lach. [1] 1. Delusion* rubric: *laughed at and mocked at; being: lach. Delusion* rubric: *wrong: suffered wrong; he has: lach. Delusion* rubric: *friendless, he is: lach. Delusion* rubric: *lost; she is: salvation; for: predestination, from: Lach [2]1. Delusion* rubric: *poisoned: medicine; being poisoned by: lach. Delusion* rubric: *poisoned: he: about to be poisoned; he is: lach. Delusion* rubric: *pursued; he was: lach. Delusion* rubric: *injury: about to receive injury; is: friends; from his: lach. Delusion* rubric: *asylum: mental asylum; sent to: lach. [1] 1. Delusion* rubric: *criticized, she is: lach. Delusion* rubric: *hated; by others: lach. Delusion* rubric: *home: away from home; he is: lach. Delusion* rubric: *wrong: suffered wrong; he has: lach. Delusion* rubric: *snakes: in and around her: lach.*
3. Causation: *Delusion* rubric: *crime: committed a crime; he had: lach. Delusion* rubric: *wrong: done wrong; he has: Lach.*
4. Depression: *Delusion* rubric: *doomed, being: lach.*
5. Resignation: *Delusion* rubric: *die: about to die; one was: Lach. Delusion* rubric: *disease: incurable disease; he has an: Lach. Delusion* rubric: *body: disintegrating: Lach. Delusion* rubric: *die: about to die; one was: exhaustion; she would die from: lach.*

Naja

Naja is a homoeopathic remedy derived from the venom of the Indian cobra

snake. *Naja* suffer paranoid psychological delusions that they are being deceived or taken over by powerful forces. *Naja* have the *Delusion* rubrics: *he has suffered wrong, someone is behind him, trapped, injured, and being deceived*. It is widely believed that the cobra snake responds to the music of the snake charmer. This is false. The cobra rises when it follows the smell of the food that the snake charmer hides in his hand. The snake is controlled by the snake charmer because it has been starved. *Naja* have the *Delusion* rubric: *being starved, and deceived*. The cobra eventually starves to death and the snake charmer then traps and deceives another snake. *Naja*, similarly to *Lachesis*, suffer from 'persecution complexes' when they fall ill. *Naja* feel extremely wronged by circumstances in their lives, and believe they are extremely unfortunate because of the choices they have made. *Naja* have the *Mind* rubric: *sadness, as if having done everything in the wrong way*. [2] 2. When they are faced with disease and death they do not move into the same 'hubristic denial' as *Kali bromatum* or *Lachesis*, in which blame is transferred on to someone else. In relation to the constitutional remedy profile of *Naja*, the *Delusion* rubric: *is under superhuman control*, is more reflective of their 'delusions of persecution' and their 'delusions of impending doom'. *Naja* sink into depressive predictions of failure when they become sick. *Naja* have the *Delusion* rubrics: *everything goes wrong, and he does everything wrong he cannot succeed*.

Although *Naja* are listed in the hubristic rubrics, *visions* and *illusions of hearing*, both of these along with *under super-*

human control, pertain to paranoid predictions of being *persecuted* and *controlled* and *trapped*.

Naja have the *Mind* rubric: *sensation as if he had two wills*. *Naja* feel trapped inside of themselves as well as feeling trapped on the outside. This *Mind* rubric reflects an internal battle. The battle inside of *Naja* involves deciding whether they are worthy of life. *Naja* will defeat themselves and feel defeated when they are sick. *Naja* embrace death. *Naja* have the *Mind* rubric: *loss of will*.

Naja submissively embrace death when they are sick. Whether this is an act of suicide or Santhara⁹ is contentious.

Sankaran makes a note in *The Soul of Remedies* that *Naja* have a "make of nobility about them", and that his *Naja* patients have "an intense spiritual orientation". *Naja* have the *Mind* rubric: *exaltation of fancies*, and the *Delusion* rubric: *has visions*. Both of these rubrics justify and allude to the glorification of Santhara. I have noted in *Naja* a marked lack of confidence and an intense self-deprecating need to annihilate themselves. I have also noted that they nobly choose to *waste away* when they realize that they are dying. *Naja* also have the *Mind* rubric: *weary of life, unworthy of the gift of life*, which is a rubric which alludes to a spiritual assessment of the worthiness of one's soul. Whether their self-annihilation is spiritually aligned or pertains to depressive tendencies is debatable. *Naja* have the *Mind* rubrics: *want of self-confidence, self-depreciation, and suicidal disposition from sadness*. *Naja* have the *Delusion*

rubrics: *wasted away*, and *starved*. *Naja* have the *Delusion* rubric: *body is smaller*, and the *Mind* rubric: *bulimia nervosa*.

A patient who has hubristic visions of exaltation glorifies the abdication of life.

1. Denial: *Delusion* rubric: *superhuman; is; control; is under superhuman*: *Naja*. *Delusion* rubric: *hearing: illusions of: naja*. *Delusion* rubric: *visions, has: naja*. [In relation to *Naja*, these rubrics can pertain more persecution.]
2. Forsaken: *Delusion* rubric: *neglected: he or she is neglected: naja*. *Delusion* rubric: *deceived; being: naja*. *Delusion* rubric: *trapped; he is: naja*. *Delusion* rubric: *poisoned: he; has been: naja*. *Delusion* rubric: *injury: being injured; is; surroundings; by his: Naja*. *Delusion* rubric: *people: behind him; someone is: naja*. *Delusion* rubric: *wrong: suffered wrong; he has: naja*. *Delusion* rubric: *injury: being injured; is: naja*.
3. Causation: *Delusion* rubric: *neglected: duty; he has neglected his: naja*.
4. Depression: *Delusion* rubric: *wrong: everything goes wrong: naja*. *Delusion* rubric: *succeed, he does everything wrong; he cannot: naja*.
5. Resignation: *Delusion* rubric: *wasting away: naja*. [1] 1. *Delusion* rubric: *starve: being starved: naja*. *Delusion* rubric: *sick: being: naja*.

Thuja

Thuja are listed in the *Delusion* rubric: *under superhuman control*, but they have self-conflicting denial about who is

influencing them. *Thuja* have the *Delusion* rubric: *being at war*. *Thuja* choose to abdicate personal responsibility for their power because they fear that the powerful influence is coming from 'the evil side', and not 'the good side'. This secret will be the underlying self-denial in every *Thuja* case. Another rubric to consider in a *Thuja* case would be the *Delusion* rubric: *someone calls*. The homoeopath needs to ask *who* is influencing them.

All *Thuja* cases will have a divided self which they are trying to keep secret; this conflict will always cause eventual destruction of either the mind or body.

Thuja are significantly the only remedy listed in the *Delusion* rubric: *divided into two parts, and which part he has possession of when he wakes he does not know*. *Thuja* have a strongly developed defense which manifest in their obsessive need for religion – *Mind* rubric: *fanaticism, too occupied with religious affections*. *Thuja* need to believe they are being controlled by God or a 'good' higher being, otherwise they are overwhelmed by their own fears of immoral behavior. A *Thuja* case from my practice feared that the higher power with which he was in contact was the devil, and not Jesus. It was this fear which drove him to become a Christian pastor and give up his previous 'unconventional' spiritual life. If he had stayed in the alternative world of spirituality, the power influencing him could have been the devil. In the Christian ministry he felt he would be protected, and more assured that Jesus would influence him, and not the devil.

1. Denial: *Delusion rubric: influence; one is under a powerful: thuj. Delusion rubric: divided: two parts; into: which part he has possession on waking; and could not tell: thuj. [1] 1. Delusion rubric: superhuman; is: control; is under superhuman: Thuj. [These previous three rubrics can refer to illusions that one is under the control of God or the devil.] Delusion rubric: power: all-powerful; she is: thuj. Delusion rubric: fancy, illusions of: thuj. Delusion rubric: floating: air, in: thuj. Delusion rubric: feet: touch scarcely the ground: walking; when: thuj.*
2. Forsaken: *Delusion rubric: appreciated, she is not: Thuj. Delusion rubric: forsaken; is: thuj. Delusion rubric: outcast; she were an: thuj. Delusion rubric: friend: affection of; has lost the: Thuj. [This rubric can pertain to abandonment or guilt.]*
3. Causation: *Delusion rubric: criminal, he is a: thuj. Delusion rubric: dirty: he is: thuj. Delusion rubric: sinned; one has: thuj. Delusion rubric: divided: two parts; into: which part he has possession on waking; and could not tell: thuj. [1] 1. Delusion rubric: influence; one is under a powerful: thuj. Delusion rubric: superhuman; is: control; is under superhuman: Thuj. [These rubrics can refer to illusions that one is under the control of God or the devil.] Delusion rubric: friend: affection of; has lost the: Thuj.*
4. Depression: *Delusion rubric: worthless; he is: thuj.*
5. Resignation: *Delusion rubric: body: delicate, is: Thuj. [2] 1. Delusion rubric:*

existence: longer; she cannot exist any: thuj. [1] 1. Delusion rubric: body: immaterial, is: thuj. Delusion rubric: die: about to die; one was: Thuj.

If a constitutional remedy has two opposing forces they will be evident in the *Delusion* rubrics. *Thuja* have the *Delusion* rubric: *she is all powerful* versus the *Delusion* rubric: *he is worthless* in Stage four. A person with such extreme conflicting polarities will move into a psychological process of self-denial; it is too painful to live with the self-realizations.

The rubric-repertorisation using the above model is extremely worthwhile because it will always reveal the psychodynamic crisis within each remedy. The self-denial in *Thuja* is the precursor for their secrecy. *Thuja* have the *Mind* rubric: *secretive*.

■ *Delusions: martyr; of being a: carc.[1] 1.*

Avoidance: There is no greater hubristic goal than sacrificing oneself to a higher being. Martyrdom is fueled by 'hubristic visions' of a grand persona. Being willing to become a martyr and suffer death for the advancement of a righteous cause can be analyzed as visionary or self-destructive.

All psychological delusions of martyrdom are a complex mixture of self-deceit fueled by paranoid fears of impotence.

Carcinosin

Carcinosin use martyrdom self-righteously to excuse themselves for not taking

personal power and control over their own lives. I have a *Carcinosin* patient who had to end her medical studies in her third year of medicine because she was suffering from extreme anorexia. She gave up medical studies because the pressure from her mother to succeed and become a doctor was too much pressure for her. She freely admitted that when she became anorexic her mother finally allowed her to leave her medical studies. She is still anorexic, but she does not acknowledge this; it is cleverly hidden under the veil of being sensitive to particular foods. She is now working as a dietitian in a hospital. She came to have a consultation with me because she felt overwhelmed by, and exhausted with her work. She has a tendency to overwork, see too many patients, and not be able to put any protective boundaries in place. (*Carcinosin* have the *Delusion* rubric: *has no defense mechanism*.) In her second consultation with me she told me in great detail how she helps 'lost souls' leave this 'plane' and move on and acknowledge their death. She said: *I can just be in the dispensary at the hospital and then I realize I am not feeling good, and I realize I have managed to attach a lost soul to myself. Every morning when I get up I clear my house of all the lost souls who have visited in the night or who have come attached to patients the previous day.* I asked her why she attracts them. She replied: *I don't actually mind this, they need me. Because without people like me they would not be able to leave this plane and they would stay confused. I get very weary sometimes, having all these souls influencing my energy and mood. When I get tired I then have to restrict my food intact, and I can then only eat certain foods.*

All my food sensitivities then become worse, but I don't mind because I am helping these lost souls. They know they can attach themselves to me because I am sensitive. Who else would do this? I have to offer myself to these lost souls.

A *Delusion* rubric is used in a case only when you can see that it is psychologically advantageous to the patient to maintain the avoidance or self-deluding. This particular *Carcinosin* patient needs to believe she is influenced by external agents who make her tired. It is difficult for her to acknowledge that *she* overworks and is not able to put time restrictions into place to prevent exhaustion. If the 'lost souls' make her feel tired and exhausted, and if they cause her extreme food sensitivities (which she uses to justify her incredibly restricted diet and calorie intake) then she does not have to take personal responsibility for her obsessive eating problem or for her inability to deal with work pressure. This is evidence of denial and is the meaning of the *Delusion* rubric: *is under superhuman control*, and the *Delusion* rubric: *one is under a powerful influence*. The problem in her story is not her exhaustion, nor her inability to put boundaries into place to prevent overworking; the problem is her *glorification* of martyrdom. The story (regardless of whether it is real or not), is not what I prescribe on. It is also not my role as a homoeopath to point out patients' delusions. The action of the simillimum will provide her with a stronger sense of her own 'boundaries' so she can resist 'lost souls'. The action of the simillimum will also give her the ability to be able to say *no* to picking up the 'lost souls'.

The insight gained from doing the five stage rubric-repertorisation in the case of *Carcinosin* is that it explains why they struggle intensely with self-ownership and personal responsibility.

Carcinosin use martyrdom to avoid facing their fear of failure. *Carcinosin* use martyrdom self-righteously so they can avoid feeling crippled by fears that they are not important.

The *Delusion* rubrics: *she is not appreciated*, and *she is friendless* highlight this. Martyrdom is far more advantageous to maintain than having to face the fact that she feels unappreciated and unneeded. If a patient needs to believe that they pick up 'lost souls' then the *Delusion* rubrics one uses are: *she did not belong to anyone*, *she is always alone*, and *friendless*. If a patient needs to believe that the 'lost souls' are what causes them to feel weak and tired and it is not the fact that they do not eat, then this is a need for denial. Martyrdom for *Carcinosin* is far more advantageous to maintain than having to face personal responsibility, which comes with an all consuming fear of *failure* and *annihilation*.

In the rubric-repertorisation, *Carcinosin* do not take responsibility for personal blame. *Carcinosin* are martyred to powerful forces outside of themselves. This is the psychodynamic meaning of the *Delusion* rubric: *hand does not belong to her*, and the *Delusion* rubric: *feet do not belong to her*.

Carcinosin will not be responsible for controlling their own motivation; they

abdicate responsibility for what their hands or feet decide to do, or who they are influenced by. The action of the similimum will provide her with a stronger sense of her own 'boundaries' so she can feel connected¹⁰ to herself. As soon as personal responsibility or 'ownership' develops inside *Carcinosin* the glorification of martyrdom diminishes. As soon as the glorification of martyrdom diminishes, *Carcinosin* will stop depleting their energy.

1. Denial: *Delusion* rubric: *martyr; of being a: carc. [1]* 1. *Delusion* rubric: *superhuman; is; control; is under superhuman: carc. Delusion* rubric: *influence; one is under a powerful: Carc. Delusion* rubric: *visions; has: carc. [These rubrics can refer to illusions that one is under the control of God or the devil.]*
2. Forsaken: *Delusion* rubric: *appreciated, she is not: Carc. Delusion* rubric: *separated: world; from the: he is separated: carc. Delusion* rubric: *wrong: suffered wrong; he has: carc. Delusion* rubric: *poisoned: he; about to be poisoned; he is: carc. Delusion* rubric: *criticized, she is: carc. Delusion* rubric: *murdered: will be murdered; he: carc. Delusion* rubric: *pursued; he was: carc. Delusion* rubric: *alone, being: belong to anyone; she did not: carc. Delusion* rubric: *alone, being: always alone; she is: carc. Delusion* rubric: *friendless, he is: carc.*
3. Causation: *Delusion* rubric: *wrong: doing something wrong; he is: Carc. Delusion* rubric: *influence; one is under a powerful: Carc. Delusion* rubric: *superhuman; is; control; is under superhuman: carc. [These two rubrics*

can refer to illusions that one is under the control of the devil.]

4. Depression: *Delusion* rubric: *fail, everything will: carc. Delusion* rubric: *annihilation; about to sink into: Carc. Delusion* rubric: *protection, defense; has no: carc.*
 5. Resignation: *Delusion* rubric: *cancer, has a: carc. Delusion* rubric: *hand: belong to her, does not: carc. [1]1. Delusion* rubric: *feet: belong to her, does not: carc. [1]1. Delusion* rubric: *protection, defense; has no: carc. [This rubric can pertain to emotional sensitivity or physical sensitivity.]*
- *Delusions: messenger: she is a: irid-met. [1] 1.*
 - *Delusions: messages; hears: irid-met. [1] 1.*
 - *Delusions: mystic hallucinations: aether. irid-met.*
 - *Delusions: mission: one has a: ignis-alc. Plat.*
 - *Delusions: awakened; he is: just been awakened; he has: cycl. irid-met. mang.*

Self-Deluding: It is important in the case-management and case analysis to fully understand the *exact* nature of the psychodynamic crisis your patient needs to protect. If you believe you are on a 'mission from God' then 'God is on your side' to *protect* you.

Iridium metallicum

Iridium metallicum have the *Delusion* rubric: *being the goddess Iris*. In Greek

mythology, Iris was a messenger, she linked the Gods to humanity. *Iridium metallicum* have pretentious 'delusions of grandeur' that they are elevated above the world. *Iridium metallicum* have the *Delusion* rubric: *he is separated, floating in his inner self. [1] 1. Iridium metallicum* have 'hubristic visions' of grandeur that they are a messenger from the Gods – *she is a messenger.*

Iridium metallicum feel pure, as if they have come from a 'God-like' state. *Iridium metallicum* have the *Delusion* rubric: *he was newly born in the world and he was overwhelmed in wonder at the novelty of his surroundings.*

Iridium sits next to Platinum and Gold in the Periodic table. Jan Scholten notes, in *Homoeopathy and The Elements*, Radar™, the following profile of *Iridium metallicum*: "Picture of Iridium Metallicum: They always feel they have to extend their business, to go into it in more depth, to do more. They haven't nearly finished what they set out to do and they do their best to get the business to the very top. Their potential hasn't been fully exploited yet. And that which remains outside their reach is seen as a sign that they have failed to be a super power. They tend to be quite single minded, they are always preoccupied with what is yet to be done. The people around are usually several steps behind and blame them for being unrealistic or irresponsible. They may seem irresponsible but this is only because they see everything from the point of unexplored possibilities."

Iridium metallicum are narcissistic.

Iridium metallicum have such huge pretensions of grandeur that they suffer from a narcissistic crisis of their 'super-ego'. The 'super-ego' aims for perfection. A narcissist puts their own needs in front of anyone else's. The narcissist exaggerates their own superiority. The narcissist seeks constant attention, has unreasonable expectations of importance, and has unreasonable expectations of favorable treatment. The narcissist uses rationalization to justify self-centered behavior.

The narcissist uses denial to downplay their own inadequacies or failings. *Iridium metallicum* believe they are enlightened – *he has just been awakened*. Energy which is disproportionately redirected into a narcissist persona cause 'delusions of grandeur'.

'Narcissistic neurosis' is a pre-emptive causation for manic-depressive psychosis insofar as it is characterized by the withdrawal of energy from the realistic and rational 'ego'.

Iridium metallicum are prone to manic-depressive psychosis because their narcissist pretensions are so unrealistic that they can't fulfill them.

Bipolar disorder, also known as manic depression, is a psychiatric diagnosis that describes a category of mood disorders defined by the presence of one or more episodes of abnormally elevated mood, clinically referred to as mania. Individuals who experience manic episodes

also commonly experience depressive episodes. Extreme manic episodes can sometimes lead to psychotic symptoms such as delusions and hallucinations. In some cases it can be a long-lasting disorder; in others, it has been associated with creativity, and extraordinary achievements. *Iridium metallicum* have the *Delusion* rubrics: *weight pressing down from above*, and *as if suffocating*. *Iridium metallicum* have the *Delusion* rubric: *a heavy black cloud enveloped her*.

When *Iridium metallicum* are in a manic episode they are inspired by *mystical hallucinations from angels*. When *Iridium metallicum* are in a depressive episode they are enveloped by heavy black clouds of suffocating depression.

When *Iridium metallicum* are physically sick they alternate between manic episodes of delusional belief in cure and all enveloping depression. *Iridium metallicum* suffer from psychosomatic conditions which arise from their 'narcissistic neuroses'. Clarke notes, in *A Dictionary of Practical Materia Medica*: "weariness in back and limbs followed by favorable reaction; feeling of aplomb and self-confidence." *Iridium metallicum* is an excellent homeopathic remedy for neuralgic weakness followed by increased strength. This *peculiar* alternation of neurotic symptoms of weakness followed by increased narcissistic self-confidence, is consistent with the polarities of psychotic mania and the neurotic depression. *Iridium metallicum* have the *Delusion* rubrics: *he seems to reach the clouds*, and *a heavy black cloud enveloped her*. ('Neuroses', relate to physical psychoso-

matic conditions, and 'psychoses', relate to mental conflict between the 'ego' and the external world.)

The simillimum will *not* be *Iridium metallicum* if the patient acknowledges that they have contributed to their disease. *Iridium metallicum* have no *Delusion* rubrics pertaining to self-blame. *Iridium metallicum* maintain their delusional belief in their hubristic role because it reinforces their narcissistic self-confidence. When *Iridium metallicum* are physically sick they are forced to acknowledge their depressive episodes because they feel as if they are *diminishing*. When *Iridium metallicum* are sick they feel as if they are being compressed into a narrow space.

Iridium metallicum maintain their delusional belief in their hubristic role because it elevates them above their depression. *Iridium metallicum* maintain their delusional belief in their hubristic role as a messenger from God because they need to believe they are floating above the mundane.

1. Denial: *Delusion* rubric: *messenger; she is*: irid-met. [1] 1. *Delusion* rubric: *awakened; he is: just been awakened; he has*: irid-met. *Delusion* rubric: *angels, seeing*: irid-met. *Delusion* rubric: *beautiful: landscape; of*: irid-met. *Delusion* rubric: *elevated: air; elevated in the*: irid-met. *Delusion* rubric: *clouds: reach the clouds; he seems to*: irid-met. [1] 1. *Delusion* rubric: *enlarged*: irid-met. *Delusion* rubric: *influence; one is under a powerful*: irid-met. *Delusion* rubric: *iris; being the goddess*: irid-met. [1] 1.

Delusion rubric: *mystic hallucinations: irid-met. Delusion* rubric: *separated: floating in his inner self; he is*: irid-met. [1] 1. *Delusion* rubric: *born into the world; he was newly: wonder at the novelty of his surroundings; and was overwhelmed with*: irid-met. *Delusion* rubric: *separated: world; from the: he is separated*: irid-met. [This rubric normally pertains to 'delusions of abandonment', but in relation to *Iridium metallicum* it indicates that they are elevated from the world.]

2. Forsaken: *Delusion* rubric: *strangers: surrounded by*: irid-met. *Delusion* rubric: *alone, being: world; alone in the*: irid-met. *Delusion* rubric: *injury: about to receive injury; is*: irid-met.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *clouds: black cloud enveloped her: a heavy*: irid-met. *Delusion* rubric: *weight: pressing down from above*: irid-met. [1] 1. *Delusion* rubric: *diminished: all is*: irid-met.
5. Resignation: *Delusion* rubric: *suffocating; as if*: irid-met. *Delusion* rubric: *narrow; everything seems too*: irid-met. *Delusion* rubric: *space: contraction of*: irid-met. [1] 1. [When *Iridium metallicum* are sick they suffer from claustrophobia.]

Platina

Platina are listed in more of the *Delusion* rubrics pertaining to 'delusions of grandeur' than any other remedy profile. The underlying motive behind the belief

that they are *on a mission* is the need to believe their *noble religious superiority*. *Platina*, like *Iridium metallicum*, have the *Delusion* rubric: *being alone in the world*.

Platina think they are superior to everyone else and that no one can possibly be as great as them; their superiority is why they are alone in a strange land, and their aloneness is also what undermines them.

Platina when they are sick go into a deep psychosis of self-denial because they are extremely fearful of the illness inside themselves, which they equate with being *possessed by the devil*. Alignment to God is extremely important to *Platina*. This is why they have so many *Delusion* rubrics of religiosity. *Platina* also have the *Mind* rubric: *religious affections, too occupied with religion, desires religious penance*. [2] 1., and the *Mind* rubric: *religious affections, too occupied with religion, alternating with sexual desire*. *Platina* call and talk to spirits (God) to save themselves from the devil inside themselves and outside of themselves.

When *Platina* are sick, they move into and stay in 'hubristic denial' to avoid their numerous 'delusions of abandonment'. *Platina* equate illness with proof that they have been abandoned because they are not good enough. The simillimum will only be *Platina* if the patient admits or asks you if the reason why they are sick is because God has abandoned them because they have been bad.

Denial: "I will be cured": *Delusion* rubrics: *in communication with God*.

- *Delusions: help: calling for: plat. [1] 1.*
- *Delusions: talking: spirits, with: Plat.*
- *Delusions: superhuman; is; control; is under superhuman: plat.*
- *Delusions: diminished: everything in room is diminished; while she is tall and elevated: plat. [1] 1.*
- *Delusions: better than others; he is: plat.*
- *Delusions: body: greatness of, as to: Plat.*
- *Delusions: exalted; as if: plat.*
- *Delusions: fancy, illusions of: Plat.*
- *Delusions: great person, is a: Plat.*
- *Delusions: humility and lowness of others; while he is great: plat.*
- *Delusions: inferior; people seem mentally and physically: entering the house after a walk; when: plat. [1] 1.*
- *Delusions: mission; one has a: Plat.*
- *Delusions: noble; being: plat.*
- *Delusions: proud: plat.*
- *Delusions: religious: plat.*
- *Delusions: superiority, of: Plat.*
- *Delusions: wealth, of: Plat.*
- *Delusions: looking: down; he was looking: high place; from a: PLAT.*

- *Delusions: grow: larger and longer; he grew: plat.*
- *Delusions: strong; he is: plat.*
- *Delusions: tall: he or she is tall: plat.*

**Forsaken: "I have been abandoned":
Delusion rubrics: forsaken.**

- *Delusions: alone, being: world; alone in the: Plat.*
- *Delusions: belong to her own family; she does not: Plat.*
- *Delusions: appreciated, she is not: plat.*
- *Delusions: disgraced: she is: plat.*
- *Delusions: disgraced: family or friends; he has disgraced his: plat.*
- *Delusions: enemy: everyone is an: plat.*
- *Delusions: family, does not belong to her own: plat. [1] 1.*
- *Delusions: forsaken; is: Plat.*
- *Delusions: place: no place in the world; she has: Plat.*
- *Delusions: strange: land; as if in strange: plat.*
- *Delusions: neglected: he or she is neglected: plat.*
- *Delusions: place: strange place; he was in a: plat.*
- *Delusions: devil: all persons are devils: PLAT.*
- *Delusions: choked: he is about to be: night: waking; on: Plat.*

1. Denial: *Delusion rubric: mission; one has a: Plat. Delusion rubric: superhuman; is; control; is under superhuman: plat. Delusion rubric: looking: down; he was looking: high place; from a: PLAT.*
 2. Forsaken: *Delusion rubric: alone, being: world; alone in the: Plat. Delusion rubric: belong to her own family; she does not: Plat. Delusion rubric: appreciated, she is not: plat. Delusion rubric: disgraced: she is: plat. Delusion rubric: enemy: everyone is an: plat. Delusion rubric: family, does not belong to her own: plat. [1] 1. Delusion rubric: forsaken; is: Plat. Delusion rubric: place: no place in the world; she has: Plat. Delusion rubric: strange: land; as if in strange: plat.*
 3. Causation: *Delusion rubric: devil: possessed of a devil: he is: plat.*
 4. Depression: *Delusion rubric: depressive: plat. Delusion rubric: doomed, being: Plat. Delusion rubric: insane: become insane; one will: plat. Delusion rubric: melancholy: plat. Delusion rubric: terrible; everything seems: plat.*
 5. Resignation: *Delusion rubric: dead: he himself was: plat. Delusion rubric: die: about to die; one was: Plat. Delusion rubric: body: cut though; he is: two; in: plat.*
- *Delusions: people: conversing with absent people: agar. aur. bell. calc. cham. crot-c. dig. hyos. lach. op. Stram. thuj. Verat.*

- *Delusions: mushroom: he is commanded by a: confess his sins; to fall on his knees and to: agar.*[1] 1.

Self-deluding: The need behind each remedy listed in this rubric is a delusional need to deny both the weakness felt when sick and the finality of death. The remedies listed in the rubric *conversing with absent people*, have a psychological need to deny the powerlessness inherent in illness and death. It is not unusual for patients to be visited by lost relatives in their dreams who assure them they are so special that they have been chosen by God to be saved or blessed.

Agaricus

Agaricus have exalted 'delusions of grandeur' which cover up their fears of becoming so small and helpless that they will diminish in all importance. *Agaricus* psychologically need to *converse with absent people* to maintain an illusion that they are powerful.

1. Denial: *Delusion rubric: people: conversing with absent people: agar. Delusions: mushroom: he is commanded by a: confess his sins; to fall on his knees and to: agar.*[1] 1. *Delusion rubric: great person, is a: Agar. Delusion rubric: body: out of body: enjoy to provoke out of body experiences: agar.* [1] 1. *Delusion rubric: fancy, illusions of: agar. Delusion rubric: hearing: illusions of: agar. Delusion rubric: large: everything looks larger: agar. Delusion rubric: superhuman; is: control; is under superhuman: agar.*
2. Forsaken: *Delusion rubric: arms: belongs to her; arms do not: agar.*

Delusion rubric: legs: belong to her; her legs don't: Agar. [These rubrics in relation to *Agaricus* pertain to fears of self-abandonment.] *Delusion rubric: poisoned: he; has been: agar.*

3. Causation: *Delusion rubric: hell; confess his sins at gate of; obliged to: agar* [1] 1.
4. Depression: *Delusion rubric: paralyzed; he is: agar.*
5. Resignation: *Delusion rubric: body, diminished; is: agar. Delusion rubric: arms: belongs to her; arms do not: agar. Delusion rubric: legs: belong to her; her legs don't: Agar. Delusion rubric: paralyzed; he is: agar.*

Agaricus need to view themselves as great; this is reflected in the *Mind* rubric: *egotism, reciting their exploits: agar.* [1] 1. *Agaricus* have a strong need for materialistic proof of their grandeur and worldly success; this is not only reflected in the *Delusion* rubric: *is a great person*, but also in the *Mind* rubric: *incorrect judgement of size*. However, *Agaricus* feel threatened with any illness; this is the meaning and significance of all the rubrics pertaining to the loss of arms and legs.

If the homoeopath recognizes and understands the importance of rubric-analysis, and understands the rubrics associated with a remedy, they will know that when sick, *Agaricus* will present in the first consultation in a very depressed and paralyzed state. The grandness of the egotistical *Agaricus* is not what you will see; *Agaricus* will be in a very small and diminished state.

If they feel threatened or shamed by failure they immediately feel as if they are diminishing in size and losing all power. This is reflected in the *Mind* rubric: *looking down when looked at*. [1] 1. If challenged they feel as if they are losing their arms and legs in the world and they compensate for their feeling of vulnerability by being extremely nasty. *Agaricus* have the *Mind* rubric: *hatred of persons who have offended him*, and the *Delusion* rubric: *vindictive*. [1] 1. Their psychological need to connect to a metaphysical power outside of themselves is paramount to their ability to find their power in the world. *Agaricus* have the *Delusion* rubrics: *conversing with absent people, objects are enlarged, is under superhuman control, and enjoy to provoke out of body experiences*. [1] 1. The psychodynamic polarity of expanding greatness and diminishing smallness is extreme in *Agaricus*. In one *Agaricus* (case) she solves her psychological dilemma of expanding and diminishing potency by creating two worlds. In each world she has a boyfriend; having two partners makes her feel strong. *Agaricus* have hubristic visions of grandeur which they maintain because they need to avoid their underlying fear that they will be diminished.

1. Denial: *Delusion* rubric: *great person, is a: Agar*.

Versus

5. Resignation: *Delusion* rubric: *body, diminished; is: agar*.

The *Delusion* rubric: *he is commanded by a mushroom to fall on his knees and confess his sins* is a fascinating *Delusion* rubric which is *peculiar* to *Agaricus* since it is the only remedy listed. Until I understood

the self-denial within *Agaricus* I had previously assumed that this rubric resonated with the source of the remedy, which is a hallucinogenic fungi. *Agaricus* have the *Mind* rubrics: *weakness of memory for what he has just done*, and *revealing secrets*. *Agaricus* are very happy to reveal *others' secrets* but they are extremely selective about remembering or revealing things about themselves. *Agaricus* have the *Mind* rubrics: *refusing to answer*, and *aversion to answer, sings, talks, but will not answer questions*. [1] 1. *Agaricus* never tell the whole truth about their sins to anyone, except to the mushroom who is able to have power of command over them. This *Delusion* rubric: *he is commanded by a mushroom to fall on his knees and confess his sins*, reinforces what I have written in the section above. *Agaricus* need to connect to a metaphysical power outside of themselves to be able to find their own power in the world. This is why *Agaricus* have the *Delusion* rubric: *conversing with absent people*. The *Delusion* rubric: *he is commanded by a mushroom to fall on his knees and confess his sins*, can obviously not be taken literally. The psychodynamic meaning is that *Agaricus* would rather transfer control to a mushroom than allow anyone to have control over them.

Agaricus are extremely attached to not allowing 'the right hand to see what the left hand is doing'.

Agaricus also have the *Delusion* rubric: *obliged to confess his sins at the gate of hell*. [1] 1. The psychological denial inherent within this *Delusion* rubric alludes to the fact that unless *Agaricus*

are forced by someone else, they do not want to acknowledge their 'dark-side' [sins]. *Agaricus* have the *Delusion* rubric: *enjoy out of body experiences*. [1] 1. It is a mistake to assume that this *Delusion* rubric resonates with the energy of the hallucinogenic fungi.

Agaricus have the *Mind* rubric: *self-denial*. [1] 2. [staph.] *Agaricus* have a strong psychotic split within their persona which allows them to dissociate from their body and indulge their personality in exalted hubristic visions.

Agaricus have the *Delusion* rubric: *illusions of fancy*, and the *Mind* rubrics: *euphoria*, and *egotism, reciting their exploits*. [1] 1. Conversely, *Agaricus* have the *Delusion* rubric: *body is diminished*, and the *Mind* rubric: *biting himself*. The latter two rubrics reinforce the need within *Agaricus* to maintain hubristic visions of grandeur because they need to avoid their underlying fear that they will be diminished not only from outside themselves but also from within. *Agaricus* have several *Mind* rubrics which collaborate: not only do they struggle to assert themselves, they are also involved in a self-punishing battle. Not only do *Agaricus* want to be out of their body [*Delusion* rubric: *out of body*] they want to self-destruct. The *Mind* rubric: *self-denial* will always indicate psychotic, self-destructive addictive behavior. *Agaricus* have several *Mind* rubrics which corroborate this: *ailments from alcoholism – ailments from debauchery – ailments from punishment – ailments from sexual excesses – anger with himself – biting himself – bulimia – frenzy causing him to injure himself*. *Agaricus*

have the *Delusion* rubrics: *he is intoxicated*, and *he is drunk*. Both of these *Delusion* rubrics indicate a strong psychodynamic need to split from their conscious mind. Not only do *Agaricus* transfer their metaphysical power outside of themselves, [to a mushroom], they also hand over control of their body. *Agaricus* have the *Delusion* rubric: *he is commanded by a mushroom to rip up his bowels*. [1] 1.

Agaricus displays on the one hand, 'delusions of grandeur' – *is a great person* – and on the other hand, self-diminishing needs to dissociate themselves from their body – *legs don't belong to her*. This polarity indicates self-destructive tendencies.

This psychological understanding of *Agaricus* has always been in our *Mind* and *Delusion* rubrics, but my aim in this rubric-analysis is to apply psychological labels to what is already in our repertoires.

The purpose in identifying psychological behavioral patterning inherent within the remedy profile is that this understanding can then be applied to identifying the simillimum in case analysis.

Aurum metallicum

Aurum metallicum believe they can converse with God – *Delusion* rubric: *religious*. *Aurum metallicum* fear they have *neglected their duty*. Conversing with *absent people*, (God or spirits) reinstates righteousness which protects them from their own feeling of doom.

When they are sick *Aurum metallicum* present with the two polarities of sinking depressive hopelessness and religious fervor.

The underlying fear is that their psyche will feel empty of all salvation – *hollow*. *Aurum metallicum* have the *Delusion* rubric: *emptiness of internal*: aur. [1] 1. *Aurum metallicum* also have the *Delusion* rubric: *she is lost for salvation*. This profound religious fear of being lost indicates why *Aurum metallicum* will hang on to their fundamentalist need for God and religion.

1. Denial: *Delusion* rubric: *people: conversing with absent people*: aur. *Delusion* rubric: *religious*: aur.
2. Forsaken: *Delusion* rubric: *forsaken; is*: Aur. *Delusion* rubric: *lost; she is; salvation; for*: Aur.
3. Causation: *Delusion* rubric: *sinned; one has; unpardonable sin; he had committed the*: aur.
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot*: Aur.
5. Resignation: *Delusion* rubric: *hollow: body is hollow; whole*: aur.

Crotalus cascavella

Crotalus cascavella is a homoeopathic remedy derived from the South American rattlesnake. *Crotalus cascavella* suffer exaggerated 'persecution complexes'. *Crotalus cascavella* use their clairvoyant and clairaudient ability to hear voices and converse with spirits and ghosts who

warn *Crotalus cascavella* of any impending attacks. *Crotalus cascavella* have the *Mind* rubrics: *clairvoyance*, and *déjà vu*. *Crotalus cascavella* have the *Delusion* rubrics: *conversing with absent people, hearing voices, specters, ghosts, spirits, and hearing voices that he must follow*. Underpinning their hubristic connections with the spirits are numerous paranoid 'persecution complexes' and numerous rubrics pertaining to 'delusions of persecution'. *Crotalus cascavella* have the *Delusion* rubrics: *being attacked, deceived, persecuted, and surrounded by snakes*.

Crotalus cascavella maintain their 'delusions of superiority' because underpinning their hubristic visions is the fear that they will be looked down upon.

When they are looked down upon they feel vulnerable to being attacked. *Crotalus cascavella* have the *Delusion* rubric: *he is insulted and looked down upon*. *Crotalus cascavella* will maintain their hyper-vigilance because their fears of being attacked from behind rule their every waking moment. *Crotalus cascavella* have the *Delusion* rubrics: *someone is behind him, and hearing footsteps behind him*.

The 'never-well-since-event' in *Crotalus cascavella* will always have its origins in physical abuse in their childhood. *Crotalus cascavella* are trapped in a cycle of abuse. They alternate between the one who is being abused, self-abuse, and becoming the abuser. *Crotalus cascavella* self-mutilate. *Crotalus cascavella* have the *Mind* rubrics: *antagonism with herself, and destructive-*

ness alternating with fear of being harmed. [1] 1. *Crotalus cascavella* have the *Mind* rubric: *desire to cut, mutilate or slit with a sharp knife*. [1] 1. *Crotalus cascavella* maintain the illusion that they are superior to overcome feeling small. *Crotalus cascavella* disproportionately fear that they are insulted and looked down upon. *Crotalus cascavella* suffer exaggerated fears of retaliation. This undermining paranoia creates pent up anger. *Crotalus cascavella* are preoccupied with impending death. *Crotalus cascavella* have the *Delusion* rubrics: *death appears as a gigantic black skeleton, and sees skeletons*. *Crotalus cascavella* suffer psychological delusional fears of once again being abused. *Crotalus cascavella* is a good homoeopathic remedy to use for all psychosomatic illusions that the body is being constricted, strangulated, constrained, or choked. *Crotalus cascavella* have the *Mind* rubric: *violent anger*. *Crotalus cascavella* somatically strangle themselves with their own pent up anger. *Crotalus cascavella* have the *Delusion* rubric: *that she is forced*. *Crotalus cascavella* need to maintain their hyper-vigilant reliance on their conversations with absent people and their hyper-vigilant anger because it is the only weapon they have to protect themselves from being abused.

1. Denial: *Delusion* rubric: *people: conversing with absent people*: crot-c. *Delusion* rubric: *fancy, illusions of*: Crot-c. *Delusion* rubric: *visions, has*: Crot-c. *Delusion* rubric: *great person, is a*: crot-c. *Delusion* rubric: *superiority, of*: crot-c. *Delusion* rubric: *tall: he or she is tall*: crot-c.

2. Forsaken: *Delusion* rubric: *attacked; being*: crot-c. *Delusion* rubric: *deceived; being*: crot-c. *Delusion* rubric: *forsaken; is*: crot-c. *Delusion* rubric: *insulted, he is: looked down upon*: crot-c. [1] 1. *Delusion* rubric: *neglected: he or she is neglected*: crot-c. *Delusion* rubric: *outcast; she were an*: crot-c. *Delusion* rubric: *persecuted: he is persecuted*: crot-c. *Delusion* rubric: *snakes: in and around her*: crot-c. *Delusion* rubric: *skeletons, sees*: crot-c. [1] 2. [op.] *Delusion* rubric: *people: behind him; someone is*: crot-c. *Delusion* rubric: *footsteps; hearing*: crot-c. *Delusion* rubric: *talking: people talk about her*: crot-c. *Delusion* rubric: *forced; that she is*: crot-c. [1] 1.
3. Causation: *Delusion* rubric: *criminal, he is a*: crot-c. *Delusion* rubric: *neglected: duty; he has neglected his*: crot-c. *Delusion* rubric: *wrong: done wrong; he has*: crot-c.
4. Depression: *Delusion* rubric: *insulted, he is: looked down upon*: crot-c. [1] 1. [This rubric is descriptive of their self-deprecation as well as pertaining to persecution rubrics of abandonment.] *Delusion* rubric: *forced; that she is*: crot-c. [1] 1.
5. Resignation: *Delusion* rubric: *small: body is smaller*: crot-c.

Digitalis

Digitalis is a homoeopathic remedy commonly used for angina pectoris, auricular fibrillation and cardiac muscular failure. *Digitalis* have the *Mind* rubric: *fear of death during heart symptoms* [3]. I have consulted with only one *Digitalis* patient.

She was an elderly woman, aged eighty-two years. Since her marriage at nineteen she had suffered intense fears of dying from a heart attack in her sleep. Her fear was that *she would not be there* (conscious) and *not be able to stop death*. She had several keynote symptoms of *Digitalis*: swelling of her feet, waking with a start in her sleep, jaundice, nausea after eating, and hypertrophy of her heart. She had an irregular beat because of ventricle valve failure, as well as early signs of cyanosis. She had been anxious her whole life that she would not be *awake at her time of death*. Her daughter was a homoeopath who had given her every remedy one would consider such as: *Aconite*, *Arsenicum album*, *Calcarea carbonica*, *Kali carbonica*, *Sulphur*, etc. The list was extensive. The specific peculiarity which unlocked her case, and the remedy profile of *Digitalis*, was the *Delusion* rubric: *brain is made of glass*. Phatak, in *Materia Medica of Homeopathic Medicines*, notes that *Digitalis* “feels as if he would fly to pieces. Great anxiety like from troubled conscience.” *Digitalis* have psychological delusions of having failed. They fear that others will perceive their failure. *Digitalis* expect at any moment to be *reproved* because of their accumulated ‘delusions of original sin’. It is important never to dismiss a patient’s seemingly irrational fear or illogical statement. I asked her, “why is it important that you are awake if you are going to have a heart attack at night?” She replied: *if God was going to come when I am asleep I wouldn’t be able to hide my sins. God will be able to see right through my brain and see everything I have done. If I am awake I will be able to make sure that I am also in contact with my dear mother who will guide me to the light.*

Regardless of how bizarre a *Delusion* rubric might appear, it will always have a significant and *specific* meaning. The *Delusion* rubric: *brain is made of glass*, indicates that the brain can be looked through. *Digitalis* fear being exposed.

Digitalis specifically fear they will fall to pieces if someone sees the sins which they feel they have committed. I gave the patient *Digitalis* 200 c x 3 doses in a 24 hour period. She defied medical expectations and lived for another two years. She died having resolved her guilt. She had been disappointed in her marriage and felt very guilty because she had actively hated and punished her husband for years. Ironically, she died in her sleep of a heart attack. *Digitalis* have the *Mind* rubric: *ailments from disappointed love*. Her husband had turned out to be “a gambler and a drunk”. She felt that shortly after their marriage she began to spend her life *terrorizing him* for not being what she had hoped for. She felt that she had spent her life lamenting her situation. *Digitalis* have the *Mind* rubric: *tearful, morose*. [1] 1. *Digitalis* suffer from sadness over failures in their life, especially failure in love. This overwhelming sense of having made wrong decisions causes them to not want to be in their conscious mind.

Digitalis converse with absent people to create a bridge between their own consciousness and ‘the world of ghosts’. *Digitalis* set up a subconscious psychodynamic struggle because they want to live in a semi-conscious state aligned with *specters, ghosts, and spirits*. *Digitalis* have the *Delusion* rubrics: *it was time for*

rising, [1] 1., *he had not slept enough, and he would faint.* All three rubrics indicate that *Digitalis* have a tentative hold on conscious wakefulness; they want to live in a semi-awake state. *Digitalis* prefer to live in a semi-conscious state to avoid the pain of what the future will hold. *Digitalis* is a remedy profile of grief from disappointed love. *Digitalis* continue to live out their lives, but part of their mind has left and no longer has a hold on consciousness. *Digitalis* have the *Mind* rubric: *confusion of mind, as after being intoxicated.* *Digitalis* have the psychological expectation that they will be scolded and rebuked for their part in their failed love. *Digitalis* have the *Delusion* rubric: *expects to be reproved.* [1] 1. *Digitalis* have the *Delusion* rubric: *he has done wrong.* *Digitalis* choose to escape into confusion so they can avoid being scolded. *Digitalis* have the *Mind* rubric: *attempts to escape.* The *Delusion* rubric: *brain is made of glass,* also indicates that at any moment they could be broken and *lose consciousness.* *Digitalis* suffer from crippling anxiety about the future.

Their *illusions of fancy* create an imaginary world in which they have assured confidence over life. *Digitalis* struggle to get over the sense that they have failed and that it is their fault.

1. Denial: *Delusion* rubric: *people: conversing with absent people:* dig. *Delusion* rubric: *visions, has:* dig. *Delusion* rubric: *fancy illusions, of:* dig.
2. Forsaken: *Delusion* rubric: *reproved: expects to be reproved; he:* dig. [1] 1.
3. Causation: *Delusion* rubric: *criminal,*

he is a: dig. *Delusion* rubric: *wrong: done wrong; he has:* dig.

4. Depression: *Delusion* rubric: *consciousness: lose consciousness; he would:* dig.
5. Resignation: *Delusion* rubric: *brain: glass; made of:* Dig. [2] 1. *Delusion* rubric: *light: is light; he:* dig. *Delusion* rubric: *faint; he would: standing; while:* dig. [1] 1.

Opium

Opium have persecution paranoia based upon a guilty conscience. *Opium* are pursued as if they are a criminal by devils, scorpions, rats, and people wanting to execute them. *Opium* have numerous *Delusion* rubrics, all pertaining to 'delusions of abandonment', and 'delusions of persecution'. Their 'never-well since-event', or causation, will always have its origins in real or perceived crimes committed. It should be noted that in *Opium* the 'hubristic denial' is so extreme that often, their 'delusions of original sin' are not only hidden from the practitioner, they are also hidden from the patient's conscious mind. *Opium* have the *Mind* rubrics: *blissful feeling,* and the *Delusion* rubric: *is in heaven.*

The visionary illusions allow *Opium* to escape from the reality and harshness of life.

Opium are listed in all the *Mind* rubrics: *ailments from fright, grief, homelessness, reprimands, mental shock,* and even *sudden joy.* *Opium* choose to delude them-

selves that they are in a beautiful heaven in order to avoid feeling. *Opium* are fearful of feeling.

Opium need to maintain their illusions because they have an intense 'persecution complex'. *Opium* are pursued by their own guilty conscience. *Opium* is a homoeopathic remedy derived from the hallucinogenic opium poppy. *Opium*, as a constitutional remedy profile, carry with them a drug-like, euphoric need to create a vision of the world other than the one in their conscious mind.

I have discussed *Opium* in the chapter on Causation. In that chapter I emphasize their need to avoid reality. In this chapter, it is important to highlight the euphoric nature of *Opium*. *Opium* will stay in the denial stage of disease and death longer than any other constitutional remedy profile. If *Opium* are faced with the reality of their illness, they will be forced to face their numerous fears of abandonment and persecution from society. *Opium* will also have to face their own demons, and their guilty conscience. *Opium* create an inner world of illusions that their illness is a journey of delightful discovery.

Opium psychosomatically wish to distance themselves from feeling. *Opium* the drug acts as a sedative and analgesic. *Opium* the constitutional remedy profile similarly suppress their somatic responsiveness to themselves and to others in the world. The *Opium* patient lacks appropriate empathic responsiveness to their own pain.

Anyone who has nursed a cancer patient in the last weeks of the patient's life, when they are consuming huge amounts of the drug morphine, will be well aware of the surreal emotional hopefulness that the patient moves into. Although, the patient is clearly at the end of their life, they are convinced that they have complete control of their disease – *is under superhuman control*. Often, God and angels are visiting them to reassure them of immortality and cure, and their semi-conscious mind is filled with delightful images of beautiful visions of themselves cured. In the chapter on Causation I make the comment that *Opium* are attracted to Tibetan Buddhism. They are also attracted to modalities like Neuro-Linguistic Programming, (NLP). The 'inspiritive'© promise within the philosophy of NLP is extremely attractive to *Opium*. *Opium* thrive on the illusion that they can create and have created a world of realized visions. *Opium* thrive on their 'delusions of hubristic visions'. Their 'hubristic denial' will *peculiarly* lack appropriate empathic responses to pain and/or illness because they have a delusional inconsistency in their psyche. *Opium* as a homoeopathic remedy is often used for the patient who is so constipated that they have no sensation of peristaltic movement. *Opium* deny they are sick because they do not wish to feel pain.

1. Denial: *Delusion* rubric: *well, he is*: op.

Versus

5. *Delusion* rubric: *dying: he is*: op.

1. Denial: *Delusion* rubric: *people: conversing with absent people*: op.

- Delusion rubric: beautiful: op. Delusion rubric: heaven, is in: op. Delusion rubric: visions, has beautiful: OP. Delusion rubric: fancy, illusions of: Op. Delusion rubric: journey; he is on: op. Delusion rubric: superhuman; is: control; is under superhuman: op. Delusion rubric: pleasing delusions: op. Delusion rubric: visions, has: fantastic: op. Delusion rubric: well, he is: op. Delusion rubric: visions, has: delight; visions of: night; filled his brain all: op. [1] 1.*
2. Forsaken: *Delusion rubric: execute him; people want to: OP. Delusion rubric: poisoned: he, has been: op. Delusion rubric: criminal, he is a: executed, to be: OP. Delusion rubric: bed: surrounded by devils; is: op.[1] 1. Delusion rubric: home: away from home; he is: must get there: Op. Delusion rubric: pursued; he was: op. Delusion rubric: rats, sees: op. Delusion rubric: scorpions; sees: OP. [3] 1. Delusion rubric: skeletons, sees: op. Delusion rubric: snakes: in and around her: op. Delusion rubric: stabbed: somebody threatened to stab him; as if: op. [1] 1. Delusion rubric: visions, has: monsters, of: op. Delusion rubric: house: own house; not being in one's: Op.*
 3. Causation: *Delusion rubric: criminal; he is a: op. Delusion rubric: criminal, he is a: executed, to be: OP. [3] 1. Delusion rubric: wrong: done wrong; he has: punished; and about to be: op. [1] 1.*
 4. Depression: *Delusion rubric: doomed, being: op.*
 5. Resignation: *Delusion rubric: weight: no weight; has: op. Delusion rubric: body: lighter than air; body is: Op. Delusion rubric: dying: he is: op.*
- *Delusions: friend: fantasy world of imaginary friends: lives in a: calc. [1] 1.*
 - *Delusions: friend: surrounded by friends: being: aids. bell. cann-i. germ-met.*
 - *Delusions: people: seeing people: Ars. atro. BELL. Bry. Calc. chin. con. Hyos. kali-c. kola. lac-loxod-a. lyc. lyss. mag-c. mag-s. med. merc. nat-m. op. petr. plb. Puls. rheum. sep. Stram. sulph. thuj. valer. verat.*
 - *Delusions: caressed on head by someone: Med. [2] 1.*
 - *Delusions: hand: smoothing her; felt a hand: med. [1] 1.*
 - *Delusions: women: bedside; by: med. [1] 1.*
 - *Delusions: touched; he is: head; someone touched her: fic-m. MED.*
 - *Delusions: doctors come; three: sep. [1] 1.*
 - *Delusions: witches; believes in: sep. [1] 1.*
 - *Delusions: calls: someone calls: sleep; someone calls him during: SEP. [3] 1.*
- Avoidance:** Homoeopaths have traditionally applied, and interpreted the use of, these rubrics in case-taking to the patients suffering hallucinations from a high fever. The psychotherapeutic need behind why each remedy is listed in these rubrics are a far more accurate indicator of their meaning and relevance in case analysis. Believing you have a special friend in your life is a common delusional childhood fantasy which is most commonly seen in the remedy pictures of *Calcarea carbonica*

and *Pulsatilla*. *Belladonna* can see people who are either friends or foes. *Magnesium carbonicum* need to connect with illusions and visions of their dead loved ones to reassure themselves they are not alone. On the one hand, *Medorrhinum* fear they are *seeing people* who are judging them, and on the other hand they believe that the people they see are proof that they are connected to a greater mystical force who is protecting them. *Lycopodium* often deludes themselves that they are surrounded by people to allay their fears of not being socially important. The *Delusion* rubric: *seeing people*, can pertain to 'delusions of grandeur' or it can indicate 'delusions of persecution'.

Belladonna

Belladonna choose to delude themselves that they are surrounded by friends to avoid feeling vulnerable. *Belladonna* suffer from severe and crippling imaginary fears of being attacked and possessed by the devil. The classical interpretation of why *Belladonna* is listed in the *Delusion* rubric: *seeing people*, has always been that *Belladonna* are visually delusional when they have a high fever. The psychotherapeutic application and explanation reveals that *Belladonna* are terrified of being sick. They will become crippled with psychological 'delusions of persecution' from the devil within, and from the devil outside.

Belladonna use their psyche to develop visions when they are sick because otherwise they will be distraught with fear of their own internal devil, and of the putrefying nature of disease.

Belladonna carry within the memory of their psyche the asphyxiating death associated with the plant's botanical history. *Belladonna* need the psychological 'delusion of grandeur' and their religiosity to protect themselves. *Belladonna* have the *Delusion* rubric: *about to receive injury*. *Belladonna* will always present as alternating between the extremes of grand religiosity and crippling terror when they are sick.

1. Denial: *Delusion* rubric: *friend; surrounded by friends; being*: bell. *Delusion* rubric: *religious*: bell. *Delusion* rubric: *great person, is a*: bell. *Delusion* rubric: *people; seeing people*: **BELL**. [This rubric can pertain to 'hubristic visions' or 'delusions of persecution'.
2. Forsaken: *Delusion* rubric: *devil; taken by the devil; he will be*: bell. *Delusion* rubric: *home; away from home; he is*: bell. *Delusion* rubric: *injury; about to receive injury; is*: bell. *Delusion* rubric: *people; seeing people*: **BELL**.
3. Causation: *Delusion* rubric: *devil*: Bell.
4. Depression: *Delusion* rubric: *devil; taken by the devil; he will be*: bell. [This rubric can pertain to persecutory fears or depressive fear of disease.] *Delusion* rubric: *caught; he will be*: bell.
5. Resignation: *Delusion* rubric: *body; putrefy, will*: bell. *Delusion* rubric: *sick; being*: bell.

Calcarea carbonica

Calcarea carbonica is a commonly prescribed remedy which homoeopathic

students learn about early on in their studies. *Calcarea carbonica* is one of the first remedies homeopathic students learn because it is noted as a good remedy for children suffering from nightmares, especially if they are away from home. *Calcarea carbonica* as a remedy profile are noted for worrying about their health, their family's health, and every unknown trifle which they can fixate upon to worry about. *Calcarea carbonica* manage their overwhelming stress by creating a strong focus on their job and family.

Calcarea carbonica need their fanciful illusions of a fantasy world of imaginary friends and money [wealth]. *Calcarea carbonica* have the *Delusion* rubric: talks about money, and the *Delusion* rubric: lives in a fantasy world of imaginary friends.

As adults, *Calcarea carbonica* develop obsessive, systematic and methodical work and life practices to create strong boundaries around them in which to contain their overwhelming anxiety. What is not commonly understood about *Calcarea carbonica* because it is assumed that it is 'a simple children's remedy', is the complexity of their delusional pathology.

Calcarea carbonica are significantly **not listed** in any of the *Delusion* rubrics pertaining to psychological 'delusions of original sin' or self-blame. *Calcarea carbonica* have the *Delusion* rubrics: has horrible visions, and on closing eyes, sees images and phantoms. *Calcarea carbonica* are the victims of, and are tormented by, projected visions of demons taking

them away from their home and causing them harm. This vulnerability has been accepted as the cause of the anticipatory anxiety from which *Calcarea carbonica* suffer. *Calcarea carbonica* is often overlooked and subsequently under-prescribed as the simillimum for adults because the pathological inconsistencies have not been identified. *Calcarea carbonica* suffer from 'narcissistic neurosis'. 'Narcissism' describes the personality trait of excessive self-love. Narcissism is recognized as a personality disorder of excessive selfishness. *Calcarea carbonica* are notably stubborn and pompous. Energy which is disproportionately redirected on to a narcissist persona causes 'delusions of grandeur'. 'Neuroses' relate to psychosomatic conditions. ('Psychoses' relate to mental conflict and mental derangement.) If a remedy profile has stark inconsistencies within the personality profile, then there is underlying pathology within their psyche.

Calcarea carbonica create grandiose stability on the outer to deny their inner fragility.

Calcarea carbonica have the *Delusion* rubric: body being dashed to pieces. [1] 1. *Calcarea carbonica* suffer from numerous psychoses to do with their health because energy is redirected from their 'ego' to the 'id'. The 'id' is unrestrained selfish self-gratification. 'Narcissistic neurosis' is a pre-emptive cause for manic-depressive psychosis insofar as it is characterized by the withdrawal of energy from the realistic and rational 'ego'.

Calcarea carbonica is under-prescribed for adults because the delusional need for security has not been recognized as 'neurotic narcissism', which in turn is the cause of their manic-depressive psychoses.

Calcarea carbonica have the *Delusion* rubric: *he would go out of his mind*. Manic-depressive psychoses result in the patient alternating between grandiose delusions of stature and depressive periods of unreasoning despair. This is the pattern in *Calcarea carbonica*. Underpinning the psychoses are neurotic fears which preempt their numerous 'delusions of persecution' and 'delusions of abandonment'. *Calcarea carbonica* have the *Mind* rubrics: *important and pompous* versus, *fear of being laughed at and mocked*. [1] 1. 'Narcissistic neurosis' is the underlying cause of the pathology behind their desire to be controlled and their crippling lack of confidence from being over controlled. *Calcarea carbonica* have the *Mind* rubrics: *desire to be magnetized*¹, [3]., versus *ailments from long time domination*. *Calcarea carbonica* are narcissistic because they attribute no blame to themselves, this is why they have no psychological 'delusions of original sin'. *Calcarea carbonica* are neurotic because their narcissist 'delusions of grandeur' do not tally with their inner fragility. Their grandiose belief in *wealth* and *friends* protects them and assures them of security, but the need to maintain their grandiosity reinforces and perpetuates future insecurity and emotional collapse. *Calcarea carbonica* have the *Mind* rubric: *constant fear of everything*.

1. Denial: *Delusion* rubric: *friend: fantasy world of imaginary friends; lives in a: calc.* [1] 1. *Delusion* rubric: *wealth, of: calc.* *Delusion* rubric: *people: conversing with absent people: calc.* *Delusion* rubric: *fancy, illusions of: calc.* *Delusion* rubric: *visions, has wonderful: calc.* *Delusion* rubric: *faces, sees: closing eyes, on: CALC.* [This rubric can pertain to seeing friendly or evil faces. The interpretation should be specific to each remedy profile.]
2. Forsaken: *Delusion* rubric: *home: away from home; he is: calc.* *Delusion* rubric: *criticized, she is: calc.* *Delusion* rubric: *ruined: is ruined; he: calc.* *Delusion* rubric: *images, phantoms; sees: closing eyes, on: CALC.* *Delusion* rubric: *criticized, she is: calc.* *Delusion* rubric: *snakes: in and around her: calc.* *Delusion* rubric: *vermin: seeing vermin crawl about: calc.* *Delusion* rubric: *watched, she is being: Calc.* *Delusion* rubric: *murdered: will be murdered; he: Calc.* *Delusion* rubric: *persecuted: he is persecuted: calc.* *Delusion* rubric: *people: behind him; someone is: calc.* *Delusion* rubric: *specters, ghosts, spirits; seeing: Calc.*
3. Causation: NONE
4. Depression: *Delusion* rubric: *wrong: everything goes wrong: calc.* *Delusion* rubric: *anxious: calc.* *Delusion* rubric: *annihilation; about to sink into: calc.* *Delusion* rubric: *ruined: is ruined; he: calc.* *Delusion* rubric: *horrible: everything seems: CALC.* *Delusion* rubric: *insane: become insane; one will: Calc.* *Delusion* rubric: *confusion; others will*

observe her: Calc. Delusion rubric: brain: dissolving and she were going crazy; brain were: calc. [1] 1. Delusion rubric: mind: out of his mind; he would go: calc.

5. Resignation: *Delusion rubric: body: dashed to pieces, being: calc. [1] 1. Delusion rubric: die: about to die; one was: calc. Delusion rubric: disease: incurable disease; he has an: calc. Delusion rubric: sick: being: CALC.*

(The *Delusion* rubrics: *seeing specters, ghosts, spirits*¹², should be assessed according to the individual remedy and how the visions are advantageous or injurious to each individual constitutional remedy.)

Magnesium carbonicum

Magnesium carbonicum avoid feeling alone because they suffer from 'delusions of abandonment'. *Magnesium carbonicum* believe they can see people, especially members of their family, so as not to feel they have been deserted. The *Delusion* rubrics: *sees dead persons*, and *seeing people*, should always be interpreted according to the remedy profile.

Magnesium carbonicum need to connect with illusions and visions of their dead loved ones to reassure themselves they are not alone.

Magnesium carbonicum have the *Mind* rubrics: *forsaken feeling of not being beloved by his parents, wife and friends*, and *ailments from being neglected by one's father*. *Magnesium carbonicum*

have the *Delusion* rubric: *seeing thieves*. The *Delusion* rubrics: *he is counting his money*, and *lumps in bed*, both confirm the depth of their need for security, and the intensity of their exaggerated fears of loss, especially financially. The *Delusion* rubric: *lumps in bed*, lists only two remedies: *Magnesium carbonicum* and *Arnica*. Within the remedy profile of *Arnica*, this rubric pertains to disproportionate sensitivity: emotionally, mentally, and physically. Within the remedy profile of *Magnesium carbonicum*, this rubric pertains to the need for security in their home and specifically in their bed. *Magnesium carbonicum* have the *Mind* rubric: *fear something will happen, the warmth of the bed ameliorates*.

Magnesium carbonicum are not listed in any of the *Delusion* rubrics pertaining to self-blame or 'delusions of original sin'. *Magnesium carbonicum* transfer all their neuroses outwards on to family and friends. A neurosis shows an inability to have a rational or realistic objective view of one's life. Transference is characterized by unconscious self-deluding denial which allows for the redirection of feelings on to another person. A 'transference neurosis' is typically transferred on to God or the devil. The 'never-well since-event' or causation in a *Magnesium carbonicum* case will have its origins in abandonment by family.

Magnesium carbonicum transfer all their neuroses on to their family because it is their family which has abandoned and forsaken them. *Magnesium carbonicum* maintain their psychological need for the illusions and delusions of *seeing dead people* because they feel insecure when their family leaves them.

Magnesium carbonicum are neurotically disturbed by any real or perceived abandonment as a result of discord within their family, or within their group of friends. *Magnesium carbonicum* have the *Mind* rubrics: *ailments from quarrelling*, and *unable to answer when hurt emotionally*, and the *Delusion* rubric: *is forsaken*. A 'transference neurosis' perpetuates insecurity because it reinforces the undermining belief that without support from, for example, one's family, one cannot feel secure inside of oneself. This neurosis is the reason behind the hysterical hypochondria which cripples *Magnesium carbonicum*. *Magnesium carbonicum* are hysterically worried that they have an incurable disease when they are sick. It is not uncommon for them to allay these fears by becoming obsessive about money, family and friends, and their home when they are sick.

Conversely, the *Delusion* rubric: *illusions of fancy*, alludes to and indicates the degree to which *Magnesium carbonicum* can pretend they are not sick.

1. Denial: *Delusion* rubric: *people: seeing people: mag-c. Delusion* rubric: *fancy, illusions of: mag-c. Delusion* rubric: *dead: persons, sees: Mag-c.* [This rubric can be interpreted as pertaining to persecution or it can be interpreted as a false or deluded assurance of a connection with lost loved ones.]
2. Forsaken: *Delusion* rubric: *thieves: seeing: mag-c. Delusion* rubric: *forsaken; is: MAG-C. Delusion* rubric: *murdered: will be murdered; he: mag-c.*

3. Causation: NONE.
4. Depression: *Delusion* rubric: *anxious: mag-c.*
5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an: mag-c. Delusion* rubric: *faint; he would: mag-c.*

Medorrhinum

Medorrhinum have the *Delusion* rubric: *seeing persons*. On the one hand *Medorrhinum* fear they are *seeing people* who are judging them, and on the other hand they believe the people they see are proof that they are connected to a greater mystical force that is protecting them. *Medorrhinum* are so intent on avoiding societal expectations that they are always paranoid about someone judging them. *Medorrhinum* have numerous *Delusion* rubrics which highlight their inner instability over real or perceived rejection. *Medorrhinum* have the *Delusion* rubrics: *persecuted, watched, spied on, poisoned, and pursued*. *Medorrhinum* withdraw into an inner world in which they are able to align themselves with a mystical inner conviction that God is *a delicate hand that has smoothed* their psyche. *Medorrhinum* have the *Delusion* rubric: *she was smoothed by a delicate hand*.

Medorrhinum do not have any hubristic delusions of personal grandeur.

God for *Medorrhinum* is a mystical woman standing beside their bed whispering guidance. *Medorrhinum* have the *Delusion* rubric: *talking with dead persons*, and the *Delusion* rubric: *caressed on head by someone*. [2] 1. *Medorrhinum* have the *Delusion* rubric: *women by the*

bedside. Transference is characterized by unconscious redirection of feelings on to another person.

All the *Delusion* rubrics for *Medorrhinum* which pertain to communication with God transfer hubristic power on to spirits.

Medorrhinum quite often create sculptural representations of their 'spirit guides'. *Medorrhinum* have the *Delusion* rubric: *delusions about imaginary objects*. In one *Medorrhinum* (case) she is a sculptor who concentrates her work around the imagery of women. *Medorrhinum* have the *Delusion* rubric: *women by the bedside*. The dead women who are *talking* and *whispering* and *smoothing the head* of *Medorrhinum* are their ancestral guides.

With no hubristic 'delusions of grandeur' allocated to their own persona, *Medorrhinum* struggle with self-actualization¹³.

Medorrhinum transfer inner knowledge and personal power to the dead.

1. Denial: *Delusion* rubric: *people: seeing people*: med. *Delusion* rubric: *touched; he is: head; someone touched her*: MED. [3] 2. *Delusion* rubric: *caressed on head by someone*: Med. [2] 1. *Delusion* rubric: *women: bedside; by*: med. [1] 1. *Delusion* rubric: *smoothed by a delicate hand; she was*: med. [1] 1. *Delusion* rubric: *hand: smoothing her; felt a hand*: med. [1] 1. *Delusion* rubric: *religious*: med. *Delusion* rubric: *talking: dead people; with*: med. *Delusion* rubric: *voices: hearing*: med. *Delusion* rubric: *faces, sees: wherever he turns his eyes, or looking out from corners*: med. *Delusion* rubric: *watched, she is being*: med. *Delusion* rubric: *whispering to him; someone is*: med. [These last three rubrics can pertain to 'delusions of persecution' or to delusions of hubristic visions.
2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted*: med. *Delusion* rubric: *footsteps; hearing: behind him*: Med. *Delusion* rubric: *watched, she is being*: med. *Delusion* rubric: *spied; being*: med. *Delusion* rubric: *walking: behind him; someone walks*: med. *Delusion* rubric: *poisoned: he: has been*: med. *Delusion* rubric: *pursued; he was*: med.
3. Causation: *Delusion* rubric: *hell: going to hell because he had committed an unpardonable crime*: med. [1] 1.
4. Depression: *Delusion* rubric: *anxious*: med. *Delusion* rubric: *happened; something has: dreadful has happened; something*: med. [1] 1. *Delusion* rubric: *torture: rid her mind of the torture; she must do something to*: med. [1] 1.
5. Resignation: *Delusion* rubric: *die: time has come to*: med. *Delusion* rubric: *legs: cut off; legs are*: med.

Mercurius

Mercurius suffer with paranoid delusions that they are being attacked. *Mercurius* have the *Delusion* rubric: *surrounded by enemies*. In a *Mercurius* case, the *Delusion* rubric: *seeing persons* reflects their paranoid delusions of a guilty conscience. *Mercurius* have numerous 'delusions

of persecution' which underpin their persona. *Mercurius* have numerous *Mind* rubrics which also highlight their need to defend themselves from real or perceived attacks to their person. *Mercurius* have the *Mind* rubrics: *so angry he could have stabbed someone, hatred of persons who have offended him, and desire to kill the person who contradicts her. Mercurius cannot take a joke. Mercurius have the Mind rubrics: cannot take a joke, sensitive to reproaches, and suspicious insulted.* [1] 1. Psychoses are a conflict between the 'ego' and the external world. A psychosis is a mental derangement or over-reaction. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: Forsaken, Depression and Resignation. These *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. They contain the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and the 'delusions of hypochondria', in that order. *Mercurius* have a psychotic split within their psyche. The consequences of this fragmentation¹⁴ are that they are unable to hold on to their own stature in the world. *Mercurius* continually exaggerate, and disproportionately over-react to, real or perceived attacks to their persona.

Mercurius don't like to 'lose face'. *Mercurius* do not like to be made aware of their internal rage. *Mercurius* have such an intense need to be seen in a good light that they will say they are well when they are sick.

Mercurius have the *Mind* rubric: *says he is well when very sick. Mercurius* have the *Mind* rubric: *disgust with oneself,*

has no courage to live with himself. [2] 2. *Mercurius* lack courage to be able to face themselves. They are crippled by fear of their own rage. *Mercurius* have the *Mind* rubric: *fear of committing something wrong.* [2] 1. *Mercurius* self-deflect their rage by creating a *peculiar* 'delusion of grandeur' which paints a picture of themselves as being sweet. The two *Delusion* rubrics: *is made of sweets, and body is made of sweets,* should not be interpreted literally. The psychodynamic meaning of those rubrics alludes to the ability *Mercurius* have to entice and charm – *Mercurius take people by the nose. Mercurius* also take themselves by the nose. They need to believe the picture which they have painted of themselves because they lack courage to be able to face the true picture which contains evidence of their reactive rage. *Mercurius* have the *Mind* rubric: *attempts to escape for fear of having committed a crime.* [2] 1. *Mercurius* escape from others confronting them and they also escape from confronting themselves. This is why they are so attracted to all suppressive drugs. When confronted with themselves *Mercurius* need to suppress what they see by either taking medically prescribed anti-depressants or drugs such as cocaine which increase their hubristic visions of persona.

Mercurius have hubristic visions of persona – they will only want to work with the homoeopathic practitioner who they feel they have been able to charm, and to convince that they are *made of sweets.*

This need to charm will apply to every communication and interaction in their

lives. The 'never-well-since-event' or causation in any *Mercurius* case will always have its foundation in the humiliation of their hubristic persona. The rubrics which pertain to 'hubristic denial' or 'delusions of grandeur' for *Mercurius* highlight the need within their psyche to maintain the delusional belief in their sweetness. *Mercurius* have the *Delusion* rubric: *suffers the torments of hell without being able to explain why*. *Mercurius* know they have murderous rage inside them, but they lack the courage to be able to face, or even own up to, that rage. This is why they are confused as about why they have been thrown into the torments of hell. The need to maintain the 'hubristic denial' is the reason why they obsessively take all the people in their life, including their health practitioners, by the nose and charm them.

Mercurius do not transfer any of their 'hubristic denial' on to God or the devil. *Mercurius* have self-actualized their own hubristic visions of their own grandiose persona.

The inconsistency between Stage one and Stage five preempts their undermining belief that everything they do will fail. It is this undermining psychological delusion which in turn fuels their hyper-vigilance to real or perceived attacks on their person. On the one hand *Mercurius* need to see people surrounding them who love and adore them, and on the other hand, the people they see around them can undermine and threaten them.

1. Denial: *Delusion* rubric: *well, he is*: merc.

Versus

5. Resignation: *Delusion* rubric: *sick: being*: merc.

1. Denial: *Delusion* rubric: *people: seeing people: merc. Delusion* rubric: *sweets; is made of sweets*: merc. [1] 1. *Delusion* rubric: *body: sweets, is made of*: merc. [1] 1. *Delusion* rubric: *nose: takes people by the nose*: merc. [1] 1. *Delusion* rubric: *fancy, illusions of: Merc. Delusion* rubric: *well, he is*: merc. *Delusion* rubric: *religious*: merc. *Delusion* rubric: *hearing: illusions of*: merc.
2. Forsaken: *Delusion* rubric: *enemy: everyone is an: Merc. Delusion* rubric: *criminals, about*: merc. *Delusion* rubric: *persecuted: he is persecuted*: merc. *Delusion* rubric: *injury: about to receive injury; is*: merc. *Delusion* rubric: *murdered: will be murdered; he*: merc. *Delusion* rubric: *people: seeing people*: merc. [In relation to *Mercurius* this rubric can pertain to 'delusions of grandeur' or 'delusions of persecution']
3. Causation: *Delusion* rubric: *crime: committed a crime; he had*: merc. *Delusion* rubric: *wrong: done wrong; he has*: merc.
4. Depression: *Delusion* rubric: *fail, everything will*: merc. *Delusion* rubric: *hell: in; is*: merc.
5. Resignation: *Delusion* rubric: *sick: being*: merc.

Pulsatilla

Pulsatilla need constant consolation and reassurance. *Pulsatilla* have the *Delusion* rubric: *seeing people*, because it reassures

them they are not alone. Students of homoeopathy learn early on in their studies that one of the *Mind* keynotes of *Pulsatilla* is the child needing to be carried and caressed – *Pulsatilla* have the *Mind* rubric: *the child always clings on to the hand of the mother*. I can remember learning this image of *Pulsatilla* and then jumping from that image to the other *Mind* keynote of *Pulsatilla* – *aversion to women/men*, and *aversion to marriage*. I was not able to reconcile the jump because psychologically it appeared on the surface to be a contradiction in behavior. *Pulsatilla* are listed in bold [3] in the *Delusion* rubric: *she is always alone*, and is the only remedy listed in the *Delusion* rubric: *being alone*, *she did not belong to anyone*. One would assume *Pulsatilla* would transfer their neediness of reassurance and continual company on to their partner. *Pulsatilla* instead transfer their neediness of reassurance and continual company on to ill health. Changeability¹⁵ and inconsistency are keynotes of the remedy profile of *Pulsatilla*, but the delusional need to maintain the inconsistency is reflective of a deeper, more problematic pathology. *Pulsatilla* become attached to ill health. *Pulsatilla* have the *Mind* rubric: *actions are contradictory to intentions*. *Pulsatilla* have a pathological need to psychosomatically cling to the hand of their hypochondria. *Pulsatilla* have the *Mind* rubrics: *charlatan*, *feigning sickness*, and *hysterical hypochondriasis*. *Pulsatilla* maintain their hysteria because it reinforces that they

need protection. *Pulsatilla* have the *Mind* rubric: *hypochondriacal mania to read medical books*.

Pulsatilla also struggle to live alone, without God. (It is important to remind the reader that 'God' is a generic term which can be applied to any fanatical belief which is transferred on to any person, or group, or philosophy, outside of oneself.)

Pulsatilla have a strong need to believe in religion. *Pulsatilla* need God to reassure them because they are undermined by 'delusions of hypochondria'.

Pulsatilla will abandon their partners and abstain for religious reasons whenever they have to confront their own ineffectual power over their life. *Pulsatilla* have the *Delusion* rubrics: *she is not appreciated*, and *delusions of emptiness*. [3]. *Pulsatilla* will also abandon their partner when their partner is not able to show strong God-like direction and guidance. There is no inconsistency between *the child hanging on to the mother not wanting to let go of her hand*, and the adult hanging on to God's hand. *Pulsatilla* have the *Mind* rubrics: *religious aversion in women/men to men/women*, and *fanaticism too occupied with religion*. *Pulsatilla* often delude even themselves. If there is an inconsistency between Stage one ('delusions of grandeur') and Stage five ('delusions of hypochondria') then there has to be evidence of internal discord which will precipitate pathology.

Pulsatilla need to delude themselves that they are well, even when sick. Conversely, *Pulsatilla* need to delude themselves that they are sick, even when well. *Pulsatilla* have the *Delusion* rubric: *she is some other person*. The psychodynamic interpretation and implication of this means that *Pulsatilla* not only feel abandoned by others, they also abandon themselves. It is to their advantage to feel abandoned because this reinforces the pathological need for illness. *Pulsatilla* struggle to live alone, without illness.

Pulsatilla develop co-dependency; they struggle to live independently¹⁶. In the subconscious or unconscious, *Pulsatilla* have a disproportionate pathological need to hang on to, and believe in, their illness. The role of the homoeopath working with this need is to help the patient feel like they can live as a self-actualized person – that is, without the need to hang on to anyone's hand.

1. Denial: *Delusion* rubric: *well, he is*: puls.

Versus

5. Resignation: *Delusion* rubric: *sick: being*: **PULS.**

1. Denial: *Delusion* rubric: *people: seeing people*: Puls. *Delusion* rubric: *religious*: Puls. *Delusion* rubric: *well, he is*: puls. *Delusion* rubric: *fancy, illusions of*: puls.

2. Forsaken: *Delusion* rubric: *alone, being: belong to anyone; she did not*: puls. [1] 1. *Delusion* rubric: *alone, being: world; alone in the*: Puls. *Delusion* rubric: *devil: taken by the devil; he*

will be: Puls. *Delusion* rubric: *forsaken; is*: **PULS.** *Delusion* rubric: *persecuted: he is persecuted*: puls. *Delusion* rubric: *conspiracies: against him; there are conspiracies*: puls. *Delusion* rubric: *poisoned: he: has been*: puls. *Delusion* rubric: *abused, being*: puls. *Delusion* rubric: *appreciated, she is not*: puls. *Delusion* rubric: *enemy: everyone is an*: puls. *Delusion* rubric: *insulted, he is*: puls. *Delusion* rubric: *women: evil and will injure his soul; women are*: puls. [1] 1.

3. Causation: *Delusion* rubric: *sinned; one has*: puls. *Delusion* rubric: *sinned; one has: day of grace; sinned away his*: puls.

4. Depression: *Delusion* rubric: *anxious*: Puls. *Delusion* rubric: *ruined: will be ruined; he*: puls. [1] 1. *Delusion* rubric: *person: other person; she is some*: puls. [This rubric pertains to abandonment of the self.] *Delusion* rubric: *clouds: black cloud enveloped her: a heavy*: puls. *Delusion* rubric: *doomed, being*: puls. *Delusion* rubric: *emptiness; of*: **PULS.**

5. Resignation: *Delusion* rubric: *sick: being*: **PULS.** *Delusion* rubric: *die: about to die; one was*: puls.

Sepia

*Sepia*¹⁷ is a homoeopathic remedy derived from a sea creature. The *Delusion* rubric: *seeing people*, can be interpreted as one's feelings of persecution and potential threat, or it can be interpreted as a sign that one will be saved. *Sepia* fear being exposed. They feel they need to protect

themselves from potential threat. *Sepia* fear being looked at and mocked. *Sepia* alternate between illusions or idealized perceptions of hope that they will be saved, and psychological 'delusions of persecution' that they will be attacked or persecuted. The differing interpretation of the *Delusion* rubric: *seeing people* highlights an inherent polarity within their psyche. The theme is dependence versus independence. When *Sepia* are sick it is easy for them to feel anxious and ungrounded and unable *to understand anything*. *Sepia* appear extremely foggy and confused when they are sick. This is indicative of their psyche somatically mirroring the murky ink of the cuttlefish.

The homoeopathic practitioner will be viewed as their 'God' who is able to save them. This is the psychodynamic application and relevance of the *Delusion* rubric: *three doctors come*. *Sepia* disproportionately over-react to their illness; this is why they need not one, but *three doctors* to attend to them. *Sepia* are also listed in the *Mind* rubrics: *fear doctors*, and *aversion to homoeopathy*. It is normal to struggle with the acceptance of disease and death, but *Sepia* struggle with their *dependence* on their health practitioner. *Sepia* disproportionately depend on their health practitioner and conversely react negatively to becoming dependant on their practitioner. The essence is the internal struggle for independence. *Sepia* are listed in the *Mind* rubric: *antagonism with self*.

Sepia struggle to survive unsupported in their life in general. Conversely, they struggle to *allow* themselves to be supported.

A *Delusion* rubric is only used if you can see a misinterpretation of reality which prevents the person from making a correct assessment of reality. The *Delusion* rubrics of the psychological 'delusions of grandeur' become relevant in case-taking when the patient presents with an unrealistic belief that they can depend on someone else to save them. The psychodynamic relevance of the *Delusion* rubric: *three doctors come*, and the *Delusion* rubric: *illusions of fancy*, is that it indicates an exaggerated belief in cure, as well as an exaggerated assessment of the gravity of their illness. If there is an exaggerated belief in cure or need, then underneath it are numerous *Delusion* rubrics of being forsaken. If there is an exaggerated assessment of the gravity of their illness then the fear of losing support will also be exaggerated. This is why *Sepia* have numerous rubrics pertaining to persecution and abandonment. The most potent is the *Delusion* rubric: *he or she is neglected*. *Sepia* feel ungrounded and unsupported in life, particularly around their inability to survive financially in the world. *Sepia* have the *Delusion* rubrics: *he is poor*, and *family will starve*. The *Delusion* rubrics: *family will starve*, *going to be robbed*, and *he or she is neglected*, are *Delusion* rubrics which indicate psychological 'delusions of deprivation'. In *Sepia* the psychodynamic struggle to survive in the world and become a self-actualized person has its causation in

neglect and starvation as a baby. *Sepia* struggle their whole life to be able to have their needs met. The psychodynamic trauma inside *Sepia* which undermines them, or leaves them floundering in *starving emptiness*, is that they do not believe they can have their needs met in a relationship, or in life, because they literally do not know how to verbalize or understand those needs. *Sepia* have the *Delusion* rubrics: *she would have to learn anew everything she wished to do, and she could not understand anything*. Both of these *Delusion* rubrics indicate that the 'never-well-since-event' in a *Sepia* case has its foundation in the early, pre-verbal years of their life. If the first needs of the infant are not met then the infant presumes that their needs will remain unmet for the rest of their lives.

Sepia are confused and unrealized in their emotional independence¹⁸ and in particular in their financial independence. The *Mind* rubric: *antagonism with self*, indicates the degree to which *Sepia* feel unsupported, even within themselves and towards themselves. Interestingly, *Sepia* do not have any psychological 'delusions of original sin'. Their internal battle is about whether to accept and trust the support offered from the world, not about whether they have personally caused the unsupported dilemma they find themselves in. *Sepia* struggle to acknowledge any wrong doing. The biggest undermining fear which causes *Sepia* pain is the fear that others will laugh at them particularly when they are unable to know how to do something. *Sepia* have the *Delusion* rubric: *being laughed and mocked at, and she could not*

understand anything. [1] 1. *Sepia* have the *Delusion* rubric: *suspended in the air*. This rubric should not be taken literally, rather it is indicative of the psychodynamic trauma within *Sepia* which is caused by lack of support. *Sepia* often appear unable to enact effective change. *Sepia* have the *Delusion* rubric: *he was chased and had to run backwards*. [1] 1. The psychodynamic interpretation of this rubric indicates that *Sepia* feel as if they can always be potentially defeated. Furthermore, all effort to enact change [*escape*] is self-defeating because it is ineffective [*backwards*]. *Sepia* are often noted for their confusion and inactivity if they are depressed. Their depression is not the cause of their confusion. Their depression arises as a result of feeling defeated in their attempts to enact change. *Sepia* have the *Delusion* rubric: *delusions of emptiness*. *Sepia*, aside from feeling empty and unsupported, literally feel crushed if they are over-controlled. *Sepia* have the *Delusion* rubric: *something else from above which is pressing the chest*. [1] 1. In one *Sepia* (case) she reflected on the following dream, which highlights the conflict between the need to be dependent versus the need for independence: *It is interesting when I think back about that dolphin dream. The dolphin landed on me like that, but the dream I was having when the dolphin landed on me was I was in the Garden of Eden. It was all happy, beautiful fruit trees all covered in fruit and then bang there it was. The dolphin was jumping from one level to another, then it landed on me*. This dream is a good example of the paradox of *Sepia* relationships and of their life in general. Dependency in relationship is associated with being

smothered, like when the dolphin landed on her. Dependency on the homoeopathic practitioner brings to the surface the same dilemma; this is why *Sepia* have the conflicting *Mind* rubrics: *fear doctors*, and *aversion to homoeopathy*, versus the *Delusion* rubrics: *three doctors come*, and *believes in witches*. Dependency on the homoeopathic practitioner brings to the surface their 'delusions of hypochondria'. The underlying, psychodynamic, somatic feedback loop that *Sepia* are embroiled in is a negative reinforcement and it is self-deprecating. *Sepia* undermine their power to support themselves financially in this world. *Sepia* were undermined as infants; they in turn, then undermine themselves by not taking their own energy seriously. *Sepia* have been unsupported and they, in turn, struggle to believe their own body will support them. This is why *Sepia* have numerous hypochondriac *Delusion* rubrics alluding to not being strong enough to work. *Sepia* have the *Delusion* rubric: *he would faint*, and the *Delusion* rubric: *she could easily strain herself*, and the *Delusion* rubric: *being sick and for this reason will not work*.

The *Delusion* rubric: *seeing people* highlights an inherent polarity within their psyche. The simillimum will only be *Sepia* if the patient has a need to create dependency and a need to create independence.

1. Denial: *Delusion* rubric: *people: seeing people: sep. Delusion* rubric: *doctors come; three: sep. [1] 1. Delusion* rubric: *witches; believes in: sep. [1] 1. Delusion* rubric: *calls: someone calls: sleep; someone calls him during: SEP. [3] 1. [These rubrics can pertain to doctors*
 - or *witches* or *specters and ghosts* coming to save them, or illusions of people coming to *mock* them.] *Delusion* rubric: *fancy, illusions of: sep. Delusion* rubric: *visions, has: sep.*
 2. Forsaken: *Delusion* rubric: *laughed at and mocked at; being: sep. Delusion* rubric: *poor; he is: Sep. Delusion* rubric: *robbed, is going to be: sep. Delusion* rubric: *starve: family will: Sep. Delusion* rubric: *unfortunate, he is: sep. [This rubric can pertain to feeling abandoned, or feelings of depression and failure.] Delusion* rubric: *air: suspended in the air: sep. [1] 1. Delusion* rubric: *alone, being: graveyard; alone in a: sep. Delusion* rubric: *neglected: he or she is neglected: sep. Delusion* rubric: *poisoned: he: has been: sep.*
 3. Causation: NONE.
 4. Depression: *Delusion* rubric: *anxious: sep. Delusion* rubric: *understand: not understand anything; she could: sep. [1] 1. Delusion* rubric: *unfortunate, he is: sep. Delusion* rubric: *emptiness; of: SEP. Delusion* rubric: *learn: anew everything she wished to do; she would have to learn: sep. [1] 1. Delusion* rubric: *run: backward; he was chased and had to run: sep. [1] 1. [This rubric pertains to ineffectual actions.]*
 5. Resignation: *Delusion* rubric: *sick: being: sep. Delusion* rubric: *strain herself; she could easily: sep. [1] 1. Delusion* rubric: *faint; he would: sep. Delusion* rubric: *sick: being: work; and for this reason will not: sep.*
- *Delusions: voices, hearing:* abrot. acon. agar. anac. anh. aster. bell. benz-ac.

calc-sil. calc. cann-i. *Cann-s.* cann-xyz. canth. carb-v. carbn-s. cench. **CHAM.** chlol. coca coff. con. *Crot-c.* crot-h. *Cupr-act.* dros. *Elaps.* germ-met. hyos. ign. *Kali-br.* *Kola.* lac-c. lach. lyc. mag-m. manc. med. nat-m. nit-ac. petr. ph-ac. *Phos.* plb. rhus-t. spong. sol-ni. stram. tarent. thal-xyz. verat. *Zinc.*

- *Delusions: hearing, illusions of:* absin. agar. am-c. *Anac.* anh. *Antip.* ars. atro-s. atro. bell. bold. calc. *Cann-i.* canth. carb-v. carbn-o. carbn-s. **CHAM.** cocain. colch. con. conin. corv-cor. elaps. eup-pur. hyos. iodof. kali-ar. lyss. mag-m. med. merc. naja. nat-p. nux-m. ph-ac. puls. rhodi-o-n. stram. streptoc. thea. thres-a.
- *Delusions: voices: hearing; follow, that he must:* anac. crot-c. lach. thuj.
- *Delusions: voices: hearing: absent persons; of:* anac. cham. germ-met.
- *Delusions: people: conversing with absent people:* agar. aur. bell. calc. cham. crot-c. dig. hyos. lach. op. *Stram.* thuj. *Verat.*
- *Delusions: calls: someone calls: absent mother or sister call his name:* anac. [1] 1.
- *Delusions: sounds: listens to imaginary sounds:* hyos. [1] 1.
- *Delusions: voices: hearing: calling: his name:* anac. [1] 1.
- *Delusions: voices: hearing: dead people, of:* anac. *Bell.* calc-sil. hyper. nat-m. stram.
- *Delusions: sight and hearing, of:* anac. bell. carc. eup-pur. kali-br.

- *Delusions: calls: someone calls:* anac. ant-c. bell. brass-n-o. cann-i. dros. hyos. kali-c. med. plat. *Plb.* rhod. rosm. ruta. *Sep.* stram. sulph. taosc. thuj. verat.
- *Delusions: music: thinks he hears:* anh. **CANN-I.** croc. ign. *Lach.* lyc. merc. nat-c. plb. puls. sal-ac. sarr. *Stram.* thuj.

Self-Deluding: It is a mistake to assume that these rubrics apply only to psychologically unwell patients who hear voices. A *Delusion* rubric is used when the patient has a perception of reality which is disproportionate to the truth. I have used this rubric category for patients who believe in divine intervention when they are dealing with an incurable disease. Our desire to live, and our hope of deliverance, supersedes all rational thought processes when we have to face our death. If you look at the list of remedies in the *Delusion* rubric: *hearing voices*, you will notice that remedies such as *Natrum muriaticum*, *Calcarea carbonica*, *Magnesium carbonica*, or *Lycopodium* are not those one would normally associate with clairvoyance or clairaudience or, most importantly, delusional psychosis which is associated with hearing voices.

It is essential to acknowledge that a patient who is in denial of their ill health will often hear and believe in the supernatural powers of a greater force who will save them from death. Illness and impending death are the ultimate loss of our control.

The most common remedies in this rubric category are those I have prescribed for

older women struggling to fall pregnant. This group of rubrics is applicable to the patient who tells you in a consultation that she will be blessed with a child when in fact it is highly improbable because she is forty-eight years old with high Follicle Stimulating Hormonal [FSH] levels. (The high FSH could indicate that she is pre-menopausal.) *Lycopodium* and *Natrum muriaticum* and *Calcarea carbonica* are remedies which I use in my fertility work specifically because they are so relevant to the emotional denial women can move into when they realize they are no longer in control of their own fertility. Hearing voices or hearing messages should not be interpreted literally. In case-taking this rubric is applicable to the patient who tells you they have had a message from God or that a lost relative has come to them in a dream and told them everything is going to work out for the best, and not to worry because they will get pregnant. The remedies *Ignatia* and *Natrum muriaticum* are remedies used for 'hysterical grief'. It is not uncommon for an *Ignatia* patient to tell you their loved one is still with them in the room, talking to them daily.

If the patient presents with a disproportionate need to believe in the presence of their loved one's ghost then it is applicable in the case to consider that the rubric is not just the *Mind* rubric: *grief*, but also the *Delusion* rubric: *hearing voices*.

The remedies *Ignatia* and *Natrum muriaticum* are in the *Mind* rubrics: *inconsolable* and *grief* as well as in the above *Delusion*

rubric, so it will not make a difference to the rubric selection in the case analysis but it will make a difference to your understanding of the depth of your patient's grief.

Each remedy listed above has a secret agenda behind the belief that they are able to hear voices (God's voice). (In using the word God, I am not assuming personage. God is used liberally and is a generic terminology pertaining to any belief in any supernatural power, spiritual power, ghosts, or personal clairaudience or clairvoyance which connects one to a divine power which one believes is greater than oneself.) The role of a homoeopath in case analysis is to understand the patient's *peculiar* agenda or need to connect to a 'hubristic vision'. The *specific* underlying psychotherapeutic delusional need behind this belief will indicate the next rubric which will often be the decisive rubric to confirm the simillimum.

Anacardium

Anacardium suffer loss of memory with any sort of performance anxiety. If their failure is observed they feel exposed to criticism and rejection

Anacardium avoid facing their fear of being criticized and avoid feeling vulnerable to their own lack of self-confidence by aligning themselves and relying on their 'divine' (whether it be devil or angel) auditory intervention. *Anacardium* are clairaudient and clairvoyant.

Anacardium have the *Delusion* rubric: *of sight and hearing*, and the *Delusion*

rubric: *hearing voices of dead people*. *Anacardium* also have the *Delusion* rubric: *someone is whispering to him*. [1] 1. It is extremely important to *Anacardium* that they do not show their weaknesses. Illness is viewed by *Anacardium* as proof of failure. *Anacardium* is a constitutional remedy profile which historically has not been associated with 'delusions of grandeur'. However, *Anacardium* more than any other remedy have profound 'hubristic denial' around illness. Illness threatens their perfectionist hubristic vision of themselves as being 'one who is aligned with God'. If *Anacardium* fail by becoming sick, they believe this to be proof that they are aligned with the devil. In using the word devil, I am not assuming personage. The devil is used liberally and is a generic terminology pertaining to any belief in a supernatural power which is evil. Unless a patient is suffering from psychosis, they will not walk into your consulting room and declare they are the devil. *Anacardium* allude in the consultation to an internal struggle between the good part of themselves and the bad part of themselves. *Anacardium* rarely act on their 'evil' instincts. *Anacardium* are in conflict between the two sides of themselves which is why they are always alluding to their guilt over feeling aligned with the 'devil' inside of themselves. *Anacardium* have the *Delusion* rubric: *divided into two parts*.

The aim of the *Rubric-categories* is to identify the psychological delusions that each constitutional remedy profile will present with when they are sick, as opposed to when they are well.

Anacardium have the *Delusion* rubric: *he is three persons*. Once again, this rubric should not be translated literally. The underlying psychodynamic meaning of this rubric is far more accurate and descriptive of the dilemma within their psyche. *Anacardium* believe they *are* God, the devil and a person with hubristic visionary powers because they are in visual and auditory communication with both God, and the devil. Hubris is an insolent pride or alignment with the Gods leading to nemesis. 'Hubristic denial' is the belief that God has bestowed upon one great powers of omnipotence. A patient suffering with 'hubristic denial' refuses to believe that they are sick or could die. In relation to disease, and impending death, a patient believes they will be cured by God. Often, they believe that they are so powerful they can cure themselves. 'Hubristic denial' is the denial of illness or impending death because one believes one *is* an omnipotent God. *Anacardium* believe that they are so powerful they can cure themselves. *Anacardium* also believe that God will cure them.

If the patient does not continually allude to an urgent need to connect with a 'greater spiritual power' to overcome their shortfalls then the simillimum is not *Anacardium*.

The underlying dilemma which undermines *Anacardium* if they move out of denial, is having to face their psychological 'delusions of original sin'. *Anacardium* are divided into two contradictory sides. *Anacardium* believe that the devil within has caused their illness. *Anacardium*

display an urgent need for a 'higher spiritual connection', but this need is motivated by an ulterior motive to gain a 'free get-out-of-hell card'. Sankaran, writes in *The Soul of Remedies*, "Whereas Anacardium is known for its hard-heartedness, cruelty, want of moral feeling, a compensated Anacardium cannot be cruel even when the situation demands. He will, perhaps, be unable to kill even an irritating mosquito." The reason Sankaran refers to a "compensated *Anacardium*" is that *Anacardium* are motivated by a desire to be good in order to assure themselves of a passage into heaven. Sankaran also refers to the fact that *Anacardium* are not able to be confident of themselves. *Anacardium* fear that they cannot succeed without the power of either God or the devil (God or the devil is synonymous with any dominant¹⁹ power). *Anacardium* have the *Delusion* rubric: *he does everything wrong, he cannot succeed*. *Anacardium* self-sacrifice to others to deny their rage [*devil*]. To sacrifice your life to save others is akin to an assured passage into heaven. **Self-sacrifice is the best way to wipe clean your slate of crimes or sins committed.** **Self-sacrifice** contains an ulterior motive for *Anacardium*, it assures them they are not the devil. *Anacardium* wish to be seen in a good light. *Anacardium* have 'hubristic visions' of persona. *Anacardium* have the *Delusion* rubric: *devil speaking in one ear, prompting to murder and an angel in the other ear prompting to do acts of benevolence*, [2] 1. *Anacardium* need to maintain their psychological delusions of 'hubristic denial' to be able to feel assured that they are God and not the devil. The "compensated *Anacardium*"

who allows themselves to be dominated by God-like acts of *benevolence* is compelled to martyr themselves to a greater cause because they are trying to avoid and deny their own devil-like rage. The "compensated *Anacardium*" trying to avoid their rage by self-sacrificing themselves can't help but fall victim to self-perpetuating rage. As *Anacardium* become more aware of the fact that they have allowed themselves to be tied to the *bier*²⁰, their vengeful, devil-like rage is overwhelmingly violent, and malicious. This is why *Anacardium* are trapped between two contradictory wills. *Anacardium* have the *Delusion* rubric: *body is separated from the mind*, and the *Delusion* rubric: *soul is separated from the body*.

Anacardium alternate between 'hubristic denial' and devil-like rage which they feel victim to because they have fallen into a seductive trap and sold their soul to God and the devil for clairaudience and clairvoyance. Their 'hubristic denial' perpetuates **self-sacrifice**, and the **self-sacrifice** in turn perpetuates **rage** at allowing themselves to be self-sacrificed.

1. Denial: *Delusion* rubric: *voices: hearing: follow, that he must: anac. Delusion* rubric: *calls: someone calls: absent mother or sister call his name: anac. [1] 1. Delusion* rubric: *voices: hearing: calling: his name: anac. [1] 1. Delusion* rubric: *hearing: illusions of: Anac. Delusion* rubric: *voices: hearing: distant: anac. Delusion* rubric: *voices: hearing: dead people, of: anac. Delusion* rubric: *sight and hearing, of: anac. Delusion* rubric: *three persons,*

- he is: Anac.* [Another interpretation of this rubric is that it reflects the belief that *Anacardium* assume they can achieve the work of three people]. *Delusion rubric: fancy, illusions of: anac. Delusion rubric: religious: Anac. Delusion rubric: superhuman; is: control; is under superhuman: anac. Delusion rubric: air: go into the air and busy himself; he must: anac. [1] 1. Delusion rubric: walking: behind him; someone walks: anac. Delusion rubric: whispering to him; someone is: anac. Delusion rubric: calls: someone calls: anac. Delusion rubric: touched; he is: anac. Delusion rubric: visions, has: anac. Delusion rubric: person: room; another person is in the: anac. Delusion rubric: people: beside him; people are: anac. Delusion rubric: people: behind him; someone is: anac.* [The *Delusion* rubrics: *people beside*, and *behind*, in relation to *Anacardium* are not reflective of a 'persecution complex'. They pertain to the many ghosts or 'spiritual guides' that *Anacardium* are in communication with.]
2. Forsaken: *Delusion rubric: outcast; she were an: anac. Delusion rubric: enemy: surrounded by enemies: Anac. Delusion rubric: separated: world; from the: he is separated: Anac.* [This rubric in relation to *Anacardium* does not necessarily pertain to separation or abandonment – it can pertain to 'delusions of grandeur'. *Anacardium* have a hubristic vision of persona: they believe themselves to be set apart from mere mortals who do not have clairaudience or clairvoyance.]
 3. Causation: *Delusion rubric: devil: he is a devil: ANAC. Delusion rubric: devil: sits in his neck; devil: prompting to offensive things: anac. [1] 1. Delusion rubric: whispering to him; someone is: blasphemy: anac. [1] 1. Delusion rubric: crime: committed a crime; he had: anac.*
 4. Depression: *Delusion rubric: anxious: Anac. Delusion rubric: succeed, he does everything wrong; he cannot: Anac. Delusion rubric: worthless; he is: anac. Delusion rubric: troubles: impending; troubles were: trifle would lead into great troubles; every: anac. [1] 1.*
 5. Resignation: *Delusion rubric: grave, he is in his: anac. Delusion rubric: dead: he himself was: anac. Delusion rubric: dead: corpse: bier; on a: anac.*

Anhalonium

Anhalonium want to escape identifying with the external world by involving themselves in their inner spiritual clairvoyance and clairaudience. *Anhalonium* use divine auditory intervention to avoid emotional, mental, or physical interaction with the worldly plane. *Anhalonium* have the *Delusion rubric: merged with present eternity.* [1] 1. *Anhalonium* only experience conflict if they are *hindered*. *Anhalonium* experience all illness as a *hindrance* because they do not want to identify with their emotions, their mind, or their physical body. *Anhalonium* do not want to identify with their 'ego'. The 'ego' is the realistic rational part of the psyche. If a remedy profile has a weakened 'ego' then their psyche is under threat. *Anhalonium* choose to abandon their psyche, prefer-

ring *transparency* of the self. *Anhalonium* do not want to identify with their somatic 'id'. *Anhalonium* abandon their unconscious instinctual 'id', preferring an *out of body decomposition*. *Anhalonium* have the *Delusion* rubric: *body is immaterial*. *Anhalonium* do not want to be ruled by the conscience of the 'super-ego'.

Anhalonium do not want to identify with the inspirational ideals and spiritual goals and conscience of the 'super-ego' which criticizes or prohibits any feelings or actions. *Anhalonium* identifies entirely with their *immortal* ethereal body. Their spiritual goal is to *merge in eternity* and not to strengthen their 'super-ego' on this earthly plane. *Anhalonium* have the *Delusion* rubric: *of immortality*. *Anhalonium* are in tune with the psychical energies of the soul.

Because *Anhalonium* are in tune with the psychical energies of their soul they have no fear of death. *Anhalonium* know that their soul goes with them when they die. Disease is viewed as a *hindrance* because it forces them to become aware of their somatic body. *Anhalonium* will always be very agitated when they are sick because it forces them to re-enter their somatic consciousness. *Anhalonium* have the *Delusion* rubric: *parts of the body seem too large*. *Anhalonium* do not want to 'live in their body'. When they are sick they often complain that their body is cumbersome and irritating. If *Anhalonium* are forced by illness to 'live in their body' they often experience a *peculiar* 'persecution complex'. *Anhalonium* patients have often

said to me: *I hate it when I am sick, it forces me to become aware of my body. People around me love it when I am sick because it makes them think I am just like them. I don't want to be like them. I think they all sit around looking at me, willing me to be sick so that I have to come back to this earthly plane. I feel surrounded and attacked*. This is the *Delusion* rubric: *sees faces scheming*, and the *Delusion* rubric: *snakes in and around her*. It is crucial that the *Delusion* rubrics are used in case analysis to psychosomatically mirror any emotive theme which is disproportionately paranoid. When *Anhalonium* are forced by illness to 'live in their body' they imagine that their body is forcing them to become aware of a somatic consciousness which they wish to discard. This is the psychodynamic meaning of the *Delusion* rubric: *parts of the body seem to large*.

1. Denial: *Delusion* rubric: *hearing: illusions of: anh. Delusion* rubric: *voices: hearing: anh. Delusion* rubric: *music: thinks he hears: anh. Delusion* rubric: *visions, has: wonderful: anh. Delusion* rubric: *visions, has: colorful: anh. [1] 1. Delusion* rubric: *sounds: color; are like: anh. [1] 1. Delusion* rubric: *transparent: everything is: Anh. [2] 1. Delusion* rubric: *seeing: herself: anh. Delusion* rubric: *space: decomposition of space and shape: anh. Delusion* rubric: *visions, has: beautiful: kaleidoscope changes; varied: anh. Delusion* rubric: *figures: seeing figures: anh. Delusion* rubric: *floating: air, in: anh.*
2. Forsaken: *Delusion* rubric: *faces, sees: scheming: anh. Delusion* rubric: *snakes: in and around her: anh.*

3. Causation: NONE.
4. Depression: *Delusion* rubric: *hindered; he is*: anh.
5. Resignation: *Delusion* rubric: *body; out of the body*: Anh. *Delusion* rubric: *transparent; he is*: anh. [These rubrics can pertain to hubristic visions of clairvoyance or to physical disassociation.] *Delusion* rubric: *large; parts of the body seem too large*: anh.

Chamomilla

Chamomilla are capriciously agitated with themselves and by everyone else, as well. *Chamomilla* are in a continual internal debate [*council*] with themselves, as well as continually being *vexed* by everyone else. Their mind and body are agitated. *Chamomilla* have the *Delusion* rubrics: *body looks ugly*, and *unable to collect senses*. *Chamomilla* are paranoid that they have been *insulted* and in turn feel guilt over their own counter-offensive *vexations*. *Chamomilla* is commonly used as a homoeopathic remedy for infants who are in so much frustrated pain from teething that they don't know whether they want to be picked up or left alone. *Chamomilla* is well known as an excellent remedy for an inconsolable screaming baby who will only settle once it is picked up and carried. The keynote associated with the need for the homoeopathic remedy *Chamomilla* is that the child stiffens their body, and arches back and screams when they are picked up. *Chamomilla* have the *Mind* rubrics: *capriciousness, when offered he rejects the things he has been longing for*, and *desire to be carried*, and conversely the *Mind*

rubric: *aversion to being carried*. *Chamomilla* have the *Mind* rubric: *disposition to contradict*, and, ironically, *intolerant of contradiction*. This capriciousness is also reflected in their management of illness. *Chamomilla* have the *Mind* rubric: *irritability; sends doctor home, says he is not sick*, and the *Mind* rubric: *says he is well, when he is sick*. *Chamomilla* is commonly used as a homoeopathic remedy for the person who is oversensitive to all external influences, whether it be environmental allergens or food allergens. As a remedy profile *Chamomilla* have the same psychodynamic confusion, they don't know whether they want to be involved in life with others or not. On the one hand people irritate them, and on the other hand they irritate themselves.

The theme within the persona of the constitutional remedy profile is a desire to over-dramatize reactions to everything. *Chamomilla* maintain their capricious agitation with themselves and with everyone else because it is to their advantage psychologically.

The 'never-well-since-event' or causation in a *Chamomilla* case always has its origins in physical trauma and shock. *Chamomilla* are uncertain and untrusting of support. They are angry with themselves for needing support, and angry with others for offering their support. *Chamomilla* find protection in religion. *Chamomilla* have the *Mind* rubric: *too occupied with religion*. *Chamomilla* need their conversations with God to carry them through this life. Without 'God on their side' *Chamomilla* feel defenseless. God does not

necessarily refer to a religious concept. God is synonymous with an internal need to believe that one is connecting to an energy outside of oneself whose sole purpose is to protect us from outside attacks or internal self-attack. This analysis of God is particularly applicable to the remedy profile of *Chamomilla*.

Chamomilla rely on their hubristic visions and clairaudience to warn them of potential attacks. *Chamomilla* are extremely traumatized by, and fearful of, being touched.

This is why they have numerous *Mind* rubrics all pertaining to fear of being touched, and to fear of doctors. Their need to counter-attack was originally created within their psyche when they were an infant as a way to protect themselves. As an infant, and as an adult, the need to counter-attack is obviously self-destructive and counter-productive because *Chamomilla* can never allow themselves to trust enough to be touched by others, or to be supported [*carried*] by anyone in their life. This is a typical psychological aversion associated with victims of physical trauma, and it explains why *Chamomilla* often choose to live alone. The only people *Chamomilla* trust are the dead, with whom they have conversations, who can't physically abuse them. Their psychological delusions that their own body is a source of pain [*groans*] and that their *body is ugly* is reflective of the self-hate that victims of abuse often experience. This is another counter-productive pattern which reinforces their aversion to being touched by living beings.

1. Denial: *Delusion* rubric: *hearing, illusions of*: **CHAM**. *Delusion* rubric: *people: conversing with absent people*: cham. *Delusion* rubric: *voices: hearing: absent persons*; *of*: cham. *Delusion* rubric: *fancy, illusions of*: cham.
2. Forsaken: *Delusion* rubric: *insulted, he is*: cham. *Delusion* rubric: *animals: bed: under it*: cham. [1] 1. *Delusion* rubric: *animals: frightful*: cham. *Delusion* rubric: *images, phantoms; sees*: cham. *Delusion* rubric: *voices: hearing: strangers, of*: Cham.
3. Causation: *Delusion* rubric: *vexation: offenses; of vexations and*: cham.
4. Depression: *Delusion* rubric: *collect senses; unable to*: cham. *Delusion* rubric: *insane: become insane; one will*: cham. *Delusion* rubric: *council; holding a*: cham. *Delusion* rubric: *obstacles: wants them to be removed*: cham. [1] 1.
5. Resignation: *Delusion* rubric: *body: ugly: body looks*: cham. *Delusion* rubric: *sick: being*: cham. *Delusion* rubric: *groans: with*: Cham.

Elaps corallinus

Elaps corallinus is a homoeopathic remedy derived from the Brazilian coral snake. Similarly to other snake remedy profiles, their hubristic visions allude to possible attack. *Elaps corallinus* are not listed in the *Delusion* rubrics pertaining to self-blame for sins. *Elaps corallinus* feel persecuted and hunted by others, they do not attribute blame to themselves. *Elaps corallinus*, in contrast to *Crotalus cascavella*, *Lachesis*, or *Naja*, lack the grandiosity or the exag-

generated guilt normally associated with the psychological profile of a snake remedy.

Elaps corallinus are not listed in any of the *Delusion* rubrics pertaining to psychological 'hubristic denial' or 'delusions of grandeur', other than *hearing voices*. The psychological significance of having no delusions of exaggerated guilt in a snake remedy profile is that it indicates that their grandiose stature does not need to be compensated for by 'delusions of original sin'. It also indicates that they do not have enough grandiose belief in themselves to be able to enact change in their lives.

When *Elaps corallinus* find out that they are seriously sick they give up any struggle to fight for their life. *Elaps corallinus* have the *Mind* rubrics: *hiding himself in a corner*, and *inclination to sit as if wrapped in deep, sad thoughts and notices nothing*. *Elaps corallinus* is a homoeopathic remedy which is commonly used for aphasia. *Elaps corallinus* have the *Mind* rubric: *aphasia, comprehension of speech lost, but can speak oneself*. [1] 1. *Elaps corallinus* abandon any fight for their life, nor in fact do they appear to comprehend the severity of the situation when they are faced with a life threatening disease. The Brazilian coral snake is found in South America. It is a shy and timid reptile that is easily captured in comparison to other snakes. If gently tapped on the head with a stick it will coil itself up and lie still, only raising its tail and rattling. It is then easily captured. *Elaps corallinus* have the *Delusion* rubric: *standing on head*. *Elaps corallinus* are not able to motivate themselves. *Elaps*

corallinus behave as if they are *being beaten* into submissiveness. *Elaps corallinus* in the face of adversity immediately surrender, they lack the 'hubristic denial' of the other snake remedy profiles.

1. Denial: *Delusion* rubric: *voices: hearing: Elaps. Delusion* rubric: *talking: hears talking: he: elaps*. [These rubrics in relation to *Elaps corallinus* are more reflective of a 'persecution complex']
2. Forsaken: *Delusion* rubric: *beaten, he is being: elaps. Delusion* rubric: *rowdies would break in if she was alone: elaps*. [1] 1. *Delusion* rubric: *injury: being injured; is: elaps. Delusion* rubric: *talking: hears talking: he: elaps*.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *beaten, he is being: elaps*. [This rubric can pertain to physical persecution or mental and emotional persecution leading to depression and predictions of failure.] *Delusion* rubric: *standing: head; standing on: elaps*. [This rubric pertains to an inability to enact positive change.]
5. Resignation: *Delusion* rubric: *falling: forward: is falling forward; she: elaps*.

Hyoscyamus

Hyoscyamus delude themselves that they *hear the voices* of God and the devil. *Hyoscyamus* have numerous psychological 'delusions of persecution', and a notable number of *Mind* rubrics all pertaining to perceived persecution which reinforce their diabolism. *Hyoscyamus* have the

Mind rubrics: *delirious delusions of persecution, megalomaniac insanity, religious insanity, demonic mania, and delirious imagined wrongs.* [1] 1. These *Mind* rubrics are applicable in the case analysis to describe paranoia and diabolical guilt. *Hyoscyamus* also have the *Mind* rubrics: *temper tantrums, abusive, sudden desire to kill, sardonic laughing, anger alternating with cheerfulness, and behaves like a crazy person,* all of which refer to their diabolical unpredictability. *Hyoscyamus* have the *Mind* rubrics: *fits of amorousness, lewd talking,* and the keynote *peculiarity: manic running about naked.* *Hyoscyamus* have a strong delusional need to exaggerate their 'persecution complex' and an equally strong need to nurture their extrovert mania and *lewdness.*

It is common nowadays, especially with the onset of 'New-Age' language, for a patient to say that they are tempted by the 'dark-side', but it is rare for a patient to refer to themselves as the victim of the 'devil' (Satan). *Hyoscyamus* are the exception to this. They will often refer to the devil in their everyday language. *Hyoscyamus* exaggerate the threat of the devil because they need to deny the 'devil' within who possesses them. *Hyoscyamus* alternate between demonic rage and demonstrative God-like *amorous* affection.

Hyoscyamus have the *Delusion* rubrics: *the devil is after her, and possessed of a devil.* *Hyoscyamus* have a strong need to delude themselves that they are possessed by a *powerful, superhuman* being. The problem

for *Hyoscyamus* is that they are undecided as to whom the powerful force is. *Hyoscyamus* have the *Delusion* rubric: *being in debate.* [1] 1. *Hyoscyamus* are devoutly religious because they need to protect themselves from the devil, and because they believe they are in direct auditory communication with God – *hearing voices.* *Hyoscyamus* maintain their delusions and illusions of *hearing voices* because the voices tell them of others' deceit. If 'God is on your side', telling you others are going to attack you, it absolves you of all guilt over attacking others first. *Hyoscyamus* obsessively nurture their exaggerated paranoia about others' devilry because they need to deny their own devilry. *Hyoscyamus* are the only remedy in the *Mind* rubric: *talking on religious subjects.* [2] 1. *Hyoscyamus* obsessively nurture their religiousness because they need to know they will not be abandoned by God. *Hyoscyamus* are constantly needing to check in with God because they know they are being diabolical – *Delusion* rubric: *religious.*

Hyoscyamus are constantly needing to charm their way into your good-books to make up for whatever transgressions of devilish conduct they have just subjected you to. *Hyoscyamus* nurture their exaggerated 'persecution complexes' and delude themselves about being abandoned because they need to cover up the fact that they are devilish, obsessive, and childishly jealous. The parents of a *Hyoscyamus* child can come to doubt their own version of events or their own sanity because their child can alternate between murderous devil-like rage and God-like *fits of amorousness.* I have watched a *Hyos-*

cyamus child viciously bite their mother when she was conversing with me, and literally seconds later turn around and cuddle and comfort their mother and sooth the bitten area of skin. *Hyoscyamus* are obsessively jealous. *Hyoscyamus* have the *Mind* rubric: *bites everyone who disturbs him* [1] 1., and the *Mind* rubric: *meddlesome children, disturbing parents when they are conversing* [1] 1. *Hyoscyamus* have the *Mind* rubrics: *animus possession*, and *ailments from jealousy*. *Hyoscyamus* are narcissistic. 'Narcissism' describes the personality trait of excessive vanity or self-love. *Hyoscyamus* are the only remedy in the *Mind* rubrics: *rage from disappointed love* [2] 1., and *suicidal disposition to drowning from disappointed love*. [2] 1. *Hyoscyamus* have the *Delusion* rubric: *is going to be married*. [1] 1. *Hyoscyamus* also have the *Delusion* rubric: *his wife is faithless*. [1] 2. [stram.] The most profound of the Forsaken rubrics for *Hyoscyamus* is the *Delusion* rubric: *being sold*. [1] 1. The delusions of 'hubristic denial' are maintained by *Hyoscyamus* to reinforce their belief that they are being overlooked or discarded [sold]. This is why *Hyoscyamus* have the keynote *peculiarities* of *lewd talking*, and *manic running about naked*; they need to maintain their obsessive mania to be the centre of attention. *Hyoscyamus* obsessively nurture their 'persecution complexes' so they can feel justified in obsessively seeking attention. Energy which is disproportionately redirected on to a narcissist persona causes 'delusions of grandeur'. 'Neuroses' relate to psychosomatic conditions, and 'psychoses', relate to mental conflict. Psychoses are a result of difficulties in

the relationship between the 'ego' and the external world. *Hyoscyamus* are neurotically and disproportionately obsessed and undermined by psychotic fears that they will be attacked by animals. *Hyoscyamus* have the *Delusion* rubrics: *people are animals*, and *men are swine*. [1] 1. *Hyoscyamus* have the *Delusion* rubrics: *will be bitten*, and *devoured by animals*. [2] 1. *Hyoscyamus* have numerous *Delusion* rubrics pertaining to persecutory fears of animals, and in the majority of the rubrics *Hyoscyamus* are the only remedy listed. *Hyoscyamus* have the *Delusion* rubrics: *beetles*, *worms*, *ants*, *crabs*, *chasing peacocks*, *insects*, *geese*, *mice*, *rats*, *snakes*, and *picking feathers from a bird*. [1] 1. 'Neuroses' relate to functional psychosomatic disorders of the nervous system which affect one's ability to be able to have a rational, objective view of life. 'Narcissistic neurosis' is a pre-emptive cause for manic-depressive psychosis insofar as it is characterized by the withdrawal of energy from the realistic and rational 'ego'.

Hyoscyamus alternate between heightened narcissistic mania in which they believe they are attuned to God, and suicidal depression in which they believe they are attuned to the devil. *Hyoscyamus* have seventy-nine *Mind* rubrics pertaining to psychosis [*Delirium*] and fourteen *Mind* rubrics pertaining to mania.

1. Denial: *Delusion* rubric: *hearing: illusions of*: *hyos*. *Delusion* rubric: *voices: hearing*: *hyos*. *Delusion* rubric: *people: conversing with absent people*: *hyos*. *Delusion* rubric: *sounds: listens to imaginary sounds*: *hyos*. [1] 1. *Delusion*

- rubric: *fancy, illusions of*: **HYOS**. *Delusion rubric: religious*: hyos. *Delusion rubric: well, he is*: hyos. *Delusion rubric: influence; one is under a powerful*: Hyos. [This rubric can pertain to God or the devil.]
2. Forsaken: *Delusion rubric: sold: being*: hyos. [1] 1. *Delusion rubric: wrong: suffered wrong; he has*: **HYOS**. *Delusion rubric: criticized, she is*: hyos. *Delusion rubric: abused being*: hyos. *Delusion rubric: forsaken; is*: hyos. *Delusion rubric: friend: affection of; has lost the*: Hyos. *Delusion rubric: devil: after her; is*: Hyos. *Delusion rubric: home: away from home; he is*: Hyos. *Delusion rubric: poisoned: he: about to be poisoned; he is*: Hyos. *Delusion rubric: watched, she is being*: Hyos. *Delusion rubric: animals: devoured by: had been*: Hyos. [2] 1. *Delusion rubric: bitten, will be*: Hyos.
 3. Causation: *Delusion rubric: devil: possessed of a devil: he is*: Hyos. *Delusion rubric: wrong: done wrong; he has*: hyos.
 4. Depression: *Delusion rubric: suicide; compelled to commit*: hyos. *Delusion rubric: doomed, being*: hyos. *Delusion rubric: collect senses; unable to*: hyos. *Delusion rubric: hand: bound: chains; with*: hyos. [1] 1.
 5. Resignation: *Delusion rubric: weight: no weight; has*: hyos.
 - *Delusions: depending on him; everything is*: lac-lup. lil-t.
 - *Delusions: irresistible, he is*: Kola. [2] 1.
 - *Delusions: superhuman, is*: cann-i. ignis-alc. psil.
 - *Delusions: superiority, of*: crot-c. germ-met. granit-m. Kola. Plat. polys.
 - *Delusions: rank: he is a person of*: cupr. phos. verat.
 - *Delusions: distinguished, he is*: marb-w. phos. stram. verat.
 - *Delusions: great person, is a*: aeth. Agar. alum. bell. Cann-i. cic. Coca. crot-c. cupr. cur. glon. graph. ignis-alc. iod. Kola. lac-leo. Lach. lyc. Lycpr. lyss. marb-w. phos. Plat. sal-fr. stram. sulph. Syph. taosc. verat-v. Verat.
 - *Delusions: presumptuous*: lyc. [1] 1.
 - *Delusions: insulting; with*: lyc. [1] 1.
 - *Delusions: general, he is a*: cupr. [1] 1.
 - *Delusions: commander; being a*: cann-i. cupr.
 - *Delusions: officer, he is an*: agar. bell. cann-i. cupr-act. Cupr.
- Self-Deluding:** You have to ask why each constitutional remedy needs to believe they are *irresistible*, or a *great person*, or *distinguished*.
- You have to know how, and why, each constitutional remedy is using the psychological delusion, and what would happen if they did not put the psychological energy into believing they were so great.
- All remedies will have an 'Achilles heel', the homoeopath needs to know why the

delusional denial is in place. Psychological delusions of being abandoned are the underlying need to reinforce 'delusions of grandeur'; this is why Forsaken is the next Stage after Denial. Each remedy profile will be undermined by a *specific* and *peculiar* fear of abandonment. *Coca* need to believe they are a *great person* because they alternate between exalted hubristic visions of persona and crippling paranoia ('delusions of persecution'). *Cuprum* have 'delusions of narcissistic superiority' [*a person of rank*] because they need to deny that they are crippled with fear and paranoia about losing their social status. *Graphites* maintain their 'delusions of superiority' because they are undermined by crippling 'delusions of hypochondria'. Underpinning the 'delusions of grandeur' in *Lycopodium* are crippling fears of being *persecuted* for things *they believe* they have *done wrong*. *Syphilinum* need their psychological 'delusions of greatness' to protect their fear of *paralyzed* powerlessness.

Coca

Coca resonate with the same energy as the drug cocaine. *Coca* is a homoeopathic remedy derived from *Erythroxyloaceae coca*. The *Erythroxyloaceae coca* plant contains the alkaloid cocaine. When I have asked patients what they like about doing a line of cocaine (the drug) they tell me it makes them think they are powerful and wonderful people; they tell me everyone loves them and thinks they are fantastic. *Coca* are narcissistic.

Coca need to delude themselves that they are wonderful people because they have fear of abandonment and 'delusions of persecution'.

Coca have the *Delusion* rubric: *separated from the world* and the *Delusion* rubric: *hearing unpleasant voices about himself*. Underlying 'delusions of grandeur' is fear of abandonment. Underlying fear of abandonment is fear and guilt for sins. *Coca* have *no* delusions of self-blame. Having no 'delusions of original sin' allows *Coca* to continue with their addictive need to reinforce their narcissism because they have no guilt. Patients report that what they like about 'doing' the drug cocaine is that it allows them to be completely self-absorbed and self-interested and guilt free. They don't have any guilt, or any social conscience or concern for anyone else's needs other than their own. Patients report that what they don't like about 'doing' cocaine (the drug) is the paranoia which makes them want to *run away* on the Monday and not go to work. The other aspect they don't like is the paranoid 'persecution complex' which undermines them on the Tuesday following their weekend indulgences. This is commonly known as the 'Tuesday blues'. The symptoms of the 'Tuesday blues' are exhaustion, inability to think, and extreme paranoia that everyone is talking negatively about them, all of which are reflected in the rubrics below.

Coca have 'delusions of grandeur' and hubristic visions because they need to deny that they are crippled with fear and paranoia about others seeing them fall from grace. The psychological delusion

that they are *separated from the world* is maintained because they need to be invulnerable to *hearing unpleasant things* said about themselves. The psychological delusion that they are *separated from the world* is maintained because they need to elevate themselves from the mundane. *Coca* have 'delusions of grandeur' that they are *beautiful*. *Coca* have the *Mind* rubrics: *full of desires for grandeur*, and *feeling of ease in business*. [1] 1.

Coca need to maintain their narcissistic grandeur because, like the drug, it boosts their confidence about worldly performance.

In a case analysis, the homoeopath needs to determine the psychological advantage that the patient maintains by keeping their psychological delusions. The reason for using my five-stage process is so that the fragility and 'hubristic denial' of the patient can be fully understood.

Coca need to maintain the belief that they are a *great person* because they cannot face the truth about their life. *Coca* expect themselves to be *beautiful*, and they narcissistically reinforce that belief.

People consume cocaine (the drug) so they can escape their 'delusions of inadequacy' and their paranoia about being self-defective. People also consume cocaine (the drug) because it gives them an experience of guilt-free narcissism. *Coca* expect themselves to perform, and strive to achieve *exalted euphoria*. When *Coca* are sick they can alternate between

delusional ecstasy: their *body is so great* that they will be able to cure themselves, and extreme fear, that they need to isolate themselves from others and themselves from themselves.

Their 'hubristic denial' will often result in *Coca* refusing treatment because they do not believe they need it.

Coca when sick behave in the opposite manner to the extroverted persona normally associated with the high achievement, performance orientated personality remedy profile. *Coca* have the *Mind* rubrics: *desire to remain in bed*, and *bashful timidity*. [3]. *Coca* have the *Mind* rubrics: *exaltation of fancies*, *pleasant fancies ecstasy*, *excitement*, *elated*, *exhilaration*, *abundant ideas*, *nymphomania*, *desire physical exertion*, *night industrious*, [1] 1., *morning industrious*, 7-9 h. [1] 1. *Coca* are conversely extremely shy. This polarity within the persona resonates with the neurotic need of the cocaine (drug) user. Consumption of cocaine (the drug) allows the user to cover up their social inadequacies. *Coca* is an excellent homoeopathic remedy to use for the patient who is suffering from 'social anxiety' [*stage fright*]. *Coca* have the *Mind* rubrics: *anticipation*, *stage fright*, and *blushing*.

Energy which is disproportionately redirected on to a narcissist persona causes 'delusions of grandeur'. In psychology and psychiatry, narcissism is recognized as a personality disorder of excessive selfishness. 'Narcissistic neurosis' is a

pre-emptive cause of manic-depressive psychosis insofar as it is characterized by the withdrawal of energy from the realistic and rational 'ego'.

Coca maintain their personal power at the expense of everyone else. Their desire is not malicious, (they have no *Delusion* rubrics pertaining to wrongs committed) rather it is a need which is maintained to protect a fragile 'ego'.

Freud used the word 'ego' to mean the *realistic* rational part of the mind. The simillimum will not be *Coca* if the patient does not have manic-depressive denial. *Coca* alternate between exalted hubristic visions of persona and crippling paranoia which causes them to hide from themselves and society. *Coca* have 'delusions of grandeur' and hubristic visions because they need to deny that they are crippled with fear and paranoia about others seeing them fall from grace. The psychological delusion that they are *separated from the world* is maintained because they need to be invulnerable to *hearing unpleasant things* said about themselves. *Coca* alternate between heightened manic hubristic power and crippling social paranoia which causes them to run away from themselves, and society, and hide. *Coca* have the *Delusion* rubric: *while lying he was carried into space*. *Coca* have a strong need to deny reality by *running away into space* and *separating themselves from the world* so they can reside in a world of *beautiful visions* of hubristic grandeur. *Coca* have the *Mind* rubric: *lies, never speaks the truth, does not know what she is saying*. *Coca* never tell the truth, espe-

cially not to themselves and *especially* not when they are sick. The denial *specific* and *peculiar* to *Coca* is fueled by a strong narcissist desire to maintain their delusion of *beauty*. *Coca* are very attracted to the idea of dying with their body intact and unspoiled by decay. *Coca* are not suicidal and they have no rubrics pertaining to suicide, but when they are sick and dying they do not wish to face decay or the realities of dying. *Coca* have the *Mind* rubric: *unconsciousness, semi-consciousness*. *Coca* will choose a highly medicated, drug-induced exit rather than have to face the reality of their body decaying.

1. Denial: *Delusion* rubric: *great person, is a: Coca*. *Delusion* rubric: *beautiful: coca*. *Delusion* rubric: *body: greatness of, as to: Coca*. *Delusion* rubric: *expectant; he is: coca*. [1] 1. *Delusion* rubric: *visions, has beautiful: coca*. *Delusion* rubric: *space: carried into space; he was: lying; while: coca*. *Delusion* rubric: *separated: world; from the, he is separated: coca*. [This rubric in relation to *Coca* can pertain to 'delusions of grandeur' that they are separate from others, and separate from the mundane.]
2. Forsaken: *Delusion* rubric: *separated: world; from the, he is separated: coca*. [This rubric can pertain to 'delusions of grandeur' or 'delusions of abandonment'.] *Delusion* rubric: *voices: hearing, unpleasant voices about himself: coca*. [1] 1.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *run: long way; he could run a: coca*. [1] 1.

[Coca do not want to remain in their conscious mind, they abandon conscientiousness.]

5. Resignation: *Delusion* rubric: *exhausted; he was: coca. [1] 1. Delusion* rubric: *brain: confused; brain were: coca. [1] 1.*

Cuprum

Cuprum need to believe that they are important to avoid facing their fears of social and financial destruction [*misfortune*]. *Cuprum* suffer from psychotic paranoia about their standing in the world. Psychosis relates to mental conflict between the 'ego' and the external world. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression and resignation. *Cuprum* deny their feelings of social inadequacy. Their denial is maintained to avoid fears of being forsaken [*persecution*], feelings of guilt [*devil*], fear of failure [*misfortune*], and fears of disease [*unfit for work*]. *Cuprum* suffer fears of loss of social standing. *Cuprum* have two *Delusion* rubrics which reveal their fear that they will not become a person of social rank: *he is repairing old chairs*, and *he is selling green vegetables*. I do not wish to make disparaging remarks about green grocers, but my mother used to say to me: "If you don't study hard and do well in school you'll just end up selling vegetables in the local greengrocers". The inference is obvious. *Cuprum* have 'delusions of superiority'. A 'delusion of superiority' is a delusion that one is superior to others.

Cuprum have 'delusions of narcissistic superiority' [*a person of rank*] because they need to deny that they are crippled with fear and paranoia about losing their social status.

Narcissism is recognized as a personality disorder of excessive self-interest and self-preservation. The more *Cuprum* intimidate others, the more they can boast of their standing and position in the world. *Cuprum* alternate between manic social extroversion and depressive social introversion. *Cuprum* are single-minded in their pursuit of success. *Cuprum* have the *Mind* rubrics: *increased competitive ambition, joy at the misfortune of others*, and *increased ambition he will be the best, [1] 1.* *Cuprum* have the *Mind* rubrics: *hardhearted to himself* and *hardhearted to others. [1] 1.* 'Delusions of superiority' emphasize the threat that the world poses to the self or 'ego'. The converse of their fastidious push to achieve is the depressive, psychotic paranoia around their social anxiety. *Cuprum* have the *Mind* rubrics: *antisocial*, and *evading the look of other persons*. 'Narcissistic neurosis' is a pre-emptive cause of manic-depressive psychosis. The simillimum will not be *Cuprum* unless you can see mania to succeed on the one hand, and depressive persecutory fears of loss of work security on the other.

1. Denial: *Delusion* rubric: *rank; he is a person of: cupr. Delusion* rubric: *general, he is a: cupr. [1] 1. Delusion* rubric: *commander; being a: cupr. Delusion* rubric: *officer, he is an: Cupr. Delusion* rubric: *fancy, illusions of:*

- cupr. *Delusion* rubric: *business: doing business; is: cupr. Delusion* rubric: *engaged: occupation; he is engaged in some: cupr.*
2. Forsaken: *Delusion* rubric: *pursued; he was: enemies by: cupr. Delusion* rubric: *persecuted: he is persecuted: cupr. Delusion* rubric: *arrested, is about to be: cupr.*
 3. Causation: *Delusion* rubric: *devil: cupr.*
 4. Depression: *Delusion* rubric: *insane: become insane; one will: cupr. Delusion* rubric: *misfortune: approaching; as if some misfortune were: cupr. Delusion* rubric: *vegetable: green vegetables, he is selling: cupr. [1] 2. [cupr-act.] Delusion* rubric: *chair: repairing old chairs; he is: cupr. [1] 2. [cupr-act.]*
 5. Resignation: *Delusion* rubric: *die: about to die; one was: cupr. Delusion* rubric: *unfit: work; for: cupr.*

Graphites

Graphites are not a constitutional remedy profile that one would normally associate with 'delusions of grandeur' or 'delusions of superiority', yet they have the *Delusion* rubric: *is a great person*. *Graphites* are supposedly traumatized by all assertive acts. They have the following *Mind* rubrics, all of which pertain to a fragile persona. *Graphites* have the *Mind* rubrics: *ailments from discords between one's parents, and ailments from discords between one's friends. [3]. Graphites* also have the *Mind* rubrics: *cowardice, without courage to express one's opinion, and anguish so profound they cannot sit still.*

All the remedy profiles within this group of *Delusion* rubrics: *distinguished, great person, superior, superhuman*, are all narcissistic in an individualistic way and are all *peculiarly* neurotically obsessed with needing to maintain denial for self-preservation. The neurotic need to maintain narcissistic self-interest pre-empts manic-depressive psychosis.

Graphites alternate between manic *haughtiness* and *cowardice*. This is why *Graphites* have the keynote characteristic of *alternating cheerfulness* and *causeless weeping*. *Graphites* have the *Mind* rubrics: *exaltation of fancies, increased ambition for fame* and *haughty mania*. *Graphites* need to deny turmoil. They cannot understand the emotional turmoil of life. *Graphites* have the *Delusion* rubric: *he is drunk on rising*, and *everything is strange* – both are indicative of their inner confusion. *Graphites* need to maintain delusional narcissistic self-preservation because they are so fragile. Underpinning their fragile 'ego' are persecutory fears that their inner sanctuary has been infiltrated. *Graphites* feel their psyche is threatened. If a remedy profile has a weakened 'ego', then their psyche is under threat. *Graphites* have the *Delusion* rubric: *as if someone is with him in bed*. This *Delusion* rubric should not be interpreted literally; the somatic interpretation indicates that *Graphites* feel threatened in the inner sanctuary of their psyche.

There is an inconsistency between the delusion that they are *great* and the delusion of impotency that their *body is smaller* and that they are *about to die*. *Graphites* cannot face the turmoil²¹

of illness. *Graphites* maintain their 'delusions of superiority' because they are undermined by crippling 'delusions of hypochondria'. The simillimum will not be *Graphites* unless the patient alternates between delusional greatness and deprecating littleness.

1. Denial: *Delusion* rubric: *great person, is a*: graph. *Delusion* rubric: *visions, has*: graph.
2. Forsaken: *Delusion* rubric: *assembled things, swarms, crowds etc.*: graph. *Delusion* rubric: *bed: someone: in the bed; as if someone is: with him*: graph.
3. Causation: *Delusion* rubric: *criminal, he is a*: graph.
4. Depression: *Delusion* rubric: *drunk: is drunk; he: rising; on*: graph. [1] 1. *Delusion* rubric: *strange: everything is*: Graph. *Delusion* rubric: *unfortunate, he is*: graph.
5. Resignation: *Delusion* rubric: *die: about to die; one was*: graph. *Delusion* rubric: *dead: he himself was*: graph. *Delusion* rubric: *sick: being*: graph. *Delusion* rubric: *small: body is smaller*: graph.

Lycopodium

*Lycopodium*²² need to believe they are a *great person* because they have underlying fears of personal destruction. *Lycopodium* are not afraid of failure, they are afraid they cannot succeed. Failure and not succeeding might seem synonymous, but the difference, which is *peculiar* to *Lycopodium*, is 'ego' fragility. Underpinning *Graphites* 'ego' fragility are persecutory fears that their inner sanctuary has been

infiltrated. This is because *Graphites* feel threatened from outside. *Lycopodium* have crippling fears of being *persecuted* for things *they believe they have done wrong*. Their 'ego' is not in conflict with the external world, it is under threat from their own self-deprecating nature. If a remedy profile has a weakened 'ego' then their psyche is under threat from the world.

Lycopodium are under threat from within their own persona. The keynote characteristic²³ of *Lycopodium* is their *presumptuous* need to boast about their indispensability. *Lycopodium* delude themselves that they are surrounded by people who look up to them in order to allay their fears of not being important.

Lycopodium have the *Mind* rubric: *spying on everything*. *Lycopodium* also have the *Delusion* rubric: *being in two places at the same time*. *Lycopodium* need to believe they have complete control of their position in life and that they have a 'finger in every pie'. The need to constantly remind themselves and others of their position or standing in life comes from self-doubt, but their self-doubt is fueled from within. *Lycopodium* diminish themselves in their own eyes. *Lycopodium* have the failure *Delusion* rubrics: *to be sinking, he is unfortunate, and being doomed*. *Lycopodium* are undermined by numerous 'delusions of persecution' which are based on disproportionate reactions to their 'delusions of original sin'. *Lycopodium* diminish their own standing because they over-react to psychological delusions of exaggerated guilt specifically centered

around fear that they have *neglected their duty*. *Lycopodium* have forty-six *Mind* rubrics pertaining to weeping. Their self-criticism and self-deprecation because of exaggerated psychological delusions of guilt cause emotional pain and a disproportionate need to be appreciated. *Lycopodium* are the only remedy listed in the *Mind* rubric: *weeping when thanked*. [3] 1. The 'never-well-since-event' or causation in any *Lycopodium* (case) will always come from an exaggerated sense of guilt over fear and hate of the father. *Lycopodium* have been dominated by their father. The fact that *Lycopodium* grow up and need to assert their authority is reflective of learned behavior, but more importantly it is reflective of the need to establish their own potent 'ego'. *Lycopodium* and *Coca* are both in the same *Delusion* rubric: *is a great person*, but *Lycopodium* (in contrast to the narcissistic *Coca*) have exaggerated guilt which causes self-betrayal. *Lycopodium* need to maintain their 'delusions of grandeur' to avoid their own persecutory guilt.

Lycopodium have the following *Mind* rubrics which map the psychodynamic crisis within their psyche. Domination of the child by the father results in emotional insecurity, which in turn creates a need for the mother, and finally a need to find their own people to dominate. This psychological analysis of the 'never-well-since-event' has always been in the *Mind* and *Delusion* rubrics attached to *Lycopodium*. My aim here is to highlight the psychological behavioral patterning which has developed within the psyche of *Lycopodium* as a result of over-domination.

Lycopodium have the *Delusion* rubric: *childish fantasies*. The reason I have allocated this *Delusion* rubric in Denial is that *Lycopodium* have fairytale imaginings and 'hubristic visions' of being recognized. *Lycopodium* are the child prince or princess who never found favor with the king. Their father has banished them into the woods, but fate and destiny intervene and finally their royal blood is recognized and they take their rightful place on the throne. The psychological understanding of the 'never-well-since-event' can then be used to identify the simillimum.

- *Mind: ailments from: domination: children; in: Lyc.*
- *Mind: ailments from: domination: long time; for a: lyc.*
- *Mind: ailments from: neglected; being: father; by one's: lyc.*
- *Mind: clinging: children; in: mother; child clings to the: hand of the mother; child will always take the: lyc.*
- *Mind: holding: mother's hand; child constantly holding: lyc.*
- *Mind: confidence: want of self-confidence: self-depreciation: Lyc.*
- *Mind: dictatorial: talking with air of command: Lyc.*
- *Mind: respected: desire to be: lyc.*

Lycopodium react very strongly to feeling vulnerable. They have the *Mind* rubric: *aversion to homoeopathy*, not because they react to homoeopathy per sé, rather

they react to *dependency* on medicine because they are terrified of illness. *Lycopodium* have the *Mind* rubric: *hypochondriasis with hysteria*, and are the only remedy in the *Mind* rubric: *hysteria with white discoloration of the tongue*. [2] 1. *Lycopodium* feel *peculiarly* threatened by any signs of illness specifically and *peculiarly* on their tongue. *Lycopodium* have the *Mind* rubric: *feeling of helplessness*. [3]. It is invaluable to consider the *Delusion* rubrics of 'hubristic denial' for the patient struggling to realistically acknowledge or assess the gravity of the situation regarding their health. *Lycopodium* are hysterical when confronted with their own illness and immediately assume they are going to die. *Lycopodium* have the *Delusion* rubric: *one would die from weakness*. *Lycopodium* maintain their 'delusions of grandeur', they constantly remind themselves and others of their position, they need to be needed. Their need to maintain psychological delusions that they are *great* are related to self-preservation. *Lycopodium* feel their life is threatened if they allow themselves to become a weak link in any situation.

Lycopodium need to maintain their domination of others so they can avoid the feeling that they do not exist. *Lycopodium* have the *Delusion* rubric: *everything will vanish*. [1] 1. *Lycopodium* need to insure that others remain weak so they can reinforce their strength. The simillimum will only be *Lycopodium* if the patient is threatened and undermined by any loss of stature.

1. Denial: *Delusion* rubric: *great person, is a*: *lyc. Delusion* rubric: *presumptuous*:

lyc. [1] 1. Delusion rubric: *insulting; with*: *lyc. [1] 1. Delusion* rubric: *place: two places at the same time; of being in*: *Lyc. Delusion* rubric: *childish fantasies, has*: *lyc. Delusion* rubric: *religious*: *lyc. Delusion* rubric: *fancy, illusions of*: *lyc.*

2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted*: *lyc. Delusion* rubric: *injury: about to receive injury; is*: *lyc. Delusion* rubric: *pursued; he was: enemies, by*: *lyc.*
3. Causation: *Delusion* rubric: *wrong: done wrong; he has*: *lyc. Delusion* rubric: *neglected: duty; he neglected his*: *Lyc.*
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot*: *lyc. Delusion* rubric: *unfortunate, he is*: *lyc. Delusion* rubric: *doomed, being*: *lyc. Delusion* rubric: *sinking; to be*: *lyc. Delusion* rubric: *vanish: everything will*: *lyc. [1] 1.*
5. Resignation: *Delusion* rubric: *die: about to die; one was*: *lyc. Delusion* rubric: *die: about to die; one was: weakness; one would die from*: *lyc. Delusion* rubric: *sick: being*: *Lyc.*

Syphilinum

Syphilinum have the opposing *Delusion* rubrics: *is a great person* and *about to be paralyzed*. [1] 1. Their psychological 'delusions of grandeur' protect their fear of *paralyzed* powerlessness. *Syphilinum* need to deny their self-destructive deprecation [*dirty*] by believing they are invincible [*great*]. Underpinning their psyche is guilt over their 'delusions of original sin'. *Syph-*

Syphilinum believe that they are *dirty*, and this undermines their 'ego'. *Syphilinum* need to reinforce their greatness because they feel undermined by everything, from within themselves and outside of themselves, and this is the cause behind their neurotic obsession with cleanliness. *Syphilinum* suffer from obsessive-compulsive disorder (OCD) specifically centered around cleanliness. *Syphilinum* have the *Delusion* rubric: *washing*, and the *Mind* rubrics: *mania for cleanliness*, and *desire to always wash her hands*, and the *Mind* rubric: *must check twice or more*, and *verifying the doors are locked*. [1] 1. Underpinning the behavioral peculiarities of the OCD sufferer is a need to reinforce the belief that they are in control. Sufferers obsessively clean everything in the hope of achieving control over their environment. The more in control they feel, the less their anxiety. The need to create security comes from a belief that they are not in control. This in turn becomes self-punishing as it fuels continual doubt over whether they have cleaned their hands well enough, or checked that the iron is off, or checked that the door is shut, etc. Their doubt *paralyzes* them with crippling anxiety and they are forced to wash their hands again or check the door again, in the hope of regaining power and control. The delusion which ignites their behavior is the belief that once they have checked everything again they will achieve complete control over their environment. *Syphilinum* have the *Delusion* rubric: *he would lose consciousness after confusion*. [1] 1. The OCD sufferer can often become so anxious and confused that they faint. In treating an OCD sufferer, one slowly reinforces confidence that even if they haven't got control over everything they

are still going to be okay. The OCD sufferer believes that their life is threatened if they don't have control over all disorder, in particular any dirt. Slowly, the OCD sufferer learns that they can cope with disorder.

The hubristic need to create an illusion of omnipotent control is a 'delusion of grandeur' which traps the OCD sufferer and reinforces the belief that they will be in danger [*insane*] if there is any evidence of imperfection [*dirty*].

Syphilinum have the same delusional need to create control [*great person*] so they can allay their fears of powerlessness [*he is about to be paralyzed*]. This is why *Syphilinum* can appear fanatical if they are threatened. Their *insanity* is fuelled by a fanatical need to protect their hubristic visions of themselves. This is why *Syphilinum* have the *Mind* rubric: *megalomania insanity*. Megalomania is an insanity of self-exaltation, a passion for grandiose perfection. It is a mistake to assume that a *Syphilinum* patient will present in a consultation as a fragile troubled soul. *Syphilinum* are megalomaniacs²⁴. They seek grandiose self-exaltation. Family members of OCD sufferers often feel dominated and controlled. *Syphilinum* is a profile of a cripple who refuses to acknowledge his predicament. He feels persecuted by his illness. He becomes abusive and controlling of the people who are caring for him. As a result of becoming tyrannical he is then able to boost his opinion of himself enough to believe he is powerful. Family members and partners

who are looking after patients in this predicament have often relayed to me that they feel as if they are living with a tyrant. The wife of a man suffering from multiple sclerosis told she could never do anything right: *The more I try, the more obsessive he becomes about everything. He is aggressive and abusive towards me in front of the children. Every day the rules around his food and hygiene are becoming more obsessive. He now won't go out of the house in case he can't have control over everything and this means I am totally confined to the house. He insists everyone must come to him and really he is not that bad with his condition yet. It is like he is already paralyzed in his head now.*

This psychological analysis of *megalomania* has always been in the *Mind* and *Delusion* rubrics attached to *Syphilinum*, but my aim here is to label psychological behavioral patterning. This psychological label can then be applied to identifying the simillimum in case analysis.

1. Denial: *Delusion* rubric: *great person, is a: Syph.*
 2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted: syph.*
 3. Causation: *Delusion* rubric: *dirty, he is: Syph.*
 4. Depression: *Delusion* rubric: *insane: become insane; one will: Syph.*
 5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an: Syph. Delusion* rubric: *consciousness: lose consciousness; he would: confusion; after: syph. [1] 1. Delusion* rubric: *paralyzed; he is: about to be paralyzed: syph. [1] 1.*
- *Delusions: power: diseases: he had power over all: Stram. [2] 1.*
 - *Delusions: body: greatness of, as to: Cann-i. Coca. Hell. Plat. staph. taosc.*
 - *Delusions: strong; he is: aids. androc. coff. dendr-pol. hydrog. lac-leo. plat.*
 - *Delusions: adolescent; he was again an: androc. [1] 1.*
 - *Delusions: insane: everyone is: androc. [1] 1.*
 - *Delusions: enlarged: acon. alum. apis. Aran. arg-met. Arg-n. Bapt. bell. berb. Bov. caj. CANN-I. coc-c. con. euph. ferr. Gels. glon. hydrog. Hyos. irid-met. kali-ar. kali-bi. kali-br. kola. lach. laur. limest-b. loxo-recl. mang. nat-c. nux-m. nux-v. Op. ox-ac. Par. phos. pic-ac. pip-m. Plat. puls. rhus-t. sabad. spig. stram. zinc.*
 - *Delusions: enlarged: tall: he is very: aur. hydrog. Irid-met. op. pall. plat. pyrog. staph. stram.*
 - *Delusions: tall: he or she is tall: arizon-l. cob. cop. crot-c. eos. fic-m. hydrog. iodof. Irid-met. limest-b. ol-eur. oncor-t. op. pall. plat. plut-n. staph. STRAM. Sulph. tung-met.*
- Self-deluding:** It would be incorrect to translate these rubrics literally and to imply that one's patient believes that their body is *large* or *tall* or *great*. Psychotherapeutically, the application in case analysis

is relevant to the patient who needs to delude themselves about their invincibility.

Believing you are *strong* and that your body is *great* and powerful allays fears of failure, or fears of potential attack. The most obvious form of attack is illness. The group of *Delusion* rubrics above is invaluable to consider for patients who move into delusional denial about their illness and who believe they are so powerful and strong that they will beat everything thrown in their path.

Each constitutional remedy will express their abandonment of health, and potentially of life, in an individualistic and *peculiar* way which will indicate not only the next *Delusion* rubric but also the simillimum. If one's patient is notably convinced of their invincibility and assured in their belief of cure (contrary to medical evidence) this is indicative of the first stage: Denial. Each constitutional remedy will need to maintain their denial because of a *peculiar* and specific need which they wish to avoid.

Psychotherapeutically, it is invaluable to know why each constitutional remedy chooses to believe they are invincible [*body is great, strong, tall, power over all disease*].

Androctonus

Androctonus is a homoeopathic remedy derived from a scorpion. The somatic theme of the scorpion, predator and victim, resonates within *Androctonus*. *Androctonus* have the *Mind* rubrics: *mali-*

cious desire to injure someone, and the desire to feel and crawl behind rocks. [1] 1. *Androctonus* have the *Delusion* rubric: *he is going to be assaulted*. *Androctonus* need to delude themselves that they are *strong* because they fear being attacked by larger predators. *Androctonus* also need to delude themselves that they are *strong* so they have the confidence to become a predator. *Androctonus* have the same emotive approach to illness. *Androctonus* have no *Delusion* rubrics which pertain to Resignation.

Androctonus will *never* admit they are sick. The simillimum is not *Androctonus* if the patient admits they are sick; admitting you are sick is synonymous with admitting you are not *strong*.

Androctonus have the *Mind* rubric: *says he is well when very sick*. *Androctonus* have the *Delusion* rubric: *views the world through a hole*. [1] 1. *Androctonus* deflect responsibility, self-blame, and guilt and see only what they wish to see. *Androctonus* have no *Delusion* rubrics which pertain to 'original sin'. *Androctonus* are akin to a self-centered teenager [*adolescent*] who believes everyone else is crazy [*insane*] for accusing them of misdemeanors. *Androctonus* need to maintain the belief that everything is a *terrifying mystery* because it allows them to emotionally distance themselves from their part in the trauma.

Androctonus deflect responsibility. Everything will always be someone else's fault, while they remain invincible [*strong*].

1. Denial: *Delusion* rubric: *strong; he is; androc. Delusion* rubric: *adolescent;*

- he was again an: androc. [1] 1. Delusion rubric: insane: everyone is: androc. [1] 1.*
2. Forsaken: *Delusion rubric: umbrella was a knife: androc. [1] 1. [This rubric indicates threat.] Delusion rubric: persecuted: he is persecuted: androc. Delusion rubric: appreciated, she is not: Androc. Delusion rubric: outcast; she was an: androc. Delusion rubric: alone, being: world; alone in the: Androc. Delusion rubric: separated: world; from the: he is separated: Androc. [In relation to *Androctonus*, the last three rubrics can pertain to 'delusions of persecution', or 'delusions of superiority' which reinforce their feeling of safety.]*
 3. Causation: NONE.
 4. Depression: *Delusion rubric: wrong: everything goes wrong: androc. Delusion rubric: mystery; everything around seems a terrifying: androc. Delusion rubric: identity: errors of personal identity: androc.*

5. Resignation: NONE.

Baptisia tinctoria

Baptisia tinctoria delude themselves that they are powerful [enlarged] to cover up their inner vulnerability and weakness. *Baptisia tinctoria* overreact with disproportionate fear and believe that their illness will cripple them emotionally, mentally and physically. *Baptisia tinctoria* suffer psychological fears which relate to abandonment of the body – *Delusion rubric: legs don't belong to her; and arms don't belong to her.*

The *Delusion rubric: enlarged* and the *Delusion rubric: parts of body are enlarged* can pertain to exaggerated assumptions of wellness or exaggerated presumptions of illness.

Baptisia tinctoria are in perpetual self-conflict. *Baptisia tinctoria* as a homoeopathic remedy is excellent for sudden weakness from influenza or diarrhoea, which affects the use of one's legs. *Baptisia tinctoria* as a homoeopathic remedy is also an excellent remedy for threatened miscarriage. *Baptisia tinctoria* have the *Delusion rubric: one part of the body is talking to another part*, and the *Delusion rubric: legs are conversing. [1] 1.* Instead of assuming that these rubrics mean "erroneous ideas as to the state of his body" (Vermeulen), one could consider their psychosomatic meaning. *Baptisia tinctoria* as a constitutional remedy profile reflect the psychological duality of exaggerated psychosomatic fear of destruction and exaggerated delusions of power.

I had a *Baptisia tinctoria* patient relay this story: *Really Liz, the homoeopathic remedy did nothing to alleviate my terrible fear that I would die. What happened was, I did die and then I came back, and now I am not afraid of dying anymore [Baptisia tinctoria have the Mind rubric: conviction of death]. I experienced being outside of my body. I could see that I was falling [sinking] into death and that I was leaving behind my body which I no longer needed. Then I decided that all I needed to do was to tell my body that it would survive and it would. I was then overcome with a vision that I was going to fight and win this battle. At*

that point I re-entered my body and have felt empowered [enlarged] ever since.

The simillimum will not be *Baptisia tinctoria* unless the patient is rattled about being sick. *Baptisia tinctoria* have the *Mind* rubric: *taciturn about sickness or injuries*. [3] 1. *Baptisia tinctoria* are also listed in the *Dream* rubric: *always fights, always conquers*, indicating a delusional belief that they will triumph in disputes.

1. Denial: *Delusion* rubric: *enlarged: Bapt. Delusion* rubric: *enlarged: body is: parts of body: bapt.* [These rubrics can pertain to exaggerated assumptions of cure or exaggerated presumptions of disease and death.] *Delusion* rubric: *double: being: outside of patient; there was a second self: Bapt. Delusion* rubric: *three persons, he is: bapt.*
2. Forsaken: *Delusion* rubric: *arms: cut off; arms are: bapt.* [1] 1. *Delusion* rubric: *body: parts: taken away; parts of body have been: Bapt.* [2] 2. *Delusion* rubric: *legs: cut off; legs are: bapt.*
3. Causation: *Delusion* rubric: *succeed, he does everything wrong; he cannot: bapt.* [This rubric can pertain to fault ('delusions of original sin') or assumptions of failure ('delusions of impending doom').]
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot: bapt. Delusion* rubric: *sinking; to be: bapt.*
5. Resignation: *Delusion* rubric: *arms: belong to her; arms do not: bapt. Delusion* rubric: *body: scattered about; body was: tossed about to get pieces*

together: *Bapt. Delusion* rubric: *legs: belong to her; her legs don't: bapt.*

Helleborus

Helleborus is a homoeopathic remedy often used for physical swellings as a result of injury. *Helleborus* is derived from *Helleborus niger* which is a toxic plant. Contact with the plant causes an allergic skin reaction and swelling. Ingestion of the plant causes gastrointestinal inflammation and severe emesis. Its toxicity is fatal only if consumed in large quantities. *Helleborus* have the *Skin* rubric: *dropsical swelling*[3], *swelling on affected parts*, and the *Stomach* rubric: *distention epigastrium*. The belief in the *greatness of one's body* somatically mirrors the psychodynamic memory of the inflammatory reactions of the body when it comes into contact with the poison. The belief in the *greatness of one's body* reflects their inflammatory response to the poison. *Helleborus* as a remedy profile overreact emotionally, mentally and physically. They are over-sensitized to all environmental stressors. The theme inherent in the plant remedies is hypersensitivity to all environmental influences. *Helleborus* emotionally overreact to stress with crippling anxiety: *Mind* rubric: *shuddering with anxiety* [3] 14. *Helleborus* mentally overreact to stress with paralyzing confusion: *Mind* rubric: *dullness, does not understand what is happening* [1] 1., and *Mind* rubric: *concentration difficult, rubbing forehead when trying to concentrate.* [1] 1. *Helleborus* physically overreact to stress with immobilizing physical and mental confusion: *Mind* rubric: *confusion of mind, muscles refuse to obey the will when attention is turned away. Helleborus*

is particularly relevant to consider for the patient who is so overwhelmed by the fact that they are sick that they withdraw into a comatose depression. *Helleborus* have the *Mind* rubric: *indifference, has no desire nor action of will*. *Helleborus* have the *Delusion* rubrics: *being doomed, and to be sinking*.

Helleborus have a conflict between Stage one: Denial, and Stage five: Resignation. If there is a contradiction between psychological 'delusions of grandeur' and psychological 'delusions of hypochondria' then this is indicative of self-perpetuating punishment. The psychological profile of the remedy must contain evidence of the denial being injurious to the self in order to justify the use of a *Delusion* rubric in the rubric-repertorisation.

Helleborus is relevant for the patient who is in denial about their physical illness or physical disability. *Helleborus* physically hurt themselves through an inability to realistically assess their emotional, mental and/or physical dysfunction. *Helleborus* have the *Delusion* rubric: *greatness of body* because they are in denial about their disabilities. Despair overwhelms them, which then gives rise to the need to break out of their own restrictions. As soon as they start to move they repeat their injuries; it is at this point that *Helleborus* give up and sink into oblivion. Their psychological 'delusions of grandeur' manifest in the belief that their *body is so great* it can overcome all injuries.

These are psychological delusions of denial which are self-punishing because they perpetuate injuries. *Helleborus* have the

Delusion rubric: *he cannot walk, he must run or hop*. *Helleborus* have a psychodynamic need to cause injury within their psyche. *Helleborus* need to punish themselves for *something they have done which is wrong*. Their psychological 'delusions of original sin' perpetuate their psychological delusions of self-punishment. *Helleborus* is for the patient who causes injury to themselves under the guise of hubristic righteousness. The image which comes to mind is the fundamentalist religious person who feels *doomed, they have lost their salvation* but they are able to redeem their *greatness* and make themselves *new* again by lashing their body. *Helleborus* have the *Mind* rubric: *sensation as if he could do great deeds*. [2] 3.

1. Denial: *Delusion* rubric: *body: greatness of, as to: Hell*. *Delusion* rubric: *fancy, illusions of: hell*. *Delusion* rubric: *new; everything is: hell*. *Delusion* rubric: *visions, has: hell*.
 2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted: hell*.
 3. Causation: *Delusion* rubric: *neglected: duty; he has neglected his: hell*. *Delusion* rubric: *wrong: doing something wrong; he is: hell*. [1] 2.
 4. Depression: *Delusion* rubric: *doomed, being: hell*. *Delusion* rubric: *sinking; to be: Hell*. *Delusion* rubric: *lost; she is: salvation; for: hell*.
 5. Resignation: *Delusion* rubric: *die: about to die; one was: hell*. *Delusion* rubric: *sick: being: hell*.
- *Delusions: clothes: beautiful; clothes are: aeth. olib-sac. Sulph.*

- *Delusions: rags are as fine as silk; old: SULPH.* [4] 1.
- *Delusions: beautiful: rags seem, even: Sulph.* [2] 1.
- *Delusions: wealth, of: adam. agn. alco. bell. calc. cann-i. cann-xyz. kali-br. nit-ac. phos. Plat. Pyrog. Sulph. verat.*
- *Delusions: person: other person; she is some: existed in another person; she: pyrog.* [1] 1.
- *Delusions: abundance of everything, she has an: adam. sulph.*
- *Delusions: harmony: order and clarity of everything: adam.* [1] 1.
- *Delusions: prince; he is a: Indian prince; an: adam.* [1] 1.
- *Delusions: sparkling, everything is: adam.* [1] 1.
- *Delusions: arms: four arms; she has: adam. sulfon.*
- *Delusions: face: four faces; she has: adam.* [1] 1.
- *Delusions: hand: four hands; she has: adam.* [1] 1.
- *Delusions: galaxies spiraling: adam.* [1] 1.
- *Delusions: deity; huge Tibetan: adam.* [1] 1.

Self-deluding: When analyzing a case, I systematically construct rubric after rubric. The meaning and relevance of particular rubrics which form the similimum will often be explained by other rubrics attached to the remedy profile.

The application and relevance of the *Delusion* rubrics of abundance and wealth to illness is very interesting. I have had several extremely wealthy patients over the years who cannot believe they could ever become sick because they have always been blessed with everything they have ever wanted.

I have had several patients tell me: *I can't possibly be sick Liz, do you know how much I have achieved in life? I have never had anything wrong with me. I have always had the best doctors and health practitioners looking after me, I simply cannot believe that this is the situation. I have been blessed with ease all my life. I have had no stress to do with money, I have been completely happy. There is absolutely no reason why it should be me who is sick because I have had the best of everything and the best life.*

Cancer affects one in three people. The assumption that one will not get cancer because one is wealthy and famous is a 'delusion of grandeur'. (The assumption that one will not get cancer because one is a homoeopath is also a 'delusion of grandeur'.)

The psychological 'delusions of grandeur' to do with wealth have traditionally been applied in case analysis to the patient who is avoiding responsibility by exaggerating their wealth, or for the patient who believes they are entitled to special significance. For example, both the remedies *Adamas* and *Sulphur* appear in the *Delusion* rubric: *abundance of everything* and the *Delusion* rubric: *wealth*, but each will be motivated by a different need behind

their avoidance of, or glorification of, fiscal reality. *Adamas* need money and power to prove to others and themselves that they are worthy, therefore they maintain their delusions of exaggerated wealth. *Sulphur* on the other hand choose to believe that they are wealthy so they can avoid fiscal reality, therefore they also maintain their 'delusions of abundance'.

Adamas

Adamas is a homoeopathic remedy derived from a diamond. My aim in the *Rubric-categories* is to provide a psychological profile which is synonymous with the constitutional remedy profile. A psychological diagnosis can contextualize what can often appear to be countless confusing keynotes attached to a remedy profile.

Peter Tumminello notes in his book, *Twelve Jewels*, that the positive keywords for Diamond are: "Balance; Calm; Centred; Clarity; Clear; Command; Confident; Destiny; Detachment; Focused; Freedom; Genius; Golden; Greatness; Goodness; Harmony; Indomitable; Intelligent; Joy; Magic key; Magnanimity; Manifestation; Mastery; Positive; Perfection; Pure; Shining; Serene; Straight; Strong; Successful; Transformation; Universal/Unity; Victory; Virtuosity; White; Will; Old wisdom."

The negative keywords for *Diamond* are: "Alone; Black hole; Darkness; Depression; Despair; Ego-destruction; Egotism, Existential agony; Failure; Fatal flaws; In a fog; Hate; Hopeless; Imperfect; Loss of faith; Madness; Meaningless; Mutilation; Negative; Perfection, relentless drive for; Self-abuse; Self-blame; Self-criticism; Self-destruction; Self-hate; Suicide; Selfish wrong; Shame and guilt; Tunnel worthless."

The psychological profile of *Adamas* is consistent with the psychological profile of the mental disorder, bipolar. A patient suffering with bipolar alternates between heightened states of awareness [*clarity*], which give them spurts of extraordinary creativity (mania), and crippling depression. *Adamas* strive for perfection.

The paradox of perfection – that imperfection is perfect – is the paradox that exists within the creative arts. The creative genius has always been recognized for their work which has managed to capture the paradox of perfection in life – that imperfection is perfect. It is therefore not surprising to find that sufferers of bipolar are prevalent within the creative arts. The self-perpetuating fluctuation between striving for creative perfection and the failure to achieve that ideal is synonymous with the manic-depressive artistic persona.

A psychological diagnosis means that the homoeopath has a framework which illuminates the apparent personality polarities. The psychological framework explains why *Diamond* have contrasting and conflicting personality polarities: *greatness* and *failure*. Although a psychological prognosis provides verification of the bipolar polarities, this prognosis must in turn be confirmed in the rubric-reperitisation.

If one's patient is convinced of their invincibility and assured of their belief in a cure (contrary to medical evidence) this is indicative of the first stage: Denial. If one's patient is, on the other hand convinced

that they are *hopeless* and that their life is *meaningless* this is evidence of the fourth stage: Depression.

Below are the five stages of the rubric-rep-ertorisation for *Adamas* confirming the psychological profile of the mental disorder, bipolar.

1. Denial: *Delusion* rubric: *abundance of everything, she has an*: adam. *Delusion* rubric: *harmony: order and clarity of everything*: adam. [1] 1. *Delusion* rubric: *prince; he is a: Indian prince; an*: adam. [1] 1. *Delusion* rubric: *sparkling, everything is*: adam. [1] 1. *Delusion* rubric: *arms: four arms; she has*: adam. *Delusion* rubric: *face: four faces; she has*: adam. [1] 1. *Delusion* rubric: *hand: four hands; she has*: adam. [1] 1. *Delusion* rubric: *galaxies spiraling*: adam. [1] 1. *Delusion* rubric: *deity; huge Tibetan*: adam. [1] 1. *Delusion* rubric: *flying: could fly; as if he*: adam. *Delusion* rubric: *power: all powerful; she is*: adam.
2. Forsaken: *Delusion* rubric: *hated; by others*: adam. *Delusion* rubric: *watched, she is being*: adam. *Delusion* rubric: *laughed at and mocked at; being*: adam. *Delusion* rubric: *wrong; suffered wrong; he has*: adam.
3. Causation: *Delusion* rubric: *worthless; he is*: adam. [This rubric can pertain to self-blame and guilt or it can pertain to feelings of depression.]
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot*: adam. *Delusion* rubric: *hard; everything is*: adam. *Delusion* rubric: *driving a car: uphill though the road is flat*:

adam. [1] 1. [This rubric pertains to feelings of never succeeding.] *Delusion* rubric: *old: feels old*: adam. *Delusion* rubric: *clouds: black cloud enveloped her; a heavy*: Adam.

5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: adam. *Delusion* rubric: *old: feels old*: adam. [This rubric can pertain to depression or fear of disease and death.]

One day *Adamas* can feel as if they are *flying*, and the next day they can feel as if they are *driving a car uphill even though the road is flat*. On the one hand *Adamas* have the *Delusion* rubric: *harmony order and clarity of everything*, and on the other hand they also have the *Delusion* rubric: *heavy black clouds enveloped her*. When *Adamas* are in a manic state they believe they are *all powerful* and that everything is *sparkling* and wonderful. *Adamas* seek perfection in the manic stage. Whilst in the manic phase, bipolar patients believe they have such incredible clarity that they are able to see and understand everything. This mania has been associated with creative genius precisely because it is so productive and illuminating. Alternatively, when *Adamas* are in their depressive phase they feel everything is so *hard* that they *will never be able to succeed*. In their depressive phase, bipolar patients believe they are so *worthless* that they are *being laughed at*. In their depressive phase, bipolar patients also believe they are *dying of an incurable disease*. *Adamas* seek perfection in the mania stage, but they also seek perfection in the depressive stage.

A *Delusion* rubric can only be used in case analysis when there is evidence of psychological patterning which perpetuates self-destruction. Within the remedy profile of *Adamas* there is evidence of a psychological delusional state which perpetuates future pathology. Tumminello has noted *perfection* in the positive and negative keywords. Patients suffering bipolar perpetuate self-destruction because regardless of which stage they are in, mania or depression, the need to strive for perfection throws them into the opposite phase of the psychological disorder. Perfection is a 'delusion of grandeur' which perpetuates self-destruction because it is not attainable.

Adamas have numerous psychological 'delusions of grandeur' all alluding to the real or perceived allure of a *perfect* diamond. The remedies *Adamas* and *Sulphur* appear in the same *Delusion* rubric: *abundance of everything*, but the rubric which distinguishes *Adamas* from *Sulphur* is the *Delusion* rubric: *she has four arms*. The psychological metaphor is that *Adamas*, which is derived from a diamond, believe that they have much more than everyone else. *Adamas* have *four faces, four arms and four hands*, they have an *abundance of everything*. It is in their manic phase that *Adamas* will believe and create the *Delusion* rubrics: *four faces, four arms and four hands*. This is the psychotherapeutic meaning of these rubrics. Within the psyche of *Adamas* are all the multi-facets of one of the most expensive of gems. The mistake is to take the meaning of these rubrics literally.

Such misunderstanding has meant that homoeopaths have thought that a patient would literally relay in a consultation, *I have four arms. Adamas* will despair: *I have all the wealth in the world and it is no use to me now I am dying. I look so foolish. All the wealth in the world now is meaningless and I might as well have nothing. I am worth nothing without my health. It is not fair that I have this disease and there is no way I can ever even get well. Everyone will think I deserve this, they will look at me and gloat over my misfortune. Adamas* think money will make people love them. *Adamas* also think money will make people respect them. *Adamas* fear they will be abandoned if they are not abundantly wealthy. This is why they have so many *Delusion* rubrics of grandeur and self-importance. *Adamas* have 'delusions of superiority'. They believe they are as important as an *Indian prince*, and as special as a *huge Tibetan deity*.

Adamas think they need wealth to make people love them; their Achilles heel is that they think they are hated *because they are not perfect*. *Adamas* need to believe they have an *abundance of everything* because, ironically, they feel *worthless*.

Sulphur

Similarly to *Adamas*, *Sulphur* are trapped in a self-perpetuating dilemma involving the need to achieve perfection. In *Adamas* perfection is a 'delusion of grandeur' which perpetuates self-destruction because it is not attainable.

In *Sulphur*, perfection is a 'delusion of grandeur' which perpetuates self-denial. Because perfection is not attainable, and *Sulphur* cannot afford to contemplate failure, the only solution is to perpetuate self-denial. The self-perpetuating fluctuation between striving for creative perfection and the failure to achieve that ideal is synonymous with the manic-depressive personality patterning in *Adamas*. In *Sulphur*, the self-perpetuating fluctuation between striving for creative perfection and the failure to achieve that ideal is synonymous with delusional denial of reality.

Sulphur choose to believe that they are wealthy so they can avoid fiscal reality. *Sulphur* transpose their 'delusions of deprivation' into 'delusions of grandeur' that their rags are as fine as silk. This is how *Sulphur* manage to side-step practicalities. *Sulphur* believe they are wealthy so they can avoid being bored by the mundane nature of work. *Sulphur* believe they are inspired by loftier creative goals. *Sulphur* need their psychological delusions of wealth and abundance of everything to protect themselves from their exaggerated fears of poverty. The psychological 'delusion of abandonment' which underpin their 'delusions of grandeur' is their fear of poverty. *Sulphur* have the *Delusion* rubric: *he will come to want*. *Sulphur* deny this fear and transform it into the psychological delusional belief that they will be abundant. Furthermore, the psychological 'delusions of abandonment' for *Sulphur* which underpin their 'delusions of grandeur' are their fears of being abandoned

and not appreciated as a creative genius: *Delusion* rubric: *she is not appreciated*.

Sulphur need to maintain their 'delusions of grandeur' to avoid sinking into their psychological delusions of self-blame for their lack of success: *Delusion* rubric: *she is disgraced*. *Sulphur* are hypochondriacally stressed about their health for the very reason that if they get sick they will feel like they can no longer achieve greatness which will be recognized. *Sulphur* are terrified of dying unrecognized.

It is this fear which underpins their 'delusions of impending doom'. *Sulphur* will declare: *I will need to stay healthy and well and I cannot die until I am at least in my eighties. I don't want to live to be in my nineties, because then I will be too old and decrepit; it would not be good to look that old. When I am in my early eighties I will have achieved the recognition and fame I have been working towards. When I am dead I will achieve even greater fame for the works that I will leave behind*. *Sulphur* are a constitutional remedy profile with many psychological 'delusions of grandeur'. If their ego and need for greatness is undermined by either failure or illness then *Sulphur* sink into crippling depression²⁵ and hypochondria. An emotionally, mentally or physically sick *Sulphur* will always move through the psychological 'delusions of impending doom' listed below. A *Sulphur* patient will literally be buoyant and robust one week, whilst the next week they will be crippled with presentiments of impending doom. *Sulphur* need their psychological delusions of wealth and

abundance of everything to protect themselves from their crippling fear that they have not succeeded and will never be able to succeed.

1. Denial: *Delusion* rubric: *abundance of everything, she has an: adam. Delusion* rubric: *rags are as fine as silk; old: SULPH. [4] 1. Delusion* rubric: *beautiful: rags seem, even: Sulph. [2] 1. Delusion* rubric: *clothes: beautiful; clothes are: Sulph. Delusion* rubric: *great person; is a: sulph.*
2. Forsaken: *Delusion* rubric: *appreciated, she is not: sulph. Delusion* rubric: *want: he will come to: sulph.*
3. Causation: *Delusion* rubric: *sinned; one has, day of grace; sinned away his: sulph. Delusion* rubric: *disgraced: she is: sulph.*
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot: sulph.*
5. Resignation: *Delusion* rubric: *die: about to die; one was: sulph.*

Pyrogenium

Pyrogenium as a homoeopathic remedy is used for delirious visions associated with very high feverish temperatures which accompany severe infections. *Pyrogenium* is a homoeopathic remedy which is derived²⁶ from 'artificial sepsin' (a product of decomposed lean beef). *Pyrogenium* have the *Delusion* rubrics: *too many legs*, and *too many arms*. It is a mistake to assume that the unusual *Delusion* rubrics of having *too many arms and legs* are only

clinical and therefore their application is to a patient experiencing delirium from a high fever. Although *Pyrogenium* have the *Mind* rubric: *delirium from sepsis*, it is important to understand and incorporate the meaning and application of the *Delusion* rubrics. When looking at a remedy profile, it is important that the psychotherapeutic themes in the *Delusion* rubrics are assessed in terms of how they can best be applied to their constitution. Sepsis is the bacterial contamination of blood from a festering wound.

Sepsis is the essence of the psychodynamic theme within the action of the homoeopathic remedy *Pyrogenium*. Constitutionally, *Pyrogenium* have the psychic, emotional, mental and physical need to expand and *pervade*.

Pyrogenium feel threatened and undermined if they are not expanding into and pervading all surrounding areas (tissue). *Pyrogenium* have the *Delusion* rubrics: *she is some other person and has existed in another person. [1] 1. Pyrogenium* have no *Delusion* rubrics pertaining to self-blame. *Pyrogenium* have no guilt over who they inhabit or control. This is why it is a mistake to assume that the use of *Pyrogenium* as a homoeopathic remedy is only clinical.

As well as having the *Delusion* rubrics: *too many legs*, and *too many arms*, *Pyrogenium* have the *Delusion* rubric: *wealth*. Believing you are wealthy is synonymous with psychological 'delusions of superiority'. Delusions of wealth indicate a delusional need to feel powerful and important; wealth opens all doors and

allows one access to all areas. *Pyrogenium* is a constitutional remedy with 'delusions of grandeur' which are maintained to deny powerlessness. *Pyrogenium* have the *Delusion* rubric: *she would break if she lay in one position too long*. *Pyrogenium* have an identity restlessness across all levels, even psychically – this is the meaning of the *Delusion* rubric: *she is someone else*. *Pyrogenium* suffer 'identity confusion'. My aim here is to provide a psychological profile which is synonymous with the constitutional remedy profile. A psychological diagnosis can provide a psychotherapeutic framework which offers an explanation of the *Delusion* rubrics. The clinical diagnosis of identity confusion is applicable to the patient who is suffering from post-traumatic stress disorder (PTSD). PTSD is an anxiety disorder which develops as a result of the patient experiencing a traumatic event. PTSD is also known as 'shell shock', or 'battle fatigue'. The shock may involve physical injury or threat to the patient's life, or witnessing trauma involving other people. As a result of experiencing trauma, the patient suffering from PTSD feels that their defenses can always be undermined in the future. Diagnostic symptoms include the patient experiencing flashbacks which are triggered by any psychosomatic stimuli. Patients will often go through periods of identity confusion after they have experienced trauma. It is normal for a patient to feel like they don't know who they are after the trauma of a serious illness. The underlying psychodynamic crisis in *Pyrogenium* will become most obvious when the patient is faced with physical illness. *Pyrogenium* have the *Mind* rubric: *says he is well*

when very sick. If the practitioner forces a *Pyrogenium* patient to stop denying or avoiding the seriousness of their illness, the confrontation will fracture an already fractured and unstable psyche.

Pyrogenium carry the somatic memory of the trauma of sepsis within their psyche, just as the patient suffering PTSD carries the memory of their trauma in their psychological defenses or somatic body.

Pyrogenium have several *Mind* rubrics which confirm the profile of a patient experiencing PTSD. *Pyrogenium* have the *Mind* rubrics: *desire for being rocked, whispering to herself, and causeless weeping without knowing why*. Confusing rubrics attached to a remedy profile have their meanings become clear if the homoeopath understands the psychotherapeutic relationship between the substance which the homoeopathic remedy was derived from, and the psychodynamic behavior of the patient. *Pyrogenium* maintain their delusional belief that they can *exist in another person* so they can deny the destructive effect that the trauma of being sick has had on their psyche. *Pyrogenium* is applicable to the patient who believes that their life is threatened. *Pyrogenium* maintain their delusional body expansiveness [*he is very tall*] and their delusions of *wealth* so they can feel potent in the face of future traumatic attacks to their psyche.

1. Denial: *Delusion* rubric: *wealth, of: Pyrog. Delusion* rubric: *person: other person; she is some: existed in another person; she: pyrog.* [1] 1. *Delusion*

- rubric: *identity: someone else, she is*: pyrog. *Delusion rubric: enlarged; tall; he is very*: pyrog. *Delusion rubric: visions, has: closing the eyes, on*: pyrog. [This rubric can pertain to hubristic visions or illusions of disease and destruction.]
2. Forsaken: *Delusion rubric: identity: errors of personal identity*: pyrog. *Delusion rubric: identity: someone else, she is*: pyrog. *Delusion rubric: body: scattered about; body was*: pyrog. [This rubric can pertain to self-abandonment or delusions of disease and destruction.]
 3. Causation: NONE.
 4. Depression: *Delusion rubric: identity: someone else, she is*: pyrog. [This rubric can also pertain to 'delusions of superiority']
 5. Resignation: *Delusion rubric: arms: many arms; she has too*: pyrog. [1] 1. *Delusion rubric: arms: many arms; she has too: legs; and*: pyrog. [1] 1. *Delusion rubric: body: scattered about; body was*: pyrog. *Delusion rubric: break: she would break; lay too long in one position; if she*: pyrog. [1] 1. *Delusion rubric: large: he himself seems too*: pyrog. *Delusion rubric: crowded with arms and legs*: Pyrog. *Delusion rubric: double: being: fever would not run alike in both; and*: pyrog. [1] 1. [All of these rubrics can also pertain to 'delusions of superiority'. *Pyrogenium* need to feel expansive.]
 - *Delusions: proud*: lach. plat. stram. verat.
 - *Delusions: exalted; as if*: cann-i. lac-c. plat.
 - *Delusions: beautiful*: anh. bell. Cann-i. coca. Lach. op. petr-ra. positr. Sulph. taosc.
 - *Delusions: noble: being*: marb-w. phos. plat.
 - *Delusions: business: success; is a*: phos. [1] 1.
 - *Delusions: pleasing delusions*: aeth. atro. cann-i. nitro-o. op. phos. psil. stram.
 - *Delusions: sensual fancies*: phos. tritic-vg. verb.
 - *Delusions: honest: is honest; she*: marb-w. olib-sac.
 - *Delusions: distinguished; he is*: marb-w. phos. stram. verat.
 - *Delusions: fairies; searching for*: marb-w. [1] 1.
 - *Delusions: jumping: safely; she can jump from a height and land*: marb-w. [1] 1.
 - *Delusions: cats: he is a cat: kitten; he is a newly born*: marb-w. [1] 1.
 - *Delusions: cats: he is a cat*: marb-w. [1] 1.
- Self-deluding:** These *Delusion* rubrics should be used when the patient refuses to acknowledge the ugly side of themselves or the world

The psychological 'delusions of grandeur' of nobility are applicable to the patient who is deluding themselves about their negative behaviors. All the *Delusion* rubrics of exalted beauty and pride become relevant to consider in case-taking when the patient is struggling to realistically assess the gravity of the situation with their health.

Rather than face our human frailty, which we have to acknowledge when we face disease and death, we commonly choose to believe we can be cured of our fatal diseases and we delude ourselves that we will be young and beautiful forever.

Marble

Marble deceive themselves and others about their self-indulgent nature. *Marble* need to feel very important and distinguished. They spend a lot of money on themselves while all the time pretending to others they have no money. *Marble* have the *Mind* rubrics: *thoughts about her own beauty* [1] 1. – *desire to have servants* [1] 1. – *desire to be rich* [1] 1. – *desire for magnetizing others* [1] 1. – *desire to be watched* – *deceitful* – *secretive* – and *self-indulgent*. A *Delusion* rubric is used when the patient is misinterpreting reality. *Marble* deceive others about their wealth. They also deceive themselves about their illness.

The simillimum will *not* be *Marble* unless the patient is in *total denial* about their body *disintegrating*.

When *Marble* are faced with illness they move into intense self-disorganization [*as if drugged*], and believe they are losing

everything [*body disintegrating*]. *Marble* refuse to acknowledge the ugly side of themselves and consequently the ugly side of their illness. In the numerous *Mind* rubrics listed above, it is easy to see that *Marble* have an enormous amount of self-importance invested in looking beautiful and rich. *Marble* have numerous *Delusion* rubrics pertaining to being abandoned and neglected. Their fear of being neglected is projected entirely on to their looks; they *desire to be watched*. *Marble* have the *Delusion* rubrics: *she can jump from a height and land safely*, and *he is a cat*. Jocelyn Wildenstein is a wealthy socialite who is said to have spent millions on plastic surgery to transform her face into a 'feline-like' beauty. On Google there are lots of photos listed by people who are fascinated with her looks. People have even commented that they are confused about their own desire to continue to look at her photos. Cats have a very hedonistic nature, they love being admired and looked at. I have only ever had one patient who was a *Marble* constitution. She had had extensive plastic surgery which caused her to become unwell. She did not take the remedy *Marble* and did not come back to see me for a second consultation. She didn't like my suggestion that more plastic surgery would cause her more exhaustion, and would exacerbate the damage to her muscular structure. *Marble* acknowledges no self-blame – *Mind* rubric: *aversion responsibility* – nor are they listed in any of the *Delusion* rubrics of sin. *Marble* have the *Delusion* rubric: *searching for fairies*. *Marble* need to continue to believe in a fantasy world in which they are able to live in fantasy. I have since realized that I made a terrible mistake by confronting a *Marble* constitution with the conse-

quences of her actions. Furthermore, I did not truly appreciate the intensity of her need to maintain her youth, nor did I understand how much *Marble desire to be watched* and how much they think obsessively about their own beauty. The irony is that I could not stop looking at her face in the consultation because she had had so much plastic surgery that her face appeared strangely marble and 'feline-like'. A *Delusion* rubric is used when there is notable inner conflict and evidence of self-destruction and pathology. The pathological need to lust after her youth was self-destructive because she could not acknowledge that the obsession was causing her permanent damage.

When they are sick, the first fear which consumes *Marble* is the fear that they are losing their looks – *Delusion* rubric: *body disintegrating*.

It is good for a homoeopath to note unusual feelings or thoughts they may have about a patient during a consultation. When I was studying homoeopathy, I was taught that one should never note how one feels with a patient. If a patient has a strong psychological delusion they will project and transfer that psychosis on to the homoeopath.

Marble have the *Mind* rubric: *desire to be watched* and by obsessively needing to look at her [as if drugged and magnetized] I was falling into counter-transference. *Marble* have the *Mind* rubric: *desire for magnetizing others* [1] 1.

In psychotherapy, counter-transference refers to the therapist's emotional reac-

tions to a patient that are not the patient's mental and emotional delusions, but rather the therapists. Counter-transference is defined as the body of feelings, empathic or hostile, that the therapist has toward the patient. In psychotherapy and homoeopathy these feelings, regardless of whether they are empathic or hostile, obstruct the treatment of the patient. Counter-transference, commonly involves taking on the suffering and the psychological delusions of the patient. Counter-transference for the homoeopathic therapist can involve taking on the symptoms of the constitutional remedy profile; this can be labeled 'a proving of the patient'. In the *Marble* case the counter-transference meant that on the one hand, I fell into being *magnetized* by the patient's *need to be looked at*, and on the other hand I projected hostile feelings of needing to *criticize* her actions. *Marble* have the *Delusion* rubric: *she is criticized*. I had never criticized a patient's actions before, even actions which I have viewed as self-destructive. Rather, I would constructively support the patient so they could move out of their self-destructive behavior. *Marble* draw one in to being fixated upon their beauty, just as one is fixated upon the beauty of Michelangelo's marble statue of David. Their self-destructive pathology of self-deceit means that when they are sick they deflect all fault onto the therapist. *Marble* will trap the therapist into counter-transference. *Marble* will justify and reinforce their own *distinguished* position by projecting their delusions of being abandoned [*surrounded by enemies*].

The homoeopathic therapist has to be careful with *Marble* not to fall in to the trap of either being *magnetized* by them or feeling like one needs to *criticize* them.

The irony of their transference behavior is, of course, that it reinforces their belief that they need to spend huge amounts of money on themselves to make themselves more desirable [*noble*]. In order to apply a *Delusion* rubric in case-taking, the homoeopath seeks to understand why the patient has set up their delusional state and why they need to maintain the misrepresentation of reality. Underlying psychological 'delusions of grandeur' are fears of abandonment. The lesson learnt from this *Marble* case highlighted for me the need to understand that the patient maintains an avoidance, or psychological delusion, because it is to their advantage.

If I had previously done the five step rubric-repertorisation I would have had insight into *Marble*, and I would not have confronted a *Marble* with the obvious consequences of her self-destructive behavior. I would have known that *Marble* have no *Delusion* rubrics pertaining to acknowledgment of sin, so they will never acknowledge the error of their ways even if it is injurious to their health.

1. Denial: *Delusion* rubric: *noble: being*: marb-w. *Delusion* rubric: *fairies; searching for*: marb-w. [1] 1. *Delusion* rubric: *jumping: safely; she can jump from a height and land*: marb-w. [1] 1. *Delusion* rubric: *cats: he is a cat: kitten; he is a newly born*: marb-w. [1] 1. *Delu-*

sion rubric: *cats: he is a cat*: marb-w. [1] 1. *Delusion* rubric: *honest: is honest; she*: marb-w. *Delusion* rubric: *distinguished; he is*: marb-w. *Delusion* rubric: *great person, is a*: marb-w.

2. Forsaken: *Delusion* rubric: *criticized, she is*: marb-w. *Delusion* rubric: *neglected: he or she is neglected*: marb-w. *Delusion* rubric: *enemy: surrounded by enemies*: marb-w.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *drugged; as if*: marb-w.
5. Resignation: *Delusion* rubric: *body: disintegrating*: marb-w. *Delusion* rubric: *mutilated bodies; sees*: marb-w. *Delusion* rubric: *penis: cut off penis; sees a*: marb-w. [The last two rubrics pertain to fear of their body disintegrating.]

Phosphorus

Phosphorus delude themselves about the potentially destructive nature of their illness²⁷ to the extent that they believe they are (emotionally) dealing with it in such a *noble and distinguished* manner that it is unnecessary for them to discuss it (with you).

Phosphorus not only deny that they are sick, they arrogantly [*a person of rank*] refuse to believe that they could be sick.

Phosphorus have the *Delusion* rubric: *being choked by forms*. [1] 1. The psychosomatic meaning of this *Delusion* rubric is that *Phosphorus* will feel restrained or choked or suppressed as soon as any constraints or responsibilities or expecta-

tions are inflicted upon them. *Phosphorus* use this perception to reinforce that they cannot afford to acknowledge reality. When sick, *Phosphorus* implode and present in a very shut-down state; the direct opposite to their normal effervescent persona.

In *Phosphorus* illness is viewed as, and brings about, an extreme feeling of entrapment; they can literally feel like they are being consumed and choked.

Phosphorus are listed as the only remedy in the *Delusion* rubric: *body in several pieces; he could not get them adjusted. Phosphorus* create, and maintain, their implosion into themselves because it helps them try to reassemble the parts of themselves which they feel are being scattered. Their containment then becomes a self-fulfilling prophecy of doom because the more inward *Phosphorus* become the more they feel like they are being choked and controlled by their disease. *Phosphorus* is a homoeopathic remedy which is often used for the treatment of cancers. (In many parts of the world homoeopaths are legally restricted when treating patients with cancer. Homoeopathic treatment is directed towards treatment of the patient as a whole. As a consequence, homoeopaths treat the symptoms of presentation of cancer in the *individual* patient rather than treating the disease.) Cancer arises from the abnormal and uncontrolled division and overgrowth of undifferentiated, or poorly differentiated cells. The undifferentiated cells divide and duplicate quickly. As the cancer grows the malignant cells

invade surrounding tissues and begins to compete with the surrounding organs for space. Eventually the tumor metastasizes and invades the surrounding body cavities. Within the psyche of the remedy profile of *Phosphorus* I have observed that the consequences of social responsibilities can cause suppressive depression. The long term consequences for *Phosphorus* if they allow themselves to be restrained by expectations is that they will literally feel choked. *Phosphorus* avoid acknowledging that they are sick, which is what makes the remedy a powerful one to use in the treatment of the psychological delusions of denial associated with a fatal disease. *Phosphorus* chose to maintain *pleasing delusions* to avoid their own depressive resignation and fear that they *have an incurable disease*.

The internal crisis within the psyche of *Phosphorus* is synonymous with the psychodynamic energy of the ever expanding control and entrapment of the cancerous tumor inside a body. *Phosphorus* go into self-imploding denial about any illness, which then builds up like a crescendo inside of them to the point that they feel choked by anxiety and fear. Underpinning their denial are their 'delusions of abandonment'; *Phosphorus* believe they will be *despised* if they are sick. *Phosphorus* reject and despise themselves when they are sick and this is part of their psychological need to go into self-denial about illness. They also project the fear of being rejected and despised on to others; this is why they feel they will be despised and forsaken when they are sick. *Phosphorus* literally feel under

internal and external attack. The *Delusion* rubrics: *things creeping out of every corner*, and the *Delusion* rubrics: *about to die*, exemplify the intensity to which they feel compromised and under attack.

If the homoeopath does not fully appreciate the intensity of the need *Phosphorus* have for self-denial, and confronts them with their 'delusions of grandeur', they will fracture a fragile psyche and cause *Phosphorus* to implode further.

Homoeopathic psychiatric analysis and the understanding of the meaning of the *Delusion* rubrics is crucial to the protection and nurturing of patients. *Phosphorus* need to believe they are *nobly* in control of any illness.

1. Denial: *Delusion* rubric: *pleasing delusions*: phos.

Versus

5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: phos.

1. Denial: *Delusion* rubric: *noble: being*: phos. *Delusion* rubric: *distinguished; he is*: phos. *Delusion* rubric: *pleasing delusions*: phos. *Delusion* rubric: *sensual fancies*: phos. *Delusion* rubric: *business: success; is a*: phos. [1] 1. *Delusion* rubric: *great person, is a*: phos. *Delusion* rubric: *rank; he is a person of*: phos.

2. Forsaken: *Delusion* rubric: *despised, is*: phos. *Delusion* rubrics: *creeping things; full of: corner; out of every*: phos. [1] 1. *Delusion* rubrics: *devil: present, is*:

phos. Delusion rubric: *murdered: will be murdered; he*: phos.

3. Causation: *Delusion* rubric: *criminal, he is a*: phos. *Delusion* rubric: *obscene: action of which she had not been guilty; accuses herself of an obscene*: Phos. [2] 1.

4. Depression: *Delusion* rubric: *anxious*: Phos. *Delusion* rubric: *choked: forms; being choked by*: phos. [1] 1. [This rubric pertains to suppressive depression and denial.] *Delusion* rubric: *succeed, he does everything wrong; he cannot*: phos.

5. Resignation: *Delusion* rubric: *sick: being*: phos. *Delusion* rubric: *disease: incurable disease; he has an*: phos. *Delusion* rubric: *body: pieces: were in several pieces; he: adjusted; and could not get them*: phos. [1] 1. *Delusion* rubrics: *die: about to die; one was*: phos.

■ *Delusions: elevated: air; elevated in the*: falco-pe. irid-met. nit-ac. nitro-o. phos. rhus-t. sil.

■ *Delusions: elevated: air; elevated in the: looking down on a cesspool of ignorance and vulgarity; and*: ignis-alc. [1] 1.

■ *Delusions: humility and lowness of others; while he is great*: germ-met. ignis-alc. plat. staph.

■ *Delusions: enlightened; is*: ignis-alc. [1] 1.

■ *Delusions: superhuman; is*: cann-i. ignis-alc. psil.

■ *Delusions: creative power; has*: agath-a. cann-i. ignis-alc. psil.

■ *Delusions: spirit, he is a*: cann-i. ignis-alc.

- *Delusions: pure; she is:* ignis-alc. stram.
- *Delusions: floating: air, in:* Acon. agar. agath-a. Aids. Ambr. anh. ara-maca. Arg-met. arge-pl. arn. asar. bell. brass-n-o. bry. calc-ar. calc. cann-i. canth. chir-fl. chlf. cocain. cygn-be. cypra-eg. dat-a. euon-a. *Euon.* fic-m. galla-q-r. germ-met. haliae-lc. hippoc-k. hura. hyos. hyper. irid-met. jug-r. kali-br. *Lac-c.* lac-f. *Lac-loxod-a.* *Lach.* lact-v. lact. lat-h. loxo-recl. luna. m-aust. manc. moni. mosch. mucs-nas. nat-ar. nat-m. nat-ox. *Nux-m.* ol-eur. olib-sac. *Op.* ozone passi. pen. *Ph-ac.* phos. phys. pieri-b. pin-con. pip-m. rhus-g. sep. **SPIG.** *Stach.* stict. stroph-h. suis-em. suprar. *Tarent.* tell. tep. ter. thuj. tung-met. urol-h. valer. visc. xan.
- *Delusions: flying:* anh. asar. bell. calc-ar. camph. *Cann-i.* cygn-be. dendr-pol. euon. falco-pe. galla-q-r. haliae-lc. irid-met. jug-r. lach. lact. manc. nitro-o. oena. olib-sac. op. sal-fr. thiam. valer.
- *Delusions: walking: air: on air; walks:* asar. chin. coff. lac-c. merc-i-f. nat-m. nux-v. op. ph-ac. phos. rhus-t. spig. stict. stram. thuj.

Self-deluding: The above group of rubrics reflect a unique hubristic ability to deny reality by dissociating oneself from this world.

The remedy profiles above all contain within their persona an ability to dissociate themselves from reality and elevate themselves above any situation. The above group of Denial *Delusion* rubrics becomes relevant to consider in case-taking for the patient who is avoiding *acknowledging* that they are sick.

These rubrics indicate a condition called 'depersonalization disorder'. All 'depersonalization disorders' are dissociative because they allow the patient to live outside of themselves. There are four major dissociative disorders: Dissociative amnesia, Dissociative identity disorder, Dissociative fugue, and Depersonalization disorder. Depersonalization disorder is characterized by a sense of being outside yourself, observing your actions from a distance as though watching a movie. It may be accompanied by a perceived distortion of the size and shape of your body or of other people and objects around you. The patient is able to create distance between themselves and the world, or between themselves and their trauma which they are not able to integrate into their conscious mind.

When a patient is first told that they have a serious disease or a fatal disease it is normal for them to distance themselves from that news for a period of time, and pretend that news is not true. If the patient stays in shock and continues to remain in a consciousness outside or above themselves, then it is indicative of a condition called 'depersonalization disorder'. Patients have often described this state as being a blissful relief because they cannot be touched or affected by the trauma of their illness.

They believe that if they remain above and outside of their body then they will be able to cure themselves; this is a psychological delusion of 'hubristic denial'. Patients have described this state as similar to a drug

induced state in which everything seems distorted or unreal, and even their own body seems to be a long way away from them. All the *Delusion* rubrics: *flying out of his skin* and *body is tall, body is small, head is divided, body shrunken, body diminished, body thin*, reflect someone experiencing 'depersonalization disorder'. In case-taking the homoeopath must consider *why* the patient needs to distance themselves from their trauma or their body. Most importantly, if the patient maintains the dissociative processing the homoeopath must understand the patient's *peculiar* 'hubristic denial' because this will indicate the simillimum.

Ignis alcholis

Ignis alcholis have numerous hubristic *Delusion* rubrics indicating purity. *Ignis alcholis* have the *Delusion* rubrics: he is pure, he is a spirit, and being divine. *Ignis alcholis* have the *Delusion* rubric: he was newly born into the world and was overwhelmed with wonder at the novelty of his surroundings. *Ignis alcholis* is a remedy derived from the burning of pure alcohol. Fire is associated with purification of the spirit. Conversely, it is symbolic of banishment into the fires of hell. Fire, once it is unleashed, can be uncontrollable and destructive. 'Pyromania' is an impulse to deliberately start fires. A pyromaniac feels immediate relief and distance from any tension or stress in their lives once they light the fire. Pyromaniacs start fires to induce euphoria. They love to watch the fire burning from a distance and take great hubristic delight in the power they feel after unleashing the fire. Pyromaniacs are

often fire fighters who need to be part of the rescue team that helps put out the fire.

Pyromaniacs need to believe they are heroes. *Ignis alcholis* have hubristic 'delusions of grandeur' that they are *superhuman* and on a *mission*. *Ignis alcholis* have the *Delusion* rubrics: *has creative power*, and *one has a mission*. *Ignis alcholis* have hubristic arrogance that they are *elevated in the air looking down on a cesspool of ignorance and vulgarity*. Pyromaniacs believe they are purifying the earth by lighting the fire.

Ignis alcholis have the *Mind* rubric: *yearning for beautiful things*. Pyromaniacs, especially children, believe that they have been instructed to light the fire by the devil within themselves. *Ignis alcholis* have the *Delusion* rubric: *possessed by evil forces*. *Ignis alcholis* have the *Mind* rubric: *love of power*, and the *Mind* rubric: *contemptuous of people who she believes are unfortunate and beyond redemption*.

Ignis alcholis present with opposing polarities. If there are contradictions and inconsistencies in the rubrics pertaining to 'hubristic denial' or Stage one, and the rubrics pertaining to disease and death, or Stage five, then there is evidence of suppression which will either accelerate present pathology or precede future pathology. When *Ignis alcholis* are confronted with illness, which they equate with impurity, they immediately disassociate from themselves. *Ignis alcholis* have the *Delusion* rubric: *evil power had control of the whole of him*. [1] 1. On the one hand they believe their illness will lead them to

enlightenment, and on the other hand they believe their illness has *possessed* them and is *contaminating* their pure *spirit*. *Ignis alcholis* have a 'depersonalization disorder' which allows them to stand outside of themselves. *Ignis alcholis* have psychological delusions of being a highly *enlightened* being who has come to earth and is able to look down upon the lowly mortals who are in *Saṃsāra*²⁸ [hell]. *Ignis alcholis* have the *Delusion* rubrics: *is superhuman*, and *is enlightened*. [1] 1. They have the hubristic *Delusion* rubric: *elevated in the air looking down on a cesspool of ignorance and vulgarity*.

The simillimum will not be *Ignis alcholis* unless the patient presents with the same ability to dissociate themselves from their 'evil' acts.

Pyromaniacs start fires to purify the world. The simillimum will not be *Ignis alcholis* unless the patient believes that they are bringing a new enlightened perspective to the world.

1. Denial: *Delusion* rubric: *pure; she is: ignis-alc.*

Versus

5. Resignation: *Delusion* rubric: *contaminated: being contaminated; she is: ignis-alc.*

"Throughout history, fire has been associated with transformation, purification, the giving of life, power and strength, enlightenment and inspiration, the spirit, the invisible energy in life, illumination and divinity. Fire has been used as a means of sending messages and offer-

ings to heaven. It was believed that, at death, a flame left the body. Fire and flame were associated with the heart. Fire can be either divine or demonic, creative or destructive. Fire represents truth; it consumes deceit and ignorance. Baptism by fire restores purity by burning away the dross. Passing through fire is necessary for the regaining of Paradise which, since it was lost, was surrounded by fire and protected by Guardians armed with swords of flame. These Guardians symbolize understanding, preventing entrance to the ignorant and the unenlightened. Buddhists consider fire to be the wisdom which burns all ignorance. Christians have the 'Tongues of fire' which represent the advent of the Holy Spirit, divine revelation and the voice of God. Of course, Christians also have the fires of hell." Proving of *Ignis alcholis* by N. Eising. Encyclopaedia Homeopathica. Radar™.

1. Denial: *Delusion* rubric: *elevated: air; elevated in the: looking down on a cesspool of ignorance and vulgarity; and: ignis-alc.* [1] 1. *Delusion* rubric: *humility and lowness of others; while he is great: ignis-alc.* *Delusion* rubric: *enlightened; is: ignis-alc.* [1] 1. *Delusion* rubric: *creative power; has: ignis-alc.* *Delusion* rubric: *spirit, he is a: ignis-alc.* *Delusion* rubric: *pure; she is: ignis-alc.* *Delusion* rubric: *superhuman; is: ignis-alc.* *Delusion* rubric: *divine, being: ignis-alc.* *Delusion* rubric: *great person, is a: ignis-alc.* *Delusion* rubric: *mission; one has a: ignis-alc.*

2. Forsaken: *Delusion* rubric: *separated: world; from the: he is separated: ignis-alc.*

3. Causation: *Delusion* rubric: *possessed; being: evil forces; by: ignis-alc.* [1] 2. [manc]. *Delusion* rubric: *power: evil power had control of the whole of him: ignis-alc.* [1] 1.
4. Depression: *Delusion* rubric: *suffocating; as if: ignis-alc.* *Delusion* rubric: *hell: in; is: ignis-alc.*
5. Resignation: *Delusion* rubric: *contaminated: being contaminated; she is: ignis-alc.*

Spigelia

Spigelia are graded a three in the *Delusion* rubric: *floating in the air.* *Spigelia* self-delude. They believe that if they remain above their body then they will be able to cure themselves; this is a psychological delusion of 'hubristic denial'. This state can easily be identified as being similar to a drug²⁹ induced state in which everything seems at an unreal distance. However, this state of mind or approach is also a common 'New-Age' 'avoidance technique' which I have noticed in patients.

Within the 'New-Age' philosophy, any illness can be directly attributed to your own negative state of mind. I have noticed that if a patient is strongly entrenched in this belief system then they are more than likely, when confronted with illness, to move into a state of dissociative denial. *Spigelia* have an ability to dissociate. This deludes them into believing that they are not affected by this world, or consequently their illness.

Spigelia distance themselves from their own diseased body. This is a defense

mechanism which allows them to be elevated above all of their troubles. If *Spigelia* acknowledge reality they feel overwhelmed. *Spigelia* have the *Delusion* rubrics: *sidewalk is rising up before him, and he was reeling.* These rubrics should not be interpreted literally. *Spigelia* believe illness will overwhelm them. All inner conflicts over reality have to form the basis of future pathology because the suppression of reality will eventually undermine the patient's psyche

'Dissociative disorders' allows the patient to distance themselves from their trauma. The homoeopath should be alerted to this tendency within the followers of 'New-Age' philosophies.

Spigelia have the *Mind* rubric: *absorbed about future.* [1] 1. This dissociative suppression of the now, allows the patient distance from having to live in the daily world with their trauma. All suppression eventually has to erupt. *Spigelia* as a homoeopathic remedy is used for extreme neuralgic pains, especially for intolerably painful migraines. *Spigelia* have the following *Mind* rubrics, of which all indicate the severity of the neuralgic pain – *Mind* rubrics: *anxiety from pains from the eyes – anxiety from pains from the abdomen – anxiety from pains from the heart – anxiety from pains from the face.*

The *Delusion* rubrics: *floating in the air, and walking on air,* should be analyzed in terms of the psychological delusional advantage they allow the patient to maintain or nurture in their psyche. It is important to reemphasize that a patient

will not literally say in a consultation, *I am floating in the air*. A patient will say, *I have been completely unaffected by finding out I have cancer. I am not concentrating on it at all, in fact it has been the most extraordinary time because I am filled with the most exquisite heightened sense of spiritual hope. I feel like I have been lifted above the whole thing. I do not want to go and have radiotherapy though because I believe I do not need it, and I also know that it will poison my body. I do not want to be attacked by all their needles. I have had one session and I immediately had the most terrible reaction and ended up with an excruciating migraine all down the side of my face. I am concentrating on the future. Every day, I am doing lots of visualizations of myself elevated above the horribleness of this disease. I do not think it is wise to concentrate on the 'now' of this disease. If I do then I feel like my whole head is going around and around.* This is the remedy profile of *Spigelia*.

The simillimum will not be *Spigelia* unless the patient dissociates from their own body to avoid acknowledging that they are in pain or sick.

1. Denial: *Delusion* rubric: *floating: air; in: SPIG. Delusion* rubric: *walking: air: on air; walks: spig.*
2. Forsaken: *Delusion* rubric: *poisoned: he: has been: spig.*
3. Causation: NONE.
4. Depression: *Delusion* rubric: *sidewalk: rising up before him; sidewalk is: spig.*

[1] 1. *Delusion* rubric: *falling: he is: spig. Delusion* rubric: *falling: forward: is falling forward; she: spig. Delusion* rubric: *insane: become insane; one will: headache, from: spig. [1] 1. Delusion* rubric: *reel: she was reeling: spig. [1] 1.*

5. Resignation: *Delusion* rubric: *sick: being: spig. Delusion* rubric: *pins; about: spig. [Spigelia* also have the *Mind* rubric: *fear: pins; of: SPIG.]*

■ *Delusions: walking: cotton; he walks on: ALUM. apis. calc. carb-v. onos. phos. Sulph. zinc.*

Avoidance: This rubric reflects the unique hubristic ability each remedy profile has of denying reality by dissociating from the harshness of this world. This *Delusion* rubric becomes relevant to consider in case-taking when the patient presents with an *unrealistic belief* that they can walk though life without having to let their feet touch the ground.

Sulphur

Sulphur elevate themselves above any situation in life which threatens their hubristic 'delusions of grandeur'. *Sulphur* have the *Delusion* rubric: *he is naked*. This *Delusion* rubric should not be interpreted literally, rather it is reflective of the fear *Sulphur* have when they have to face reality. *Sulphur* have the *Delusion* rubric: *the ground was wavering. [1] 1., and the Delusion* rubric: *everything on him was trembling. [1] 1. Sulphur* have numerous *Delusion* rubrics pertaining to 'delusions of grandeur' because they need to elevate themselves to a world in which everything looks *beautiful*. *Sulphur* are caught in a

conflicting bind of self-denial. On the one hand they believe they have *beautiful abundance* in the world, and on the other hand is their fear that the abundance will *not succeed* and that they will *sink into the ground* and into *grotesque diminished oblivion*. *Sulphur* have the *Delusion* rubric: *they have given people something wrong which they die from*. [1] 1. The psychodynamic meaning of this rubric implies that *Sulphur* judge themselves by the effect they have on others. Boger, in *Synoptic Key to Materia medica*, Radar™, notes on *Sulphur*: “hopeful dreamers; ecstatic, religious, philosophic, etc. Peevish, mean, prying or easily excited. Melancholic. Tired of life.”

Sulphur maintain their ‘delusions of grandeur’ and their belief that they are not touching the ground or that they are not touched by the ground because it helps to convince them that they have hope.

Sulphur maintain their ‘delusions of grandeur’ that the world is *beautiful* because they need to dissociate from their own ‘delusions of impending doom’. *Sulphur* need to dissociate and elevate themselves above their melancholic

despair of the *reality* of life. *Sulphur* are always the “hopeful dreamers”.

1. Denial: *Delusion* rubric: *walking: cotton; he walks on: Sulph. Delusion* rubric: *beautiful: sulph. Delusion* rubric: *beautiful: things look: sulph. Delusion* rubric: *clothes: beautiful; clothes are: SULPH. Delusion* rubric: *tall: he or she is tall: Sulph. Delusion* rubric: *abundance of everything, she has an: sulph.*
2. Forsaken: *Delusion* rubric: *grotesque: sulph. Delusion* rubric: *faces, sees: ugly: sulph. Delusion* rubric: *diminished: all is: sulph.*
3. Causation: *Delusion* rubric: *wrong: gives people something wrong from which they die; she: sulph.* [1] 1.
4. Depression: *Delusion* rubric: *happened; something has: sulph. Delusion* rubric: *sinking; to be: Sulph.*
5. Resignation: *Delusion* rubric: *ground: wavering; the ground were: stood was wavering; the ground on which he: sulph.* [1] 1. *Delusion* rubric: *trembling: everything was trembling: on him was trembling; everything: sulph.* [1] 1.

CHAPTER ENDNOTES

- 1 I am the originator of the Liz Lalor Fertility Program© based on the Vannier method. I teach this program to homoeopaths world-wide. To date my statistical success is significant, with 343 babies born out of a total of 391 women treated.
- 2 A maelstrom is a great whirlpool.
- 3 When I was studying homoeopathy, I was taught that if a remedy is graded as a *one* in a rubric heading, it meant the rubric heading was of little significance. My experience of the importance of the psychological delusions which are revealed in the *Delusion* rubrics has led me to disagree with that teaching. The *peculiar* rubrics which contain only one remedy are exquisite gems which I treasure because they are *the more striking, singular, uncommon and peculiar signs and symptoms* of that particular remedy only. [Aphorism 153 The Organon.] The *Delusion* rubrics which contain only one remedy are indicative of the conflicting psychological delusions in each constitutional remedy.
 - **Alumina silicata:** *Delusion* rubric: *crime: committed a crime; he had:* alum-sil.
 - **Anacardium:** *Delusion* rubric: *crime: committed a crime; he had:* anac.
 - **Arsenicum album:** *Delusion* rubric: *crime: committed a crime; he had:* ars.
- 4 The *Delusion* rubric: *religious* reflects either disproportionate over-reactivity to the belief one is, or has been, 'bad' or the need to align oneself with God in order to absolve oneself of all wrong. Each remedy in the *Delusion* rubric: *religious* is listed below with their particular 'sin' or underlying Causation rubric also listed.
 - **Aurum metallicum:** *Delusion* rubric: *sinned; one has: day of grace; sinned away his:* aur.
 - **Belladonna:** *Delusion* rubric: *devil:* Bell.
 - **Crocus sativus:** *Delusion* rubric: *business: unfit for, he is:* Croc. [2] 1.
 - **Hyoscyamus:** *Delusion* rubric: *wrong: done wrong; he has:* hyos.
 - **Kali bromatum:** *Delusion* rubric: *crime: committed a crime; he had:* kali-br.
 - **Lachesis:** *Delusion* rubric: *crime: committed a crime; he had:* lach.
 - **Lycopodium:** *Delusion* rubric: *wrong: done wrong; he has:* lyc.
 - **Medorrhinum:** *Delusion* rubric: *crime: committed a crime; he had:* med.
 - **Mercurius:** *Delusion* rubric: *crime: committed a crime; he had:* merc.
 - **Nux vomica:** *Delusion* rubric: *crime: committed a crime; he had:* nux-v.
 - **Olibanum sacrum:** *Delusion* rubric: *soul: exchanged; were:* olib-sac. [1] 1.
 - **Platina:** *Delusion* rubric: *devil: possessed of a devil: he is:* plat.
 - **Pulsatilla:** *Delusion* rubric: *crime: committed a crime; he had:* puls.
 - **Stramonium:** *Delusion* rubric: *sinned; one has: day of grace; sinned away his:* stram.
 - **Sulphur:** *Delusion* rubric: *sinned; one has: day of grace; sinned away his:* sulph.
 - **Tarentula hispanica:** *Delusion* rubric: *assaulted, is going to be:* tarent.
 - **Veratrum album:** *Delusion* rubric: *crime: committed a crime; he had:* Verat.
- 5 Frankincense is obtained from trees of the genus *Boswellia* sacra. Its aroma has traditionally been associated with religious rituals within the Jewish and Christian religions. Frankincense was one of four 'sweet scents' of the ceremonial incense in the Jewish religion. Frankincense is mentioned in the Pentateuch and formed part of the offering which was presented with the Shabbat bread on Sabbath. In the book of Exodus in the Old Testament it was an ingredient for incense. In the Gospel of Matthew, gold, frankincense and myrrh were among the gifts given to celebrate the birth of Jesus.
- 6 *Calcarea silicata* and *Asterias rubens* are the only two remedies listed in the *Delusion* rubric: *hearing voices and answers*. *Asterias rubens* is a sea remedy. Survival and protection, and constant awareness of predators is essential to survival. *Asterias rubens* are influenced psychically which is why they are able to hear voices. With *Asterias rubens* this rubric can undoubtedly be allocated to hubristic grandeur. With *Calcarea silicata*, because they have so many protection rubrics associated with seeing and talking to dead people, the rubric is more indicative of their need to look outside of themselves psychically for reassurance.
- 7 "The homeopathic remedy *Nux vomica* is derived from a dilution of tincture taken from the seeds of a poison nut *strychnos nux vomica*. It was commonly referred to as the poison strychnine because the nut itself contained a high percentage of the poison. Strychnine poisoning creates a fanatical degree of spasms and severe cramps. A poisoning overdose affects the gut and travels to the blood and spinal cord; the eyes bulge, the muscles contract, and the whole body goes into convulsions. Death comes as the convulsions get more

- violent, and the respiratory muscle spasms cause the respiratory system to shut down. Nux vomicas carry in their psyche the inner threat of possible annihilation. Nux vomicas are always on guard, and only relax when safely at home away from the world. The inability for Nux vomicas to relax and let down their guard against possible attack is mirrored in the types of physical strain and tension they suffer. Nux vomicas are fanatically intense and driven to succeed; they need to secure their position in the world so they can ward off any possible annihilation or poisoning." Lator, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.59.
- 8 Refugees and people escaping from invading armies frequently sew money into their clothes. Jews who were being deported to concentration camps sewed money into their clothes so they would have money to be able to bribe people for food, or shelter (protection). As a *Delusion* rubric: it can be used in a case analysis if the patient indicates that they often hide money in their wallet or bra in case they will be robbed. The *Delusion* rubric: *money sewed up in clothing*, indicates that the patient is suffering from fear of loss of security.
- 9 "Sallekhana (also Santhara, Samadhi-marana, Samnyasa-marana) is a Jain practice of voluntary death through fasting when the end of life is very near due to unavoidable circumstances, such as illness or old age. It is the act of calmly withdrawing from worldly preoccupations and attachments by a combination of meditation and abstaining from food and water. In accepting to do sallekhana, the person must take a special vow to ensure that the body and the soul will leave the world in harmony and complete peace of mind, without fear. The purpose is to purge old karmas and prevent the creation of new ones. Like most Dharmic religious traditions, Jainism considers suicide a wrong that only retains the karma from the current life and does not allow escape from the cycle of births and rebirths. Suicide involves an intentional act of harm against oneself with a known outcome that negatively affects those left behind. With Sallekhana, death is welcomed through a peaceful, tranquil process providing peace of mind for everyone involved." www.cuke.com/deathanddying/santhara.html
- 10 "The relevant homeopathic concept in choosing the right remedy to match your personality is 'like cures like'. Cancer arises from the abnormal and uncontrolled division, and overgrowth of undifferentiated, or poorly differentiated cells. The undifferentiated cells divide and duplicate quickly without controls. Initially, the malignant cells invade surrounding tissues; as the cancer grows it expands, and begins to compete with the surrounding tissues and organs for space. Eventually the tumor metastasizes and invades the surrounding body cavities, entering lymph or blood systems; this enables the cancer cells to travel unchecked and uncontrolled throughout the body. The reason I have outlined the above pathophysiology is that it is crucial to the understanding of the constitution Carcinosis. The image that comes to mind is one of an ungrounded or undifferentiated energy that is expanding and desperately pushing on all that surrounds it, in the attempt to find definition or containment. Carcinosis do not know their personal boundaries. The description of the pathology of cancerous growth mirrors and is 'like' the personality of the constitution Carcinosis. Carcinosis are on a journey of self-discovery. Carcinosis are not sure of themselves; they need to push very hard in life to be able to find definition. Consequently they are always expanding and pushing limits and boundaries to find out who they are. If you are content with yourself you are not Carcinosis, and if you know who you are you are not Carcinosis." Lator, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 23-24.
- 11 The *Mind* rubric: *desire to be magnetized*, refers to a somatic need to be influenced by a greater force outside of oneself. The need to be aligned with a greater force than oneself is fueled by 'hubristic visions' of persona.
- 12 The *Delusion* rubrics: *seeing people*, and *visions and fancy illusions* can be interpreted as the patient making alliances with good spirits or good ghosts of dead family members who are helping them, which is why I have allocated them to the section of rubrics: *in communication with God*. The *Delusion* rubrics: *horrible visions*, **CALC**, *sees ugly faces*, **CALC**, *sees frightful images and phantoms*, **CALC**, should be allocated to the section dealing with *Delusion* rubrics: *forsaken* or *Delusion* rubrics: *sin*. The *Delusion* rubrics: *seeing specters, ghosts, spirits*, should be assessed according to the individual remedy and how the visions are advantageous to each individual constitutional remedy. For example, *Agaricus* will use their visions of specters and ghosts to their advantage to protect them from feeling diminished. For *Calcarea carbonica*, visions of ghosts are a negative confirmation that they are all alone, away from home, and vulnerable to becoming the

victim of ghosts and spirits. For *Kali bromatum* the alliance with ghosts and spirits strengthens their allegiance to the devil. *Cuprum* use their alliance with spirits to ward off potential attackers; conversely they can also feel persecuted by their ghosts and specters. Each constitutional remedy has to be assessed accordingly.

Delusions: specters, ghosts, spirits; seeing: acon. agar. alum. am-c. ambr. ant-t. ars-met. Ars. atro. aur. **BELL.** bov. brom. Calc. Camph. carb-v. cocc. *Croc.* Cupr-act. Cupr. dig. dulc. hell. hep. hura. Hyos. hyper. ign. *Kali-br.* kali-c. kali-i. kali-sil. lach. lepi. lyc. merc. *Nat-c.* *Nat-m.* nit-ac. Op. phos. phys. plat. psor. puls. ran-b. sal-fr. sars. sep. sil. spig. *Stram.* Sulph. tarent. thuj. verb. visc. zinc.

- 13 Self-actualization is the ability to actualize and maximize one's capabilities and achievements. People that have reached self-actualization are characterized by certain behaviors: they must be able to face reality and problems, rather than deny the truth. They must be able to solve problems and actualize solutions in their life at the same time as having a realistic acceptance of themselves and others.
- 14 "The fact that this is a metal that cannot retain structure is reflected in the psyche of Mercurius. Mercurius constantly react and respond to every stimulus "like" a thermometer. People who are this constitutional type are unable to maintain order or predictability; their mercurial mind is changeable, and their emotional nature is unstructured. Reactivity is the theme of Mercurius. Exposure to high levels of mercury is toxic; it causes nervous system damage, neurological tremors, and alterations in personality and mood.

Mercurius will not always feel emotionally unstable; it is only when stressed or feeling undermined and threatened that Mercurius will feel emotive or reactive. The underlying changeability and sensitivity of Mercurius creates a constitutional picture that is hypersensitive and hyper vigilant to contradiction. Mercurius do not like to be contradicted, and will always interpret contradiction as a critical attack; Mercurius always react violently to being attacked. Mercurius fear exposure of emotional unpredictability, and the mercurial, impulsive reactivity continually undermines feelings of sanity. Depending on the strength of feeling, the reaction will be physical or verbal violence directed toward the person who is seen to have offended; violence toward oneself is also possible. The self-directed violence is a convoluted undermining of ego and self that results in Mercurius feeling confused and disintegrated. The Mercurius who is fatigued, confused, and unsure is the most common presentation of Mercurius in my practice. The most important emotional characteristic is how quickly Mercurius can feel overtaken or influenced by stronger personalities. The mercurial theme of thermometer reactivity is a good image to refer to in considering Mercurius as a constitution." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 51-52.

- 15 "The homeopathic remedy *Pulsatilla* is derived from the *Pulsatilla nigricans* plant, commonly called a wind flower. The delicate flower sits so precariously at the end of a very fine stem that it is constantly vulnerable to the environmental force of the wind. Just as the flower constantly changes posi-

tions, so does the emotional state of Pulsatilla. Pulsatilla will not easily be confused with too many other constitutional pictures. Emotional sensitivity, emotive changeability, and mental unpredictability are the Pulsatilla themes that connect the delicate flower to the constitutional personality. Pulsatilla reacts sympathetically and emotively, whether the issue is happy or sad. The most important aspect of this constitutional persona is that Pulsatillas feel comfortable with their changeability. They compensate for emotional unpredictability by feeling comfortable with knowing they need continual reassurance. Pulsatillas are not willing to let go of anything that makes them feel needed or secure; if they feel deprived at all, or if one thing is not right, they are very likely to be peeved and burst into tears." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.65.

- 16 "Pulsatillas know they need to be looked after and the only dilemma for Pulsatillas is whether they are getting the love and affection they need. Pulsatillas will always endeavor to make sure they receive what they need in terms of assurance and security because if they feel alone or abandoned they truly despair. Pulsatillas delicately flirt, with the same quality of the flower allowing the wind to move it. Pulsatillas are extremely attractive and endearing in this process; they do not take without giving in return, but their desire for assurance and consolation is so strong they are constantly seeking attention. The exchange for Pulsatillas comes in their sweetness and nurturing. Pulsatillas are genuinely happy when they are devoted to their loved ones." Lalor, Liz, A

- Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.133.
- 17 "The homeopathic remedy *Sepia* is derived from the ink that cuttlefish squirt out when they sense that danger is present. If cuttlefish feel hemmed in or threatened they need to quickly create a subterfuge so they can escape. The *Sepia* theme of escape and subterfuge runs through the presentation of the emotional, mental, and physical complaints." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.68.
- 18 "*Sepia* present with converse polarities. The healthy *Sepia* is self-actualized, and the unhealthy, ungrounded *Sepia* struggles to realize independence: the theme is dependence versus independence.
- Healthy *Sepias* are nonconformist.
 - Need to find meaning and purpose in life—through career, occupation, or creative outlet.
 - Freedom is crucial to feeling happy and secure.
 - The *Sepia* love of space and freedom is often expressed in a love of dance, movement, or exercise.
 - Often feel better if they are busy and active; even feel better if they rush around and clean the house.
 - Healthy *Sepias* are creative and passionate.
 - Need physical and emotional space to feel alive.
 - All gender role expectations of wife and mother will threaten *Sepia* women.
 - Unhealthy *Sepias* are irritable and defeated.
 - When they feel distraught,
- can often present as typical nagging harridans.
- Unhealthy *Sepias* look and feel overburdened and exhausted.
 - React to restrictions with anger.
 - Feel emotionally disconnected if they feel overburdened.
 - The cuttlefish need to create subterfuge has parallels in *Sepias*' feeling cut off and detached.
 - Premenstrual tension, anger, and weepy depression are all worse if *Sepias* feel overburdened.
 - Indifferent to everything when depressed and passionately creative when healthy.
 - A *Sepia* woman who is able to walk away from family is healthy. *Sepias* often stay feeling overburdened out of a strong sense of duty; this is the type of self-suppression that will eventually lead the *Sepia* woman into crippling depression. It is, of course, far healthier for *Sepia* to know that some independence will prevent the need to walk away in the first place."

Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 69-70.

19 "The situation of *Anacardium* is that of a kind of child abuse. Over strict parents impose all their desires on the child and do not allow him to think or do anything on his own. He cannot take his own decisions, to the extent that he is not allowed even to decide what clothes he should wear. If he starts taking his own decisions or does not live up to the expectations placed upon him, he will be punished cruelly. So he tries to live up to these expectations by being obedient and angelic in his behavior, and by being excellent in his work. But he begins

to develop a lack of self-confidence, and becomes nervous. He is irresolute, because the outcome of his decisiveness is usually a severe punishment. If the domination persists and he is compelled to put up with it, he starts reacting with cruelty, malice, want of moral feeling, and antisocial behavior. Here he may also develop a tremendous overconfidence with contempt for others. But *Anacardium* can be very hard and cruel, and at the same time have a lack of self-confidence. There are thus two sides to *Anacardium*. On the one hand he is good, angelic, obedient from fear of punishment. He is very orderly, fastidious, cannot rest till things are in their proper place. The other part of him is hard, malicious, violent, devilish, disgusted with himself. He becomes immoral, develops suicidal or homicidal tendencies, is abusive, stubborn and avoids the company of people. These two sides of *Anacardium* are constantly in opposition to each other: should he be an angel or a devil. *Anacardium* could be the wife of a selfish tyrant who rules with an iron fist, and does not allow her to take any decisions. She becomes irresolute, lacks in self-confidence, is confused - always has two wills. She becomes dull and very absent-minded (*Anacardium* has a marked absent-mindedness). She may be childish, idiotic and timid out of lack of self-confidence and fear. The fear can paralyze her thinking as can be seen when appearing for an examination." Sankaran, Rajan, *The Soul of Remedies*, Santa Cruz, Mumbai, Homoeopathic Medical Publishers, 1997, p. 7.

20 A bier is a movable frame with wheels on which the coffin or corpse is placed on so it can be taken to the grave site.

21 "The homeopathic remedy *Graphites* is derived from a

- dilution of the mineral graphite, a carbon containing a small amount of iron. The sphere of action *Graphites* affects its nutrition and circulation. Graphite the mineral is used in machinery to help resolve friction. Graphites' emotive sensitivity has the same theme, reflecting the sensitivity that allows graphite to resolve the friction of machinery parts. People who are the constitutional type Graphites are extremely sensitive and finely tuned to react to conflict and disharmony. When you spill the mineral graphite on the floor the small particles clump together. The same desire to clump together is part of the psyche of Graphites. People of this constitutional type are very happy when surrounded by family and friends." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.30.
- 22 "Dr. Samuel Hahnemann, the founder of homeopathy, listed some interesting dichotomies in the personality description of Lycopodium. The personality traits listed ranged from "great timidity" to "cannot bear the least contradiction ..." to "... breaking out in envy, pretensions and ordering others about." (Hahnemann, pp. 863-864). These personality contradictions run the whole way through the constitutional picture of Lycopodium. It is an interesting dilemma for Lycopodium to one minute feel a lack of confidence and, with the next breath, brim with enough bragging arrogance to be able to win over an entire roomful of people. The thread that ties the two sides of Lycopodium together is a desperate need to remain on top and survive. The only way Lycopodium can see to remain on top is to be very big and very important. The theme that ties the two parts together can be explained by
- the evolution of the plant from which *Lycopodium* the remedy is derived: *Lycopodium clavatum*. The underlying psychodynamic trauma of Lycopodium is that *Lycopodium clavatum* was, thousands of years ago, a large tree, and now it is a small club moss. Lycopodium carry this existential threat to their largeness in their psyche. The crisis of size is the theme of Lycopodium. Lycopodium are fearful of any threat to their potency and importance in this world." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.40.
- 23 "The main concern of, and theme for, Lycopodium in life is acquiring success and power in order to survive. Their main fear in life is the loss of power — the loss or failure of their business, the failure of their marriage, their loss of position in society. Lycopodium is a constitution that is acutely aware of needing to succeed and perform. Lycopodium do not outwardly acknowledge feeling vulnerable. When you meet a Lycopodium this is not the personality picture that is presented. The need to be successful and to win favor in society is so paramount, they overcompensate, and present as bragging and arrogant. The anxiety of failure is so threatening, they literally bust their gut to prove to themselves and the world that they are not a failure. Their hard work usually pays off; Lycopodium are good and they know it. They are also good because they have had to work harder than others to achieve their success. Lycopodium are under continual stress and strain. Every new situation is a potential threat to their existence, and every new encounter could potentially undermine their authority and position. It is not easy for Lycopodium to continually struggle with the feeling that one mistake could undermine
- their very existence. It is possible, then, to understand why they present with over inflated opinions of themselves. If Lycopodium convince the world that they are good, they also convince themselves." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 109-110.
- 24 Howard Hughes was one of the wealthiest people in the world, and one of the most well known sufferers of Obsessive Compulsive Disorder (OCD). Howard Hughes' megalomania alternated between self-exalted passion for grandiose perfection and self-deprecating insanity.
- 25 "The homeopathic remedy *Sulphur* is derived from the element sulfur. Sulfur is a yellow crystalline solid that is found underground and is only able to be mined and forced to the surface in molten form at extremely high temperatures of 115°Celsius. The degree of intense heat that is needed to extract sulfur can be seen as the motivational theme in the psyche of the constitution Sulphur. The explosive, expansive heat needed to extract sulfur is matched by Sulphur constitutionally and mirrored by their reactive genius and creative self-absorption. It is important to understand and know the core motivations behind each constitution. If you only look on the surface, it is possible to confuse *Nux vomica* with *Lycopodium*, or *Lycopodium* with *Sulphur*. All three constitutions are essentially egoistical, but the egotistical motivation of each is different. *Nux vomica* needs ego to eliminate possible threats, and builds ego to win. *Lycopodium* needs ego for survival and security, and builds ego for greatness. *Sulphur's* relationship with ego is distinctive. Sulphurs are altruistically

- inspired by a sense of greatness and a need to inspire the rest of the world to see the beauty they see. Sulphur uses ego as fuel for an unflinching, inspirational desire to light the fire of knowledge and creativity in humanity. The psychodynamic force behind Sulphur's passion and intensity is the heat and power of the element sulfur. Sulphur has conjured up so much force behind the exploding volcano that to not be recognized is crippling. If the world is not inspired and Sulphur is ignored, Sulphur sinks into intensely acrid, cynical depression." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 79-80.
- 26 "Introduced into homoeopathy by Drysdale in 1880, pyrogenium was obtained by the following mode of preparation: Half a pound of chopped lean beef is put into a pint of tap water and macerated on the sunny side of a wall for two or three weeks, so that a pellicle may form and the maceration fluid assume a reddish, thick, and fetid appearance. Then: strain through muslin and filter; evaporate the filtered liquid to dryness in a water bath at boiling heat. The dry residue, which forms a brown, caky mass, rub up in a glass mortar with 2 ounces of rectified spirit, and allow to digest for two hours; boil for five minutes this spirituous maceration, filter, and thoroughly dry in the warm chamber the residue that is on the filter, which forms a hard, brownish mass, weighing 54 grains. Rub this with 540 minims of distilled water; allow to stand an hour and a half, and then filter. This clear amber-coloured liquor which passes through is the watery extract or solution of sepsin." Vermeulen, Frans. *Prisma*. The Netherlands, Emryss bv Publishers, 2002. p. 1112.
- 27 "Phosphorus is a mineral that plays a conductive role in every chemical reaction in the body. Physiologically, phosphorus enables cells to utilize carbohydrates, fats and proteins; phosphorus is also used for the maintenance and repair of cells, and for production of cellular energy. Phosphorus is a non-metallic element that is luminous in the dark and is unique because of its ability to produce light. Within the persona of the constitution Phosphorus is the essence of phosphoric conductivity and light. The phosphoric nature of the element phosphorus is reflected in the luminescent, sparkling ability to stimulate others and be stimulated by them. The conductive nature of phosphorus, the mineral, is reflected in phosphoric, enthusiastic involvement and ability to bubble and bob enthusiastically from one thing in life to another. The theme of Phosphorus is conductive; Phosphorus needs to stimulate, enthuse, and receive. They need continual acknowledgment, excitement, and stimulation to be able to be healthy and shine. Phosphorus is a mineral that is essential for the production of cellular energy. A deficiency of phosphorus can cause rapid weight loss, mental and emotional fatigue, nervous disorders, and irregularities in breathing. The dark side or unhealthy side of Phosphorus is emotional anxiousness, overexcited nervousness, and mental indifference to everything in life. Phosphorous is affectionate, loving of self and others, joyful, carefree, and childlike — but only when receiving necessary affection and attention. In partnerships, Phosphorus needs to gravitate toward people who are going to give the most amount of attention." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.p. 62-63.
- 28 Samsāra in Buddhism refers to the continual suffering associated with the cycle of birth and death. This continual 'wheel of life' can only be escaped through achieving enlightenment.
- 29 "*Spigelia Anthelmia*, Linné (*Anthelmia quadriphylla*), *Demerara pinkroot*. An annual of the West Indies and South America. The root has been used by the natives of those countries for centuries as an anthelmintic. It is the form of spigelia official in the *Homoeopathic Pharmacopoeia* (1890), and possesses decidedly narcotic qualities. It was introduced into Europe by Dr. Browne, in 1751. The French gave it the name *Brinvilliers*, after the Marchioness de Brinvillière, the celebrated poisoner, executed in 1676, and who is said to have used this drug upon her victims. The fresh plant is very poisonous, and contains the volatile alkaloid, *spigeliin* (Boorsma, in Dragendorff's *Heilpflanzen*, 1899). This drug is said to act specifically upon the heart, and particularly the endocardium. It is valued by some practitioners in *cardiac palpitation* and *endocarditis*, especially the rheumatic form, and to guard against relapses of *cardiac rheumatism*. *Painful conditions of the heart*, the pain extending along the arm, *angina pectoris*, and *cardiac neuralgia*, with palpitation, are conditions in which it is employed with asserted success. Large doses debilitate the heart. Browne (1751) compared its narcotic power to that of opium."
- From the internet page: www.henriettesherbal.com/eclectic/kings/spigelia.html

FORSAKEN

“MY BODY HAS LET ME
DOWN.” (*abandonment*)

“MY ILLNESS HAS
BEEN CAUSED BY OTHERS.”
(*persecution*)

“I HAVE BEEN CHEATED
OF MY LIFE.” (*abandonment
and persecution*)

“I HAVE BEEN SINGLED OUT
FOR PUNISHMENT.” (*abandon-
ment and persecution*)

I have allocated all the *Delusion* rubrics which pertain to psychological ‘delusions of abandonment’ or ‘delusions of persecution’ into Forsaken. If the trauma inside your patient starts with them feeling alone and abandoned, or singled out for punishment by their illness then the similimum is listed in all the *Delusion* rubrics: *forsaken* or *persecution*.

In my practice I have found that when a patient is dealing with the loss of their health, or with their impending death, they will feel overwhelmed with feelings of aloneness and abandonment. Feeling alone and abandoned and thinking that no one understands how one feels is a normal response to one’s loss of health. A need to be with others who have experienced similar traumas is usually the inspiration behind survivors’ groups. Alternatively, feeling alone and wanting to be alone to face one’s illness and impending death is also normal and often preferred by some patients. A need to be with family and friends to have the strength to face one’s illness and impending death is also normal. Alternatively, feeling that one should be alone and not embarrass other people with one’s disease or decaying body is also normal. Every patient will react differently to illness, and the above scenarios are all normal, appropriate responses to the grief of illness or decay and death. We all think we will live to a ripe old age, so feeling emotionally distraught is a normal response to finding out one is sick. Feeling angry and cheated is the second stage of

grief (called 'anger') in Doctor Elisabeth Kübler-Ross's model.

With the emergence of 'New-Age' philosophies the patient has also become a victim of the belief that they should always be blessed with good health if they are 'being true to oneself', or they are 'being here now'. What I notice is that patients today are angry that the promises of the 'New-Age' philosophies have not been delivered and that they are left feeling distraught and alone without a philosophy to believe in which will deliver good health. A patient will often say to me, *I am left with nothing to believe in anymore. Why has this happened to me? I have been meditating for years.* If the patient is angry that they are sick then the rubric used in the rubric-repertorisation should be the *Mind* rubric: *anger*.

Feeling that one has abandoned one's health by leading an unhealthy lifestyle is normal. Appropriate blaming of oneself is a normal response if, for example, one gets emphysema or lung cancer and has been a smoker all one's life. Developing late onset diabetes from allowing oneself to become obese is another example where it is normal to face the abandonment of one's health by regretting all the chocolates one has indulged in. Reforming one's health practices or trying to be a 'good' person to reverse the scales of fate or God's punishment is the third stage (called 'bargaining') of grief in Doctor Elisabeth Kübler-Ross's model. Feeling that one's body has unfairly abandoned one is normal. It is normal if

one has led a healthy life to feel cheated and abandoned by one's own body if one becomes unwell. The rubric which applies in the case-repertorisation for all of the normal, appropriate responses to the loss of health is the *Mind* rubric: *forsaken*.

It is crucial for the homoeopathic practitioner to determine if the case justifies the use of a *Delusion* rubric. Stage one of psychological delusional pathology starts with 'hubristic denial'.

If the patient is suffering with psychological 'delusions of grandeur' and they are *incredulously overcome* with feelings of having been abandoned by what they believed was always going to be there for them, then the rubric should be the *Delusion* rubric: *forsaken*.

When a patient moves out of their 'delusions of grandeur' or 'hubristic denial' and admits to themselves they are sick, or that they have a serious illness which could be life threatening, they may feel that God or the world has personally abandoned them. Feeling abandoned by God is a normal response and so is feeling punishment by God. In psychiatry this is referred to as a 'persecution complex'. A 'persecution complex' is psychological terminology used to describe the feeling of being persecuted and abandoned.

Feelings of rage at being personally singled out for illness are covered in all the *Delusion* rubrics of being *persecuted*. 'Delusions of persecution' is applied to the patient who believes that the whole world is against them and that the whole

world has abandoned them. 'Delusions of persecution' can justify reactive unfriendliness or pre-emptive acts of hostility, all of which are excused under the guise of presumed abandonment and rejection. The pre-emptive attacks then become a self-fulfilling prophecy because the patient is rejected and abandoned for their aggressive behavior. The *Delusion* rubrics of *persecution* and the *Delusion* rubrics of *forsaken* cover all the imagined or perceived feelings of rejection and acts of self-imposed exile, and all the psychological delusions of imagined self-inflicted abandonment.

The *Delusion* rubric: *forsaken* will be used by each constitutional remedy profile as an emotional avoidance or self-deluding denial, which will be adopted and destructively nurtured by the patient to justify continually feeling hurt and abandoned by friends or family.

The *Delusion* rubric: *separated from the world* is a misrepresentation of reality which is used as an excuse to actively separate from the world to either avoid future hurt and rejection or as an excuse to justify one's own desire to separate oneself emotionally. The *Delusion* rubrics: *he is friendless* or *alone in the world*, *neglected*, or *outcast*, indicate a psychological delusional stance which is used to justify feeling hurt and rejected as a consequence of a 'persecution complex'. A delusional stance is maintained because it is advantageous, and it will be maintained regardless of whether the stance has a negative outcome.

The reasons behind why someone needs to stay in a position of believing they are abandoned will be *peculiar* to each remedy profile. Each patient whose constitutional remedy is listed in the abandonment rubrics will concoct an individual story explaining why it is to their advantage to remain abandoned, *friendless*, *persecuted* and *alone*.

In the case-taking it is important to understand, firstly, how the patient has used the psychological delusion in a disproportionate way to misinterpret reality. Secondly, it is crucial to understand why the delusional stance is maintained by the patient and why and how it is advantageous to the patient to delude themselves that they are alone. Thirdly, it is essential to understand the conflict *specific* to the constitutional remedy profile which explains both the disproportionate need to maintain a misinterpretation of reality. Fourthly it is important to understand why that remedy profile needs to maintain the psychological delusion of being abandoned.

The psychological delusions of being *forsaken* are always maintained to help the constitutional remedy profile avoid exaggerated self-blame or 'delusions of original sin'. This is the reason why Causation, or the disproportionate guilt for sins committed follows the *Delusion* rubrics of being *forsaken* in the five step rubric-repertorisation model that I am proposing. When a patient moves out of their 'hubristic denial' and acknowledges that they are sick, they may feel that God, or the world, or their body has abandoned

them. If God, or the world, or their body, or fate has abandoned them they must be evil or they must have *done wrong*. Exaggerated delusions of self-blame are psychological delusions which each patient wants to avoid. The best way to avoid self-blame is to redirect blame on to the world, your body (yourself), or God for abandoning you. This is why a particular remedy profile will need to maintain their 'delusions of persecution' or their 'delusions of abandonment'; they wish to avoid acknowledgment of sins committed.

All the remedies have a conflicting interpretation of reality, but it is important to understand the nature of what each individual remedy profile needs to avoid. If you understand the psychological delusional need to avoid and self-delude it will help you understand each homoeopathic remedy profile.

Understanding the five psychological processing steps in relation to the use of *Delusion* rubrics in case analysis will not only guide in the treatment of your patient, it will help you identify all the delusional inconsistencies that the remedy profile presents with. Identifying delusional inconsistencies is synonymous with identifying the simillimum in the case.

DELUSION RUBRICS IN FORSAKEN

In this section I analyze and explain the meaning of each individual *Delusion* rubric. I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric. Furthermore, I

explain their psychotherapeutic meaning and application by analyzing how each remedy listed under the rubric heading has utilized the delusional stance to its advantage. The reasons why each constitutional remedy is listed under a rubric will often be vastly different. Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in remedy recognition.

Each selection of *Delusion* rubrics discussed are shaded. Analyses of the remedy profiles follow each sub-section. The psychological development of *Delusion* rubrics for each constitutional remedy profile is analyzed according to either **avoidance** or **self-deluding** need.

- *Delusions: forsaken; is:* agath-a. aids. **ARG-N.** Aur-m-n. Aur. bamb-a. bar-c. bit-ar. brass-n-o. camph. cann-i. carb-an. carb-v. chin. crot-c. *Cycl.* cygn-be. cypra-eg. *Dendr-pol.* dream-p. hura. hyos. *Kali-br.* Kola. lil-t. limest-b. lyss. **MAG-C.** marb-w. nat-c. *Ol-eur.* ozone. pall. phasco-ci. *Plat.* positr. **PULS.** sal-al. sanic. *Stram.* thuj.
- *Delusions: separated: world; from the; he is separated:* adam. aids. *Anac.* *Androc.* *Anh.* arge-pl. arizon-l. bit-ar. brass-n-o. carc. choc. coca diox. dream-p. falco-pe. galla-q-r. germ-met. haliae-lc. hippoc-k. **HYDROG.** ignis-alc. irid-met. lac-del. lavand-a. loxo-recl. mang-p. moni. ol-eur. pin-con. plac. plut-n. polys. positr. sal-fr. sanguis-s. taosc. thiop. thuj. tung-met. ven-m.
- *Delusions: neglected: he or she is neglected:* Arg-n. aur-m-n. crot-c. kola. *Lac-h.* mag-m. marb-w. naja. nat-m.

nicc-met. oci-sa. **PALL.** petr-ra. plat. positr. puls. rad-br. sacch. sep. staph. stront-c.

- *Delusions: friend; affection of; has lost the:* agath-a. ars. aur-m-n. *Aur.* hura. hydrog. hyos. rhus-t. *Thuj.*
- *Delusions: friendless, he is:* aids. alum. cygn-be. falco-pe. lac-h. lach. mag-m. oci-sa. phasco-ci. positr. sars. *Thuj.*
- *Delusions: outcast; she was an:* anac. androc. atra-r. crot-c. crot-h. germ-met. haliae-lc. hura. *thuj.*
- *Delusions: home: away from home; he is:* acon. *Aster.* bell. **BRY.** calc. cic. *Coff.* des-ac. germ-met. *Hyos.* lach. limest-b. meli. merc. *Nux-v.* *Op.* par. plb. puls. *Rhus-t.* valer. verat. vip.

Avoidance: If the patient demonstrates exaggerated hyper-vigilant fears and predictions of being abandoned then these psychological delusions indicate 'delusions of persecution'.

The psychological delusions of being forsaken are often maintained by the patient to avoid what they might have contributed to the situation.

This is why the psychological 'delusions of original sin' always follow on from the psychological delusions of being forsaken in the five stage rubric-repertorisation process. Commonly, the patient will deflect blame outwards on to society or their family for abandoning them rather than face or acknowledge the real or perceived sins committed which have caused them to feel overcome with inner shame. The

Delusion rubrics of abandonment reflect a complex collection of self-fulfilling prophecies which are maintained because the patient believes it will protect them from feelings of future hurt and abandonment.

If the *Delusion* rubric is relevant to the case-taking, the homoeopath must see that the patient believes it is advantageous to continue with the psychological delusion. The homoeopath must question why each patient continues to exaggerate and/or continue a particular mental or emotional pattern in their lives.

Argentum nitricum

Argentum nitricum have no sins, other than the failure to achieve, so therefore they cannot understand why they have been abandoned. *Argentum nitricum* have numerous persecutory *Delusion* rubrics: *he is repudiated by relatives, not appreciated, neglected, and despised.* Stage one of psychological delusional pathology starts with 'hubristic denial'. Underneath 'hubristic denial' are the over-exaggerated, hyper-vigilant fears and predictions of being forsaken and abandoned.

Because *Argentum nitricum* have no delusions of 'hubristic denial', their ability to not feel repudiated is greatly diminished.

A self-imposed 'persecution complex' is applied to the patient who deliberately instigates pre-emptive abandonment. 'Delusions of persecution' is applied to the patient who believes that the whole world is against them and that the whole world has abandoned them.

Argentum nitricum feel they have been personally singled out for punishment. *Argentum nitricum* feel persecuted walking along the street.

Argentum nitricum have numerous *Delusion* rubrics: *walls will crush him, he cannot pass a certain place, crushed by the houses, and corners of the houses project while he is walking in the street so that he fears he will run against them.* [2] 1. *Argentum nitricum* also have numerous *Delusion* rubrics of self-destructive depression and predictions of failure. *Argentum nitricum* believe that they will never be *appreciated*. Because *Argentum nitricum* have no rubrics of self-blame for 'original sins' committed, their feeling of being singled out for abandonment by the world will feel unjustified. If someone knows they have done wrong, they are not as despairing as *Argentum nitricum*. *Argentum nitricum* have the *Delusion* rubric: *jumping off a high place.*[1] 1. *Argentum nitricum* are *lost for salvation*, they have *no hope*. The simillimum will only be *Argentum nitricum* if the patient feels that they will always be alone.

1. Denial: NONE. [*Delusion* rubric: *visions, has: arg-n. Delusion* rubric: *enlarged: Arg-n.* It is highly debatable whether these rubric are an indicator of 'delusions of grandeur' because *Argentum nitricum* have so many *Delusion* rubrics of being haunted by *visions of phantoms*, especially when they are trying to go to sleep.]
2. Forsaken: *Delusion* rubric: *forsaken; is: ARG-N. Delusion* rubric: *appreciated, she is not: arg-n. Delusion* rubric:

despised; is: ARG-N. Delusion rubric: *neglected: he or she is neglected: Arg-n. Delusion* rubric: *home: changed; everything at home has: arg-n.* [1] 1. *Delusion* rubric: *repudiated; he is: relatives; by his: arg-n. Delusion* rubric: *images, phantoms; sees: sleep preventing: arg-n. Delusion* rubric: *dead: persons, sees: arg-n. Delusion* rubric: *faces, sees; closing eyes, on: Arg-n. Delusion* rubric: *walls: crush him; walls will: Arg-n.* [2] 1. *Delusion* rubric: *lost; she is: salvation; for: world, to the, beyond hope: arg-n.* [1] 1. *Delusion* rubric: *world: lost to the world, beyond hope; he is: Arg-n.* [2] 1. [The last two rubrics pertain to abandonment of the soul, beyond help or redemption. These rubrics can also pertain to predictions of doom and depression.]

3. Causation: NONE. [*Argentum nitricum* have the *Delusion* rubric: *right: doing nothing right; he is: arg-n.* This rubric is usually allocated into Depression. *Argentum nitricum* feel they have failed and sinned because they can doing nothing right.]
4. Depression: *Delusion* rubric: *clouds: black cloud enveloped her; a heavy: arg-n. Delusion* rubric: *insane: become insane; one will: arg-n. Delusion* rubric: *fail, everything will: Arg-n. Delusion* rubric: *right: doing nothing right; he is: arg-n. Delusion* rubric: *lost; she is: salvation; for: world, to the, beyond hope: arg-n.* [1] 1. *Delusion* rubric: *world: lost to the world, beyond hope; he is: Arg-n.* [2] 1.
5. Resignation: *Delusion* rubrics: *die: about to die; one was: Arg-n. Delusion*

rubric: disease: incurable disease; he has an: Arg-n. Delusion rubric: sick: being: arg-n. Delusion rubric: enlarged: body is: arg-n.

Aurum muriaticum natronatum

Aurum muriaticum natronatum assume they will be abandoned. All of the ten Delusion rubrics for *Aurum muriaticum natronatum* resonate with self-deserving punishment and self-blame. *Aurum muriaticum natronatum* disproportionately delegate punishment for their sins by assuming they are unfit for the world. *Aurum muriaticum natronatum* have been abandoned by the world, their friends, and their mother.

Aurum muriaticum natronatum assume disproportionate punishment for *wrongs* they have committed because they have no rubrics of 'delusions of grandeur' with which to delude themselves about their grandeur.

When sick, *Aurum muriaticum natronatum* feel undeserving of treatment and are convinced they will never be cured. *Aurum muriaticum natronatum* will project or transfer 'delusions of abandonment' on to the homoeopathic practitioner. 'Transference' is a psychological term which explains the projection process that can take place in all helping professions, including a homoeopathic consultation. In 'transference' the patient pressures the homoeopath into playing a role that mirrors their own delusional internal world. Because *Aurum muriaticum natronatum* do not feel worthy of love, they will

transfer this projection of *disappointed love* on to the homoeopathic practitioner. *Aurum muriaticum natronatum* will delude themselves that there is discord between their practitioner and themselves and that the homoeopathic practitioner is not the right person to treat them. They will also delude themselves that their practitioner has deceived them. *Aurum muriaticum natronatum* have the *Mind* rubric: *love with the wrong person*, and the *Mind* rubric: *deceived friendship*. *Aurum muriaticum natronatum* have the *Delusion* rubric: *unfit for the world*. This psychological delusion permeates their response to *presumed* abandonment. They tend to maintain the status quo because they are terrified of creating discord or of being abandoned by the world. *Aurum muriaticum natronatum* also stay in unsuitable relationships because they fear being alone. *Aurum muriaticum natronatum* do not feel worthy of love. *Aurum muriaticum natronatum* demonstrate exaggerated hyper-vigilant fears and predictions of being abandoned and they base these 'delusions of persecution' on their 'delusions of original sin'. *Aurum muriaticum natronatum* punish themselves and exile themselves from love. Because *Aurum muriaticum natronatum* have no hubristic illusions they over-exaggerate their delusions of unworthiness.

The simillimum will only be *Aurum muriaticum natronatum* if the patient believes that they can't, or don't deserve to be treated or cured.

- *Mind: ailments from: disappointment: Aur-m-n.*

- *Mind: ailments from: friendship; deceived: aur-m-n.*
 - *Mind: ailments from: discords: friends; between one's: aur-m-n.*
 - *Mind: ailments from: discords: parents; between one's: aur-m-n.*
 - *Mind: ailments from: love; disappointed: aur-m-n.*
 - *Mind: quarrelling: aversion to: aur-m-n.*
 - *Mind: sadness: love; from disappointed: Aur-m-n.*
 - *Mind: love: wrong person; with the: aur-m-n.*
1. Denial: NONE.
 2. Forsaken: *Delusion rubric: forsaken; is: Aur-m-n. Delusion rubric: friend: affection of; he has lost the: aur-m-n. Delusion rubric: unfit: world; he is unfit for the: aur-m-n. Delusion rubric: dead: mother is, his: aur-m-n.* [This rubric should be used when the patient feels alone, regardless of whether their mother is dead in reality or not.]
 3. Causation: *Delusion rubric: wrong: done wrong; he has: Aur-m-n. Delusion rubric: unfit: world; he is unfit for the: aur-m-n.*
 4. Depression: *Delusion rubric: succeed, he does everything wrong; he cannot: Aur-m-n. Delusion rubric: unfit: world; he is unfit for the: aur-m-n.*
 5. Resignation: *Delusion rubric: unfit: world; he is unfit for the: aur-m-n.* [This rubric can be proof of abandonment, or sins, or can reflect a fatalistic doom

which permeates their state of mind when they are sick. *Aurum muriaticum natronatum* when they are sick are convinced they will never be cured.]

Aurum metallicum

Aurum metallicum fear they have neglected their duty and specifically feel they have neglected their friends.

Aurum metallicum have an intensely exaggerated sense of guilt and self-reproach over rejecting people.

Aurum metallicum believe they have lost their friend. The underlying fear is that their psyche will feel bereft of internal substance.

Aurum metallicum fear they are lost for salvation. This profound religious fear of being lost and abandoned by the world explains why *Aurum metallicum* hang on to their fundamentalist need for God and religion.

The sense of guilt inside *Aurum metallicum* is so heightened that they fear being punished and abandoned by their friends. *Aurum metallicum* have the Delusion rubric: *lost the affection of his friends*, and his friends have lost confidence in him. *Aurum metallicum* have the Delusion rubric: *internal emptiness*. [1] 1. Without the support of God [religious], and without support from the world [friends], *Aurum metallicum* feel bereft of all internal worthiness. When *Aurum metallicum* are sick they are overwhelmed by these same feelings of abandonment. The 'never-well-since-event' with *Aurum metallicum* often

involves overwhelming fears of being abandoned because they believe they have abandoned their friend. *Aurum metallicum* will often give up all hope of cure and they will also often give up homoeopathic treatment when they are sick. On the one hand they feel assured that they are worthy of punishment and that their disease is evidence of God's retribution. And on the other hand they presume that the homoeopathic practitioner will abandon them, so they leave treatment before they can be rejected. Without assurance of support, *Aurum metallicum* sink into depressive melancholy and feelings of worthlessness. *Aurum metallicum* have thirty-four *Mind* rubrics relating to suicide¹.

Aurum metallicum not only feel abandoned, they also abandon their right to their own life.

1. Denial: *Delusion* rubric: *fancy, illusions of*: *Aur.* *Delusion* rubric: *religious*: *aur.*
2. Forsaken: *Delusion* rubric: *forsaken; is*: *Aur.* *Delusion* rubric: *lost; she is; salvation; for*: *Aur.* *Delusion* rubric: *friend: affection of; has lost the*: *Aur.* *Delusion* rubric: *appreciated, she is not*: *aur.* *Delusion* rubric: *confidence in him; his friends have lost all*: *aur.* *Delusion* rubric: *persecuted: he is persecuted*: *aur.* *Delusion* rubric: *unfit: world; he is unfit for the*: *Aur.* *Delusion* rubric: *pursued; he was*: *aur.* *Delusion* rubric: *poisoned: he: has been*: *aur.* *Delusion* rubric: *pursued; he was: enemies, by*: *aur.*
3. Causation: *Delusion* rubric: *neglected: duty; he has neglected his*: **AUR.** *Delusion* rubric: *neglected: friends, his*: *Aur.* [2] 1. *Delusion* rubric: *sinned; one has:*

unpardonable sin; he had committed the: *aur.*

4. Depression: *Delusion* rubric: *depressive*: *Aur.* *Delusion* rubric: *worthless; he is*: *aur.* *Delusion* rubric: *doomed, being*: *aur.* *Delusion* rubric: *obstacles: in his way*: *aur.* [1] 1. *Delusion* rubric: *emptiness; of: internal*: *aur.* [1] 1. [This rubric pertains to depression and despair.]
5. Resignation: *Delusion* rubric: *hollow: body is hollow; whole*: *aur.*

Magnesium carbonicum

Magnesium carbonicum suffer from intense 'delusions of abandonment'. *Magnesium carbonicum*, similarly to *Bryonia*, focus their fears of abandonment on monetary security. *Magnesium carbonicum* have the *Delusion* rubric: *he is counting his money and seeing thieves*. *Magnesium carbonicum* suffer from fear of something being taken away from them. *Magnesium carbonicum* are the abandoned children who have grown up with fear of future loss. It is common for abandoned² children to grow up with a burning desire to accumulate wealth so that they can feel more secure internally and externally.

Psychological 'delusions of deprivation' will continue in the profile of *Magnesium carbonicum* regardless of their existing wealth. The 'never-well-since-event' or causation in any *Magnesium carbonicum* case will always be 'delusions of deprivation' which have arisen from real or perceived abandonment.

Magnesium carbonicum have the *Delusion* rubric: *sees dead people because they continually need to be assured that all of their dead ancestors and parents are still caring for them and are still with them.* *Magnesium carbonicum* do not want to be left alone without the support from friends and family. Similarly, they also need financial security. *Magnesium carbonicum* are extremely overwhelmed by anxiety and exaggerated 'delusions of hypochondria' when they are sick. The simillimum will only be *Magnesium carbonicum* if the patient indicates that they need the practitioner for emotional support.

1. Denial: *Delusion* rubric: *fancy, illusions of*; mag-c. *Delusion* rubric: *people: seeing people*: mag-c. *Delusion* rubric: *dead: persons, sees*: Mag-c. [These last two rubrics can pertain to Denial because *Magnesium carbonicum* **need to believe their lost family is still with them for support.**]
2. Forsaken: *Delusion* rubric: *forsaken; is*: **MAG-C**. *Delusion* rubric: *murdered: will be murdered; he*: mag-c. *Delusion* rubric: *thieves: seeing*: mag-c. *Delusion* rubric: *bed: lumps in bed*: mag. [1] 2. [arn.][*Magnesium carbonicum* **need their home and specifically their bed to be secure when they are sick. They fear losing the security and safeness of their own bed.**]
3. Causation: NONE.
4. Depression: *Delusion* rubric: *anxious*³: mag-c.
5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*: mag-c. *Delusion* rubric: *faint; he would*: mag-c.

Palladium

Palladium have numerous 'delusions of persecution'. *Palladium* are disproportionately hyper-sensitive to all real or perceived rejection. *Palladium* have 'delusions of superiority'; they believe they are greater than everyone else. *Palladium* have the *Delusion* rubric: *tall, he is very enlarged*. Their 'delusions of superiority' preempt their heightened sensitivity to being rejected. The 'never-well-since-event' or causation in any *Palladium* case will always be 'delusions of paranoia' which have arisen from real or perceived rejection of their personage or worldly status. *Palladium* have an obsessive compulsive need to remain the centre of attention. *Palladium* have the *Mind* rubric: *haughty, wounded self-esteem; wishes to be flattered*. [3] 4. They also have the *Mind* rubrics: *ailments from being rejected, ailments from being rejected by the mother, offended easily, and desire to be flattered*. *Palladium* display a contradiction between their Denial in Stage one and Resignation in Stage five. Consequently, *Palladium* feel extremely compromised and undermined by their own internal self-deprecation. *Palladium* suffer from internal doubt that they do not have any substance [hollow]. *Palladium* need to believe they are enlarged and tall in the world.

When *Palladium* are attacked they feel like they are being decimated. *Palladium* have the *Delusion* rubric: *dogs attack him gnawing flesh and bones*. *Palladium* are demanding (haughty) and hysterical if they do not remain the centre of everyone's attention. *Palladium* have the *Mind* rubric: *hysteria* and the *Mind* rubric: *vanity*.

Because *Palladium* do not have any 'delusions of original sin', or no *Delusion* rubrics pertaining to personal wrongs, they are able to project and transfer all blame on to others for upsetting them.

Palladium have an 'id' which is uncontrolled by their 'ego' or their 'super-ego'. The perfectionist critical function of all our moralistic and inspirational ideals and spiritual goals and conscience is the 'super-ego'. The organized realistic part of the psyche is the 'ego'. The instinctual and unstructured inspirations in our somatic behavior is the 'id'. The 'id' is unconscious and is not restricted by social conventionality and is unrestrained selfish self-gratification synonymous with the unfettered impulses of a child who demands instant gratification. The 'id' is in opposition to the 'super-ego' which moderates behavior by being moralistically principled. The 'ego' is the mediator between the childish and selfish 'id', and the principled 'super-ego'. Our 'ego' is the reasonable part of our conscious mind which develops with age and maturity. A child is not expected to have developed a strong 'ego'. The 'id' is egocentric and infantile. The 'id' has no appropriate social conscientiousness. *Palladium* are egocentric and infantile. *Palladium* have no appropriate social awareness. The 'id' is equivalent to a demanding and petulant child who refuses to take *no* for an answer. *Palladium* are unrelenting in their need and demand to be the centre of attention.

Palladium have an 'ego' which is *hollow* and haunted by insanity; they feel undermined by their own ability to be able to achieve stability. It is this weakness in

their 'ego' which causes them to be so hyper-sensitive to rejection. *Palladium* have an 'id' which grows with attention. *Palladium* have the *Delusion rubric: he or she has grown tall while walking*. *Palladium* childishly demand constant praise because their 'ego' and 'super-ego' is so weakened that they are under the illusion that they need to protect themselves from perceived attacks and criticisms. *Palladium have the Mind rubric: self-deprecation, want of self-confidence and suspicious people are talking about her*. The simillimum will only be *Palladium* if the patient is obsessively demanding of your attention. The simillimum will also only be *Palladium* if the patient is hyper-sensitive to perceived neglect.

1. Denial: *Delusion rubric: enlarged: tall; he is very: pall.*

Versus

5. Resignation: *Delusion rubric: hollow: body is hollow, whole: pall.*

1. Denial: *Delusion rubric: enlarged: tall; he is very: pall. Delusion rubric: tall: he or she is tall: walking; had grown while: pall. [1] 1.*

2. Forsaken: *Delusion rubric: forsaken; is: pall. Delusion rubric: appreciated, she is not: Pall. Delusion rubric: abused, being: pall. Delusion rubric: criticized, she is: pall. Delusion rubric: dogs: attack him: gnawing flesh and bones: pall. Delusion rubric: insulted, he is: Pall. Delusion rubric: neglected: he or she is neglected: PALL. Delusion rubric: touching: anything; she could not touch: pall. [1] 1.*

3. Causation: NONE.
4. Depression: *Delusion* rubric: *insane: he is insane: pall. Delusion* rubric: *insane: become insane; one will: pall.*
5. Resignation: *Delusion* rubric: *hollow: body is hollow; whole: pall.*
 - *Delusions: persecuted; he is persecuted:* abrot. absin. aids. allox. ambr. anac. androc. ars. aur. bell. brom. calc. canth. *Cench.* **CHIN.** choc. *Cocain.* con. crot-c. crot-h. cupr. *Cycl.* dendr-pol. dream-p. **DROS.** falco-pe. hell. hydrog. *Hyos. Ign.* iodof. **KALI-BR.** lac-leo. *Lach.* lyc. manc. med. meli. merc. moni. nat-c. nat-m. nux-v. petr-ra. positr. puls. rhus-t. sal-fr. sil. spong. staph. stram. stry. *Sulph.* syph. tarent. thyr. urol-h. verat-v. verat. *Vesp.* *Zinc.*
 - *Delusions: persecuted: he is persecuted: everyone; by: Cycl. [2] 1.*
 - *Delusions: strangers; control of; under:* aster. bry.
 - *Delusions: strangers; surrounded by:* androc. aster. irid-met. nit-ac. *Puls.*
 - *Delusions: spied; being:* aq-mar. lach. med. olib-sac. positr.
 - *Delusions: watched, she is being:* adam. aids. aq-mar. **ARS.** *Bar-c.* *Calc.* choc. dream-p. falco-pe. *Hyos.* *Kali-br.* *Kola.* med. meli. musca-d. nat-pyru. olib-sac. petr-ra. rhus-t. sanguis-s.
 - *Delusions: looking: everyone is looking at her:* meli. petr-ra. rhus-t. sanguis-s.
 - *Delusions: people: beside him; people are:* anac. apis. *Ars.* atro. bell. calc. camph. carb-v. cench. hyos. *Med.* nux-v. petr. pyrog. thuj. valer.
- *Delusions: people; behind him; someone is:* anac. bell. brom. calc. casc. cench. crot-c. crot-h. dendr-pol. ephe-si. lach. led. mag-m. *Med.* naja. ozone. psil. ruta. sacch-l. sal-fr. sanic. sil. staph. stront-c. thuj. tub.
- *Delusions: person: present; someone is:* arizon-l. hyos. lyc. olib-sac. thuj.
- *Delusions: devil: after her; is: Hyos. Manc. Zinc.*
- *Delusions: criminals, about:* alum. am-c. *Ars.* bell. carb-v. caust. *Chel.* cina. *Cocc.* coff. dig. *Ferr.* graph. *Hyos.* merc. nat-c. nit-ac. nux-v. puls. ruta sil. stront-c. sulph. verat.
- *Delusions: enemy; everyone is an:* granit-m. *Merc.* plat. puls.
- *Delusions: enemy: surrounded by enemies:* ambr. *Anac.* carb-n-s. *Crot-h.* dros. lac-del. marb-w. *Merc.* moni. verat.
- *Delusions: footsteps; hearing:* canth. carb-v. crot-c. nat-p. taosc.
- *Delusions: footsteps; hearing; behind him:* crot-c. *Med.*
- *Delusions: people: beside him; people are:* anac. apis. *Ars.* atro. bell. calc. camph. carb-v. cench. hyos. *Med.* nux-v. petr. pyrog. thuj. valer.
- *Delusions: pursued; he was:* absin. aids. ambr. *Anac.* ars. aur. bell. brom. bry. carc. choc. con. cycl. dros. hydrog. *Hyos.* *Kali-br.* lach. manc. med. merc. moni. nux-v. op. plat. plb. positr. rhus-t.

- sanguis-s. sil. staph. stram. thuj. verat-v. verat.
- *Delusions: pursued: he was: enemies, by:* absin. anac. ars. aur. **Bell.** carneg-g. *Chin.* cic. *Cocain.* con. crot-h. cupr. cycl. dros. hell. *Hyos.* *Kali-br.* *Lach.* lepi. lyc. med. meli. merc. nat-c. nux-v. plb. positr. *Puls.* rhus-t. sil. stram. stry. zinc.
 - *Delusions: specters, ghosts, spirits:* ars. *Atro-s.* bell. camph. *Cann-xyz.* carb-an. carb-v. caust. cemic. *Crot-c.* dros. dulc. hell. hyos. kali-br. kali-c. lach. mag-m. merc. nat-c. *Nux-v.* *Op.* orot-ac. ph-ac. phos. plat. rhus-t. ruta. sep. sil. sinus. stram. verat.
 - *Delusions: specters, ghosts, spirits: pursued by, is:* lepi. plat. stram. stry.
 - *Delusions: specters, ghosts, spirits: seeing:* acon. agar. alum. am-c. ambr. ant-t. ars-met. **Ars.** atro. aur. **BELL.** bov. brom. *Calc.* *Camph.* carb-v. cocc. *Croc.* *Cupr-act.* *Cupr.* dig. dulc. hell. hep. hura *Hyos.* hyper. ign. *Kali-br.* kali-c. kali-i. kali-sil. lach. lepi. lyc. merc. *Nat-c.* *Nat-m.* nit-ac. *Op.* phos. phys. plat. psor. puls. ran-b. sal-fr. sars. sep. sil. spig. *Stram.* *Sulph.* tarent. thuj. verb. visc. zinc.
 - *Delusions: faces, sees: diabolical faces crowd upon him: Ambr.* carb-an. caust. tarent.
 - *Delusions: insulted, he is:* adam. alco. aur-ar. aur-m-n. bell. cham. cocc. cygn-be. granit-m. haliae-lc. ign. ilx-a. kali-br. lac-c. *Lac-e.* lyss. nat-m. nux-v. oci-sa. *Pall.* puls. staph. sulph. tarent.
 - *Delusions: conspiracies: against him; there are conspiracies:* ars. cygn-be. kali-br. lach. plb. puls. sal-fr.
 - *Delusions: criticized, she is:* arizon-l. bar-act. *Bar-c.* calc. carc. carneg-g. cocain. *Dys.* germ-met. hydrog. hyos. ign. lac-ac. lac-leo. *Lac-lup.* lach. laur. loxo-recl. lyss. marb-w. nat-m. pall. pin-con. plb. positr. prot. rad-br. rhus-r. sacch. sal-fr. staph. toxi.
 - *Delusions: betrayed; that she is:* adam. dros. falco-pe. hydrog. lac-h. ol-eur. petr-ra. rad-br. *Rhus-g.* urol-h.
 - *Delusions: deceived; being:* bamb-a. crot-c. dros. *Ign.* lyss. naja. *Nat-ar.* nicc-met. nicc. ozone. ruta. spong. *Staph.* stront-c.
 - *Delusions: life: burdened by my life:* aloe. des-ac.
 - *Delusions: life: threatened; life is:* kali-br. [1] 1.
 - *Delusions: poisoned: he: about to be poisoned; he is:* carc. falco-pe. *Hyos.* *Kali-br.* lach. meli. plb. **RHUS-T.** verat-v.
 - *Delusions: poisoned: he: has been:* agar. ang. aur. bufo caj. carb-ac. chinin-s. chlor. cic. cemic. cocc. cor-r. croc. culx. cur. cypra-eg. euph. ferr. gels. glon. hydr. hydrog. *Hyos.* iodof. jug-r. kali-br. kali-c. kali-i. lac-c. lac-h. *Lach.* lact. lil-t. lina. lyc. m-aust. mag-p. marb-w. med. merl. mez. mill. naja. nicc. nux-m. nux-v. olnd. op. petr. ph-ac. phos. pip-m. plat-m. psor. ptel. puls. ran-b. raph. rat. rheum. rhod. **RHUS-T.** sabad. sec. sep. spig. squil. staph. stram. sul-ac. sulph. tab. tarax. thuj. valer. vip. zinc.
 - *Delusions: poisoned: medicine; being poisoned by:* cemic. cypra-eg. hyos. lach. lina. rhus-t.

- *Delusions: injury: about to receive injury; is: aq-mar. ars. bell. cann-i. carb-n-s. con. dendr-pol. galeoc-c-h. hyos. irid-met. lac-h. lach. lyc. merc. nux-v. oci-sa. Op. polys. rad-br. sil. stram. sulph.*
- *Delusions: injury: about to receive injury: is: friends; from his: fum. lach.*
- *Delusions: people: pranks with him; people carry on all sorts of: hydrog. NUX-V. Delusions: injury: being injured; is: bry. cact. canth. elaps kali-br. lach. lyss. naja phos. rhus-g. rhus-t. STRAM. sulph.*
- *Delusions: murdered: being murdered; he is: absin. bell. kali-br. plb. sulph.*
- *Delusions: murdered: will be murdered; he: absin. am-m. Bell. Calc. camph. carc. cimic. hep. Hyos. ign. kali-c. lac-c. lact. lyc. mag-c. merc. Op. phos. plb. positr. Rhus-t. staph. Stram. verat. zinc.*
- *Delusions: murdered: will be murdered; he: conspire to murder him; others: ars. hydrog. plb. tab.*
- *Delusions: criminals, about: alum. am-c. Ars. bell. carb-v. caust. Chel. cina Cocc. coff. dig. Ferr. graph. Hyos. merc. nat-c. nit-ac. nux-v. puls. ruta sil. stront-c. sulph. verat.*

Avoidance: This group of *Delusion* rubrics indicate paranoid 'delusions of persecution'. *Surrounded by enemies, strangers, watched, pursued by the devil, criminals, and enemies, haunted by specters, ghosts and spirits, insulted, persecuted, criticized, betrayed, threatened, deceived, poisoned, murdered and choked*, are all psychological delusions of predicted persecution.

It is quite common, especially when one is sick for the first time in one's life, for a patient to feel they have been singled out for punishment.

'Delusions of persecution' can also be projected on to the homoeopathic practitioner. It is quite common, especially when sick for the first time, for patient's to be nervous about what the practitioner is prescribing for them. Only the practitioner can judge, at the time of the consultation, if their patient's nervousness is in proportion, or over-exaggerated and indicative of paranoid psychological delusions. It is important for practitioners to remember that although we are familiar with homoeopathic remedies, our patients are new to homoeopathy, so they can be unsure. It is also important for the homoeopathic practitioner not to over-react to a patient's appropriate hesitant response. Their hesitancy is often a response to feeling terrified about being sick. A patient can often transfer their hesitancy on to the practitioner.

Paranoid delusions about being *poisoned or betrayed or cheated* are often projected on to the practitioner so the vulnerable (abandoned) patient can reinforce their illusions and delusions that they are *not sick*.

This group of persecution rubrics are important to use when it is obvious that the patient is avoiding the fact that they need treatment. Avoidance and self-deluding denial enables a person to justify their misrepresentation of reality. These *Delusion* rubrics are of great benefit when

a patient is absolutely sure that chemotherapy or radiotherapy treatment for their cancer would kill them rather than save them. Transference is characterized by unconscious self-deluding denial which allows for the redirection of feelings of insecurity on to another person. A 'transference neuroses' in this case allows the patient to believe that they are under threat from the practitioner poisoning them.

Blaming others and projecting abandonment on to the world is the best defense mechanism to cover up intense self-punishing blame for 'delusions of original sin'. A 'persecution complex' is developed to deflect guilt.

A 'persecution complex' is also maintained to cover up personal failings and inadequacies. It is much easier to blame others for hindering one in one's pursuits than it is to acknowledge one's own lack of achievement.

Four different remedy profiles are discussed below: *China*, *Cyclamen*, and *Drosera* and *Spongia*. *China* maintain their 'delusions of persecution' so that their unfortunate state is not their doing. *Cyclamen* blame others to cover up their own guilt for sins committed. *Drosera* maintain their paranoid 'persecution complex' because it helps to cover up their own suicidal tendencies. *Spongia*, in contrast, maintain their 'delusions of persecution' because they feel trapped and persecuted by their own somatic memories of trauma.

China

China maintain their 'persecution complexes' because they need to avoid their own anger. Sankaran, in *The Soul of Remedies* writes: "The feeling in *China* is: "I am weak and so people attack, trouble and torture me", a feeling of being persecuted. The patient feels he is weak, not good enough, that he is persecuted and hindered at his work by other people, that he is obstructed from achieving his ambition. So he fantasizes and in these fantasies he makes himself worthy and achieves his ambitions, and in this way uses fantasies to cover up the inherent feeling of not being good enough." *China* over-exaggerate and attribute blame for their lack of success on to everyone else who is *hindering them in their work*. It is true that the simillimum will not be *China* unless the patient indicates that they feel persecuted. However, it is important to know *why* each constitutional remedy profile *needs* to continue feeling like a victim. If the homoeopath does not understand the psychological processes within each remedy profile the homoeopath could make the mistake of counselling the patient to confront their 'persecution complexes'.

China need to maintain their 'delusions of persecution' to avoid their own vexations.

China do not feel able to empower themselves because when they feel angry they are overcome with guilt.

China fantasies about beautiful things to avoid their own anger. *China* have the

Delusion rubric: *offences of vexations*. All *Delusion* rubrics are an indication of the patient disproportionately assessing their own mental or emotional perceptions. 'Delusions of original sin' are extremely important to consider in understanding the self-deluding and avoidances in each constitutional remedy profile because the patient will often organize their life so that they avoid facing their own 'dark-side'.

The homoeopath working with *China* needs to counsel the patient that they should not feel crippled by their own anger. As soon as *China* feel angry they dissociate.

Anger is an emotion which can be used positively to enact change; all patients who are trapped in a 'victim mentality' need anger to be able to enact change in their lives. *China* have the *Delusion* rubric: *walking on air*. *China* believe the world is hostile. 'Dissociation' is a normal response to real or perceived threats. A 'Disassociation disorder' is far more complex in that the patient creates another reality or a more attractive world which allows their psyche protection from what they perceive to be a potentially injurious situation, either within or outside of themselves. *China* are *tormented* within by their own *vexations*, as well as being *tormented* by the outside world. Their dissociative process becomes a self-fulfilling prophecy because it reinforces their belief in their inability to succeed.

China have the *Mind* rubric: *heightened awareness of beautiful things*. *China* dissociate by making plans about *beautiful things*.

China have the *Mind* rubric: *making many plans at night*. [3] 1. It is hard to connect and make contact with *China* emotionally, and it is also hard for *China* to connect and make contact with themselves. By dissociating, *China* render themselves unable to enact change, which would overturn their sense of being *hindered in their work*. The simillimum will not be *China* unless the patient shows signs of choosing to dissociate from stark realities within their life. The simillimum will not be *China* unless the patient also shows signs of choosing to dissociate from feeling anger. Sankaran, in *The Soul of Remedies* writes: "He achieves his ambition by building castles in the air. He feels what he possesses is not good enough and that he would have possessed better things if he had not been obstructed and hindered. Therefore he fantasies and imagines that he possesses finer and more expensive things than he actually does. He never really put his plans into action. It is mere armchair planning." *China* will choose to stay an armchair dreamer and choose to believe they are a victim because they do not want to face their fear of their own *vexations*. *China* feel persecuted from within and outside of themselves.

The simillimum will also not be *China* unless the patient feels fragile and vulnerable in the world. The theme of hypochondria in Stage five is *exaggerated* fragility and weakness. *China* avoid the stark realities of life because they feel too fragile [*light*].

1. Denial: *Delusion* rubric: *fancy, illusions of*; chin. *Delusion* rubric: *walking: air: on air; walks*: chin. [This rubric should not be interpreted literally, it pertains to 'disassociation']

2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted: CHIN. Delusion* rubric: *forsaken; is: chin. Delusion* rubric: *hindered; he is: everyone; by: Chin. Delusion* rubric: *pursued; he was: enemies, by: Chin. Delusion* rubric: *people: seeing people: chin. Delusion* rubric: *wrong: suffered wrong; he has: chin. Delusion* rubric: *faces, sees: dark, in the: chin. [1] 2. Delusion* rubric: *figures: seeing figures: chin. Delusion* rubric: *images, phantoms; sees: chin.*
3. Causation: *Delusion* rubric: *vexation: offences; of vexations and: chin.*
4. Depression: *Delusion* rubric: *tormented; he is: Chin. Delusion* rubric: *unfortunate, he is: Chin. Delusion* rubric: *work: hindered at work; is: Chin. [2] 1.*
5. Resignation: *Delusion* rubric: *light: is light; he: chin.*

Cyclamen

Cyclamen are listed in numerous *Delusion* rubrics of abandonment and numerous *Delusion* rubrics pertaining to 'delusions of original sin'. *Cyclamen* want to remain in their solitude because they are overwhelmed by real or perceived imaginings of 'original sin'. *Cyclamen* are not listed significantly in the rubrics pertaining to 'delusions of grandeur'.

The reason why *Cyclamen* brood in persecuted doom is that they lack the delusional strength associated with psychological 'hubristic denial'. The only denial rubric in which they are listed is the *Delusion* rubric: *illusions of fancy*. Fanciful illusions predisposes them to

becoming a victim to their own idealism which they can't live up to.

Cyclamen easily fall into the habit of predicting their own failure. *Cyclamen* remain *paralyzed* by gloom and doom about their fate. *Cyclamen* have the *Delusion* rubric: *great troubles had just come over him. [1] 1. Cyclamen* have the *Delusion* rubric: *he is persecuted by everyone. [2] 1. Cyclamen* are undermined by their belief that they have been bad. They also believe they should remain *alone* and isolated from the rest of humanity. Sankaran, in *The Soul of Remedies* writes the following about *Cyclamen*: "The situation of *Cyclamen* is that of a woman who feels that she has done something wrong, or that she hasn't done her duty and something bad has occurred as a result. She feels solely responsible for what has happened and feels like a criminal. She cannot reveal the crime to anyone, keeps everything within herself and tries to rectify things as much as possible. She avoids all social contact, does not talk to anyone and feels totally alone." Sankaran has written exactly what I have repertorised. Students and homoeopaths learning to use rubric-repertorisation in case-taking, and apply it within a psychotherapeutic model, will find they have much more depth of understanding in the treatment of a *Cyclamen* patient. *Cyclamen* resist and avoid treatment, and self-sabotage homoeopathic treatment, because as soon as their prominent layer of abandonment lifts inside of themselves they are swamped with their feelings of self-deprecating guilt. Their feelings of abandonment cover up their guilt. Homoeopathic practitioners must predict this.

The ability to predict the course of your patient's treatment will be achieved only through studying the rubrics attached to each remedy and understanding the psychological processing all patients progress through in illness. If you predict the avoidance, self-sabotage, and self-fulfilling prophecies which *Cyclamen* need to maintain, then you can counsel them about forgiveness, and about understanding the real or perceived sins which they have committed. This is the counselling responsibility you have in your role as a homoeopath. *Cyclamen* need help to forgive themselves for the sins they have committed.

Cyclamen have the *Delusion* rubric: *deprived of his senses*. *Cyclamen* lose all connection to their own psyche when they are overwhelmed by their 'delusions of original sin'. They also abandon their own intuition and practical sensibilities when they try to work out how to overcome their troubles. *Cyclamen* have the *Delusion* rubric: *as if two persons lay in the bed and the body of the other overlapped hers by half*. [1] 1. This rubric indicates that *Cyclamen* struggle to hold on to their own psyche. *Cyclamen* have to be encouraged to fight for their right to exist. They need to be encouraged not to give up and sink into psychological 'delusions of impending doom'. *Cyclamen* feel alone and abandoned and also abandon themselves.

1. Denial: *Delusion* rubric: *fancy illusions, of*: cycl.
2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted*: Cycl. *Delusion*

rubric: persecuted: he is persecuted: everyone; by: Cycl. [2] 1. *Delusion* rubric: *forsaken; is*: Cycl. *Delusion* rubric: *alone, being: world; alone in the*: cycl. *Delusion* rubric: *animals: surrounded by ugly animals*: cycl. *Delusion* rubric: *pursued; he was*: cycl. *Delusion* rubric: *pursued; he was: enemies, by*: cycl. *Delusion* rubric: *animals: large animal is running over her whole body*: cycl. [1] 1.

3. Causation: *Delusion* rubric: *evil: done some evil; had*: cycl. *Delusion* rubric: *crime: committed a crime; he had*: cycl. *Delusion* rubric: *neglected: duty; he has neglected his*: cycl.
4. Depression: *Delusion* rubric: *troubles: great troubles had just come over him*: cycl. [1] 1. *Delusion* rubric: *doomed, being*: cycl.
5. Resignation: *Delusion* rubric: *paralyzed; he is*: cycl. *Delusion* rubric: *senses: deprived of his senses*: cycl. [1] 1.

Drosera

Drosera as a homoeopathic remedy was the principle remedy used by Hahnemann for whooping cough (Boericke). The theme running through *Drosera* is violent reactivity, followed by ineffectual action or paralysis. Physically, the cough which needs the homoeopathic remedy *Drosera* is noted for its violent coughing followed by ineffectual spasms of the larynx. These symptoms are mirrored in the constitutional remedy profile. *Drosera* are easily angered by people who they suspect of deceiving them. Conversely,

however, *Drosera* are completely ineffectual in carrying through their anger and they give up and are inclined to self-denigrate themselves to the point where they suicide.

Drosera maintain their paranoid 'persecution complex' because it helps cover up their own suicidal ineffectualness.

Drosera have hubristic rubrics of heightened clairaudience and clairvoyance which reinforce their paranoia about being deceived or pursued rather than reinforce their 'delusions of grandeur'. *Drosera* are anxious and paranoid, easily undermined and full of 'persecution complexes'. The simillimum will not be *Drosera* unless the homoeopath is able to perceive the extreme polarities evident within all plant remedies: sensitivity to real or perceived persecution, and reactivity to real or perceived persecution. *Drosera* have the *Mind* rubrics: *discouraged about the future*, and *suspicious of his best friends*. *Drosera* have the *Mind* rubrics: *rage at trifles*, and *beside oneself with anger at trifles*. The self-defeating ineffectual tendencies within *Drosera* are fueled by guilt over their *vexations*. All their anger is oppressed and undermined by strong suicidal tendencies.

The psychosomatic symptoms associated with the homoeopathic use of the remedy *Drosera* is an irritated throat followed by ineffectual coughing and spasms. *Peculiar* to the constitutional remedy profile of *Drosera* is that they do not enact effective or productive change in their lives.

1. Denial: *Delusion* rubric: *fancy illusions, of*; *dros.* *Delusion* rubric: *voices; hearing*; *dros.* *Delusion* rubric: *visions, has*; *dros.* [These hubristic rubrics of heightened clairaudience and clairvoyance can be seen to re-enforce their 'delusions of paranoia' about being deceived or pursued.] *Delusion* rubric: *tall; things grow taller*; *dros.* [Normally this rubric would pertain to 'delusions of grandeur'. Within *Drosera* it contributes to exaggerate persecutory fears.]
2. Forsaken: *Delusion* rubric: *persecuted; he is persecuted*; **DROS.** *Delusion* rubric: *betrayed; that she is*; *dros.* *Delusion* rubric: *pursued; he was*; *dros.* *Delusion* rubric: *deceived; being*; *dros.* *Delusion* rubric: *enemy; surrounded by enemies*; *dros.* *Delusion* rubric: *enemy; rest; enemy allowed him no*; *dros.* [1] 1. *Delusion* rubric: *specters, ghosts, spirits*; *dros.* *Delusion* rubric: *images, phantoms; sees*; *dros.* *Delusion* rubric: *calls; someone calls*; *dros.* [This rubric can be allocated into 'delusions of grandeur'; pertaining to God calling. Alternatively, this rubric can be allocated into 'delusions of persecution'; pertaining to the devil chasing someone for sins committed.]
3. Causation: *Delusion* rubric: *vexation; offenses; of vexations and*; *dros.*
4. Depression: *Delusion* rubric: *news; expecting news; unpleasant news*; *dros.* *Delusion* rubric: *suicide; impelled to commit; drowning; by*; *dros.* [1] 1.
5. Resignation: *Delusion* rubric: *enemy; rest; enemy allowed him no*; *dros.* [1] 1. [This rubric can pertain to 'delusions

of persecution' or to persecutory illusions when the patient is sick. When *Drosera* are sick they feel unable to rest until they can "expel" the sickness from their body.]

Spongia

Spongia maintain their 'delusions of persecution' because they feel trapped and persecuted by their own somatic memories of trauma. *Spongia* is a homoeopathic remedy derived from the genus *Euspongia officinalis* or the common bath sponge. The theme, within the sea remedies as a group, is survival and the need to find a hiding place from predators. Sea creatures feel like they are being spied upon and they only feel safe when they are alone and hiding in a safe place [*home*]. Although these are common themes within the group of sea remedies as a whole, each constitutional remedy profile within that group will have a *peculiar* survival strategy. The genus *Euspongia* is attached by the under surface to the sea-bottom. *Spongia* have the *Mind* rubric: *desires to go home*, and *ailments from fright*. *Spongia* have the *Mind* rubric: *fear of suffocation*. Somatically, their fear of being crowded and suffocated means that they have a specific dislike of being looked at. *Spongia* feel suffocated⁴ by living with people.

Spongia have the *Mind* rubric: *dictatorial talking with an air of command*. *Spongia* initially appear dictatorial. Their need to dictate comes from an inner need to protect their vulnerability.

The outer surface of the genus *Euspongia*, is covered by a skin or dermal membrane. *Spongia* similarly feel fearful if they are exposed. *Spongia* have the *Mind* rubric: *cannot bear to be looked at*. *Spongia peculiarly* feel spied upon by their own memories of the past which crowd in on them. *Spongia* psychosomatically feel suffocated by their own unhappiness. *Spongia* have the *Mind* rubric: *tormented by past disagreeable occurrences, dwells on a frightful scene of some mournful event of the past* [1] 1. They also have the *Mind* rubric: *on closing eyes thoughts intrude and crowd around each other*. [1] 1. *Spongia* feel enveloped by their own negative thoughts and fears. The *peculiar* theme within *Spongia* as a sea remedy is their need to be able to escape⁵ from their own memories which constantly wash through them. *Spongia* feel persecuted by their own somatic memories of trauma. *Spongia* have the *Delusion* rubric: *has visions of past horrible events*. [1] 1, and *vivid delusions*. *Spongia* have the *Mind* rubric: *anger about past events*.

Spongia have the *Delusion* rubric: *delusion of a motion, up and down*. *Spongia* have a psychodynamic need to be able to move thoughts and emotions through their body. **Sponges are perforated by miniscule canals through which seawater is pumped by the action of thousands of flagellae.** *Spongia* have a psychodynamic response to feeling trapped by any one view point or ideology. *Spongia* have the *Mind* rubrics: *brooding with suicidal thoughts*, and *brooding or moping in a corner*, and *brooding over one's condition*. Conversely, *Spongia* have the *Delusion*

rubric: *when he sees something it seems as though he saw through someone else's eyes*⁶. [1] 3. *Spongia* struggle to hold on to their own perception of a situation, they tend to place another's perception or opinion over and above their own. *Spongia* also have the *Delusion* rubric: *errors of personal identity*. *Spongia* feel persecuted from outside of themselves, and persecute themselves inside by undermining their own perception. *Spongia* have the *Mind* rubric: *despair from the smallest criticism*. The homoeopath working with a *Spongia* patient needs to reinforce that the patient's perception of a particular situation was correct. Furthermore, the homoeopath then needs to help the *Spongia* patient move on from needing to hold [brood] on past trauma. ***The 'never-well-since-event' or causation in any Spongia case will always be 'delusions of persecution' which have arisen from a real or perceived threat to their psyche.***

Spongia will always have a particular event or several events in their life in which their opinion was dismissed. *Spongia* have the *Delusion* rubrics: *being deceived*, and *not appreciated*.

Spongia as a homoeopathic remedy is commonly used for croup attacks in which the patient wakes at night feeling unable to breathe because they feel like they are being suffocated. *Spongia* as a constitutional remedy profile will similarly feel suffocated; on the one hand, from their own memories of past traumas, and on the other hand from other's opinions [persecutions]. The simillimum will only be *Spongia*

if the patient is literally choking from their memories of persecution. The unhealthy *Spongia* patient undermines themselves by abandoning their own opinion and dismissing everything they perceive as *meaningless*. *Spongia* have the *Delusion* rubric: *everything is meaningless*. [3] 2. The action of the simillimum in a *Spongia* case will be reflected in the patient no longer feeling undermined by other's opinions infiltrating their psyche. A healthy *Spongia* patient will not abandon their own thoughts when they feel threatened [persecuted] by someone else's opinion.

1. Denial: *Delusion* rubric: *fancy illusions, of: spong*. [Because *Spongia* have so many *Delusion* rubrics of seeing ghosts it is debatable as to whether this rubric is a *Delusion* rubric of hubristic idealism or a *Delusion* rubric of persecution.]
2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted: spong. Delusion* rubric: *deceived; being: spong. Delusion* rubric: *appreciated, she is not: spong. Delusion* rubric: *specters, ghosts, spirits: closing eyes, on: spong. Delusion* rubric: *images, phantoms; sees: spong. Delusion* rubric: *people: seeing people: spong. Delusion* rubric: *fire: visions of: spong. Delusion* rubric: *visions, has: horrible: events, of past: spong*. [1] 1. [This rubric can pertain to guilt over past events or to emotional trauma (persecution) as a result of past events.] *Delusion* rubric: *sees something; when he: someone else's eyes; seems as though he saw through: spong*.

3. Causation: *Delusion* rubric: *visions, has: horrible: events, of past: spong.* [1] 1. [This *Delusion* rubric can pertain to guilt. It can indicate that the patient is haunted by past sins.] *Delusion* rubric: *murdering; he is: has to murder someone; he: spong.*
4. Depression: *Delusion* rubric: *fail, everything will: spong.* *Delusion* rubric: *identity: errors of personal identity: spong.* *Delusion* rubric: *insane: he is insane: spong.* *Delusion* rubric: *falling: backward: spong.* [This rubric should not be interpreted literally. *Spongia* always feel that they are going backwards. *Spongia* presume that will always fail in everything they attempt.] *Delusion* rubric: *meaningless; everything is: SPONG.* [3] 2. [bamb-a.]
5. Resignation: *Delusion* rubric: *sick: being: spong.* *Delusion* rubric: *clothes: uncomfortable: spong.* [1] 1. [When *Spongia* are sick they feel encroached upon by all restrictions, even their own clothes.]
 - *Delusions: mirror; face; seeing everybody's face in the mirror except his own: anac.* [1] 1.

Avoidance: This rubric reveals two aspects about *Anacardium*. On the one hand their paranoia about not being recognized is so intense they expect to see everyone's face but their own. And on the other hand *Anacardium* avoid seeing their own face because they want to avoid self-reflection.

Anacardium

Anacardium believe they are outcasts and that no one will want them. The *Delusion* rubric: *sees everyone's face in mirror except his own* reflects internal paranoid fears about rejection from the outer world as well as self-rejection.

Their paranoia about being rejected is so intense that they believe everyone will be noticed except them: *everyone's face in mirror except his own.*

Anacardium also has the *Delusion* rubric, *he must go into the air and busy himself.* [1] 1. This rubric allows *Anacardium* to avoid inner reflection and self-confrontation. *Anacardium* have an intense fear of their own hate and devil-like rage which flares intensely if they are contradicted or criticized. *Anacardium* spend an enormous amount of time berating themselves for their devil-like rage and hate, which they try to make up for by overcompensating with God-like generosity. *Anacardium* have the *Delusion* rubric: *devil; speaking in one ear, prompting to murder and an angel in the other ear, prompting to acts of benevolence.* Guilt over their reactivity keeps them separate from the world—*Delusion* rubric: *separated from the world.* Separating themselves from the world allows them protection from being criticized and contradicted. *Anacardium* have the *Delusion* rubric: *his mother is dead.* *Anacardium* will in particular separate themselves from their mother. *Anacardium* have no peace because of their internalized dilemma of the *devil speaking in one ear, prompting to murder; and angel in the other ear,*

prompting to acts of benevolence. They solve the debate by avoiding the world. This avoidance becomes a self-fulfilling prophecy for *Anacardium* as they then believe they have been forsaken because they are evil. Self-destructive behavior and self-blame will be maintained and nurtured because they help protect the *Anacardium* patient from their innermost dark secrets about themselves.

Their dark secret is their innermost fear that they will not be recognized and that they are *worthless: seeing everybody's face in the mirror except his own.* Their self-destructive behavior is separating themselves from the world and remaining in self-inflicted exile—*she was an outcast.*

1. Denial: *Delusion rubric: religious: Anac. Delusion rubric: superhuman; is: control; is under superhuman: anac. Delusion rubric: air: go into the air and busy himself; he must: anac. [1] 1.*
2. Forsaken: *Delusion rubric: mirror; face; seeing everybody's face in the mirror except his own: anac. [1] 1. Delusion rubric: outcast; she were an: anac. Delusion rubric: enemy: surrounded by enemies: Anac. Delusion rubric: worthless; he is: anac. Delusion rubric: separated: world; from the: he is separated: Anac.*
3. Causation: *Delusion rubric: devil: he is a devil: ANAC.*
4. Depression: *Delusion rubric: anxious: Anac. Delusion rubric: succeed, he does everything wrong; he cannot: Anac.*

5. Resignation: *Delusion rubric: grave, he is in his: anac.*

■ *Delusions: mask; is behind a mask: plut-n.[1] 1.*

Avoidance: This rubric reveals two aspects about *Plutonium nitricum*. On the one hand they wish to avoid being exposed, and on the other hand they are separated from others. Like *Anacardium*, *Plutonium nitricum* are also listed in the *Delusion rubric: separated from the world.* *Anacardium* feel separated and abandoned from the world. *Plutonium nitricum*, in contrast, are not only separated and abandoned from the world, they are also separated from themselves and from their own spirit and soul.

Plutonium nitricum

Plutonium nitricum is a homoeopathic remedy derived from plutonium. Plutonium is a radioactive material that is produced in nuclear reactors. It was found to cause lung, liver, and bone cancer in the people who were directly in the fall out area of the atomic bomb testing sites. Trace levels of plutonium can be still be found in the environment from past nuclear bomb tests. The simillimum will not be *Plutonium nitricum* unless the patient feels threatened and destroyed from the inside and from outside themselves. *Plutonium nitricum* are as destructive as the substance plutonium to their own psyche. The abandonment is from within and also from outside themselves. *Plutonium nitricum* don't have *Delusion* rubrics of loss of identity or disassociation rubrics pertaining to psychological

Dissociative Disorders. They have rubrics which pertain to *loss of identification with themselves*. The difference might appear subtle however in a psychological framework the difference is marked. Vermeulen in *Synoptic Materia Medica 2* notes: "The prover felt clearly that he changed identity depending on where he was and whom he was with." If one translates that into the *Delusion* rubric: *changing one's identity depending on circumstances*, it could imply Multiple Personality Disorders or Dissociative Disorders. If that rubric was applicable then the remedy *Plutonium nitricum* would be comparable to *Alumina*. *Alumina* have the *Delusion* rubric: *he transferred himself into another and only then he could see*. *Alumina* will transform and morph themselves into *another consciousness*. *Plutonium nitricum* in contrast are *separated* from knowing who they are. Their *body is separated from their soul and spirit*, and they are *separated from the world and from their body*.

Plutonium nitricum are a constitutional remedy suffering from *destruction of persona* as opposed to a *transformation of a persona* or identity according to circumstances.

It is extremely important when analyzing specific rubrics attached to a remedy that the *exact* wording is correct. If it is not *exact* then there is a tendency to misinterpret the psychological disorder associated with the constitutional remedy. *Plutonium nitricum* are an abandonment remedy. They are lost and *fallen from grace*. They are a *dirty dog trapped in the underworld*; they have lost connection with their soul.

Their 'delusions of grandeur' are that they will be lifted out of the dark into the light. *Plutonium nitricum* are abandoned—they have *been walking for years—elbowing their way through the crowds of their past generations*. *Plutonium nitricum* carries the destructive nature of Plutonium within their somatic psyche. The psychosomatic destruction must be evident across all levels—emotionally in their inability to emotionally connect to loved ones, mentally in their confusion, and physically in their inability to be able to maintain their own structure in the world. *Plutonium nitricum* have the *Back* rubric: *weakness of back, standing almost impossible*.

Plutonium nitricum are also threatened from the outside and feel threatened and insecure about their continual existence. *Plutonium nitricum* have the *Mind* rubric: *confusion of mind, lost feeling*, and the *Delusion* rubric: *seeing the earth exploding*. [1] 1. Furthermore, *Plutonium nitricum* have the *Mind* rubrics: *anger internalized, sensation of being detached, withdrawal from reality, indifference to the suffering of others, exalted love of family, and unsympathetic to family*. Their anger is internalized. They are detached from themselves. They alternate between *exalted* love for others and family, and indifference, lack of sympathy and withdrawal. *Exalted love* is love which is unrealistically 'hyped-up' and disconnected from real empathic and compassionate connection. Their ability to love is corroded from within. Plutonium, the substance, corrodes and destroys the internal organs. *Plutonium nitricum* have the *Delusion* rubrics: *he is a child and acts like a child and he*

was newly born into the world. *Olibanum sacrum* are also listed in the *Delusion* rubric: *he was newly born into the world*. *Olibanum sacrum* believe that they are pure (God) and as yet untouched by the world. In relation to *Olibanum sacrum* I allocated the *Delusion* rubric: *he was newly born into the world* in the *Delusion* rubrics which pertain to communication to God. *Plutonium nitricum*, in contrast, are listed in the *Delusion* rubric: *he was newly born into the world* because they are emotionally retentive and immature (baby-like); they are unable to live emotionally connected to the world. In relation to *Plutonium nitricum*, I have allocated this rubric to the Forsaken section because they are disconnected (abandoned) from an adult or mature ability to love.

The simillimum will not be *Plutonium nitricum* unless the patient displays a marked lack of empathic connection to firstly themselves, as well as to others.

Plutonium nitricum will *put on a mask* and play a role somewhat like an actor will play a role. It is important to note that in playing the role they have not *changed their identity*, they have just conveniently adjusted their personality to match the required role. Underneath and behind the mask, *Plutonium nitricum* have *not changed* their identity or consciousness into another identity. *Plutonium nitricum* have no emotional body left to change it has been destroyed. *Their spirit has separated from their body—their soul is separated from their body* and they have no compassion. *Plutonium nitricum* are full of empti-

ness. *Plutonium nitricum* have the *Mind* rubric: *detached as if observing from the outside*. [1] 1. The difference may appear to be a case of semantics, however when analyzing the psychological delusions and psychological disorders associated with a remedy profile it is crucial to be *exacting* in the interpretation of rubrics.

The homoeopath in a specific case analysis needs to be able to make a distinction between the *destruction* of a *Plutonium nitricum* patient's emotional identity, and personality disorders in which the patient *changes* identity.

1. Denial: *Delusion* rubric: *lifted; she was being*: plut-n. *Delusion* rubric: *dark: balancing with the light*: plut-n. [1] 1. *Delusion* rubric: *visions, has: shadows of light*: plut-n. [1] 1. *Delusion* rubric: *objects; about: shining*: plut-n. *Delusion* rubric: *dancing: revolving, twirling and spiraling dancers; of*: plut-n. [1] 1.
2. Forsaken: *Delusion* rubric: *mask; is behind a mask*: plut-n.[1] 1. *Delusion* rubric: *separated: world; from the: he is separated*: plut-n. *Delusion* rubric: *separated: body: spirit had separated from body*: Plut-n. *Delusion* rubric: *separated: body: soul; body is separated from*: plut-n. *Delusion* rubric: *hunted, he is*: plut-n. *Delusion* rubric: *past: generations; elbowing way through crowd of past*: plut-n. [1] 1. *Delusion* rubric: *born into the world; he was newly*: plut-n.
3. Causation: *Delusion* rubric: *paradise: lost; the fall from grace*: plut-n. [1] 1. *Delusion* rubric: *dirty: he is*: plut-n.

Delusion rubric: dogs: he is a dog: plut-n. [1] 1.

4. Depression: *Delusion rubric: clouds: black cloud enveloped her; a heavy: plut-n. Delusion rubric: emptiness; of: plut-n. Delusion rubric: walking: he has been walking: years; for: plut-n. [1] 1. Delusion rubric: trapped; he is: underworld; in the: plut-n.*

5. Resignation: *Delusion rubric: die: waiting to die; being old and: plut-n. [1] 1. Delusion rubric: body: out of the body: Plut-n.*

■ *Delusions: abused, being: Bar-c. cocain. cur. falco-pe. hyos. ign. lyss. pall. puls. Rhus-g. Staph.*

■ *Delusions: laughed at and mocked at; being: adam. Aq-mar. arizon-l. **BAR-C**. des-ac. germ-met. haliae-lc. ign. lac-leo. lach. lyss. nux-v. oci-sa. ph-ac. psor. rhod. sep.*

■ *Delusions: despised; is: **ARG-N**. arizon-l. cob. cygn-be. hura hydrog. lac-c. lach. moni. orig-v. Orig. phasco-ci. phos. positr. prots-m. pseuts-m. rhod. rhus-g.*

Avoidance: The underlying issues behind delusional feelings of having been abused or despised or laughed at, are disproportionate perceptions of real or perceived persecution; this is labeled a 'persecution complex'.

Deflecting responsibility for one's actions and redirecting it on to society in the form of a 'persecution complex' allows one to avoid taking responsibility for what one might be doing to contribute to being despised, or abused.

Alternatively, the patient who believes they will always be despised is suffering from an over-developed 'persecution complex'. In compiling the rubric-reporterisation the homoeopath needs to ask how a patient feels when they are abused by others.

Argentum nitricum

Argentum nitricum fear they will despised if they fail. In *Baryta carbonica* the theme would be: *she is laughed at*. In a *Rhus glabra* case the theme of abandonment is about being: *deceived* and *cheated, betrayed* and *attacked, tricked* and *stabbed in the back*. In a *Staphisagria* case the theme of abandonment or the 'persecution complex' would be: *deceived, abused, criticized, persecuted* and *poisoned*.

Argentum nitricum are highly successful but they are always afraid they will lose their success. *Argentum nitricum* fear they will fall from high places and fail—*Delusion rubric: everything will fail. Argentum nitricum* have the *Delusion rubrics: he could not pass a certain place without falling, he is lost to the world and beyond hope, and the wall will crush him. Argentum nitricum* fear they will be trapped and crushed. The underlying psychodynamic energy of feeling *despised* and beyond salvation is found in their feelings of inadequacy which have their emotional origin in the *Delusion rubrics: forsaken, and he is neglected*.

Argentum nitricum have highly developed feelings of inadequacy which reinforce their fears of failure and rejection. *Argentum nitricum* carry a tremendously heavy

feeling that they will only be loved if they have met expectations and succeeded.

This fear of abandonment results in the ritualistic superstitious behaviors that they are well recognized for.

Fear of failure reinforces their sudden anxiety attacks. *Argentium nitricum* have the *Mind* rubric: *undertake nothing, lest it fail*: all failure will result in *Argentium nitricum* feeling they are *lost to the world for salvation, and beyond hope*. *Argentium nitricum* avoid acknowledging they are wrong and despised by others by developing exacting obsessive compulsive superstitions to protect themselves. *Argentium nitricum* have the *Delusion* rubric: *he cannot pass a certain place*. [2] 2.

Illness is viewed as proof of failure, this is why *Argentium nitricum*, similarly to *Arsenicum album* are listed in so many of the rubrics pertaining to anxiety about illness and failure.

1. Denial: *Delusion* rubric: *visions, has*: arg-n. [The visions *Argentium nitricum* have reinforce superstitious doom; the visions are not hubristic visions of success.]
2. Forsaken: *Delusion* rubric: *despised; is*: **ARG-N**. *Delusion* rubric: *appreciated, she is not*: arg-n. *Delusion* rubric: *forsaken; is*: **ARG-N**. *Delusion* rubric: *lost: she is: salvation: for: world, to the, beyond hope*: arg-n. [1] 1. *Delusion* rubric: *home: changed; everything at home has*: arg-n. [1] 1. *Delusion* rubric: *house: crush him; houses on each side*

would approach and: arg-n. [1] 1. *Delusion* rubric: *corners: project; corners of the houses: walking in the street; so that he fears he will run against then while*: Arg-n. [2] 1.

3. Causation: NONE. [*Argentium nitricum* have the *Delusion* rubric: *right: doing nothing right; he is*: arg-n. This rubric is usually allocated into Depression. *Argentium nitricum* feel they have failed and sinned because they can doing nothing right.]
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot*: Arg-n. *Delusion* rubric: *fail, everything will*: Arg-n. *Delusion* rubric: *fail, everything will: his understanding*: arg-n. [1] 1. *Delusion* rubric: *world: lost to the world, beyond hope; he is*: Arg-n. [2] 1. *Delusion* rubric: *walls: crush him; walls will*: Arg-n. [2] 1. [This rubric can pertain to fears of persecution or depression.] *Delusion* rubric: *clouds: black clouds enveloped her; a heavy*: arg-n.
5. Resignation: *Delusion* rubric: *sick: being*: arg-n. *Delusion* rubric: *disease: incurable disease; he has an*: Arg-n.

Baryta carbonica

In one *Baryta carbonica* (case) she was abandoned in hospital as a child but it was not until very recently, after a long time of taking her constitutional remedy, that she realized her obesity was the tool she used to reinforce societal rejection of her as an 'obese person'. *Baryta carbonica* blame themselves and hate themselves because they believe their *body looks ugly*.

All the psychological delusions of being forsaken and neglected in *Baryta carbonica* are complicated, enmeshed psychological avoidance techniques which become self-fulfilling prophecies of self-inflicted abandonment.

With my *Baryta carbonica* (case), what I am particularly interested in is the patient's delusional stance and how she sets herself up to be repeatedly abandoned because of her obesity. She stays obese so that people will abandon her as her mother and father did when she was young. In the consultation, she tells me: *I need to be overweight to get people to abandon me; it is also proof they will abandon me.* This is the *Delusion* rubric: *forsaken*; in particular, the *Delusion* rubric: *being laughed at and mocked*. Although it is true that society rejects obese people, she has used her body as self-fulfilling proof of future abandonment. *Baryta carbonica* are weighted heavily in all the rubrics of being forsaken; I have listed ten of them below in Forsaken.

Baryta carbonica are the only remedy listed in the *Delusion* rubric: *beloved friend is dying*. *Baryta carbonica* fear that everyone they become close to will abandon them.

The world is a particularly unsafe place for *Baryta carbonica*; they have the *Delusion* rubric: *every noise is a cry of fire and she trembles*. [1] 1.

1. Denial: *Delusion* rubric: *fancy, illusions of*: bar-c. [This rubric pertains to idealism. In relation to *Baryta*

carbonica it reinforces what they have *not* achieved as distinct from what they *have* achieved.]

2. Forsaken: *Delusion* rubric: *abused, being: Bar-c. Delusion* rubric: *laughed at and mocked at; being: BAR-C. Delusion* rubric: *forsaken; is: bar-c. Delusion* rubric: *criticized, she is: Bar-c. Delusion* rubric: *dying: friend is; beloved: bar-c.* [1] 1. *Delusion* rubric: *robbed, is going to be: bar-c. Delusion* rubric: *laughed at and mocked at; being: street; whenever she goes into the: bar-c.* [1] 1. *Delusion* rubric: *people: seeing people: looking at him: bar-c. Delusion* rubric: *wrong: suffered wrong; he has: bar-c. Delusion* rubric: *watched, she is being: Bar-c.*
3. Causation: NONE. [*Delusion* rubric: *body: ugly; body looks: bar-c.* This rubric is allocated into 'delusions of original sin' because *Baryta carbonica* blame themselves over their looks.]
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot: Bar-c. Delusion* rubric: *walking: knees, he walks on his: Bar-c. Delusion* rubric: *small: body is smaller: Bar-c.* [The last two rubrics can be allocated to depression and failure, or resignation to illness and death. They indicate feelings of helplessness or inability to do anything about one's situation.]
5. Resignation: *Delusion* rubric: *die: about to die; one was: bar-c. Delusion* rubric: *legs: cut off; legs are: bar-c. Delusion* rubric: *sick: being: bar-c. Delusion* rubric: *walking: knees, he walks on his: Bar-c. Delusion* rubric:

body: ugly; body looks: bar-c. Delusion rubric: small: body is smaller: Bar-c.

Baryta carbonica lack self-confidence to the extent that if they are sick, it adds to their fear of being looked at; therefore they view illness as a threat. *Baryta carbonica* are not listed in any significant 'delusions of grandeur', or 'hubristic denial' rubrics. If you have a patient who is presenting with psychological delusions of denial about their illness the constitutional remedy cannot be *Baryta carbonica*. When sick, *Baryta carbonica* do not fall into psychological denial; they instead collapse into the stages of projected abandonment and self-abandoning predictions of failure and decline. *Baryta carbonica* feel mocked and hopelessly wronged and unable to enact change of any kind—*Delusion rubric: walking on his knees*. Their only psychological delusion and perceived sin is that their body looks ugly; hence their fear of ridicule. The *Delusion rubric: being laughed and mocked at*, is a self-fulfilling prophecy of self-condemnation and expected abandonment. *Baryta carbonica* feel self-defeated because they feel guilty for their *body looking ugly*. Over-reacting is self-deprecating and self-deluding.

Rhus glabra

Rhus glabra is one of the remedies in the *Anacardiaceae* family. *Anacardium* have the *Delusion rubric: devil; speaking in one ear, prompting to murder and an angel in the other ear, prompting to acts of benevolence*. *Anacardium* overcompensate for their alternating moods with God-like generosity. The guilt from their reactivity keeps them separate from the

world—*Delusion rubrics: separated from the world, and she was outcast from the world*. They also separate themselves from the world and remain in self-inflicted exile to protect themselves from being criticized and protect themselves, and others, from their reactivity. *Rhus glabra* similarly don't like being criticized. Their mood can alternate from *hatred* of those who have *offended* them to *exalted love and desires to be embraced and please*. *Rhus glabra* are noted for their distaste for society. Their distaste is based on real and perceived issues to do with abandonment. Below are listed ten *Delusion rubrics* of persecution in *Forsaken* for *Rhus glabra*.

The theme of being forsaken in *Anacardium* is one of being *outcast and separated from the world*. In *Rhus glabra* the theme of abandonment is about being *deceived and cheated, betrayed and attacked, tricked and stabbed in the back*.

Rhus glabra have the *Delusion rubrics: heart is like a rock and hole in his chest*. The psychological 'delusions of persecution' are disproportionately exaggerated within *Rhus glabra*. *Rhus glabra* *harden their heart like a rock* to protect themselves from being *stabbed in the back and betrayed*. *Anacardium* have the *Delusion rubric: surrounded by enemies*. This delusional, paranoid feeling of being surrounded by enemies leaves them open to being hypersensitive about all real or perceived criticisms. *Anacardium* consequently over-react when they are criticized. This is why *Anacardium* are listed so prominently in the rubrics for

the devil in one ear, and the angel in the other. *Anacardium* have the *Mind* rubric: *antagonism with self*. *Rhus glabra* similarly have the *Delusion* rubric: *war inside her*.

The profound difference between the two remedy profiles is that *Anacardium* have psychological 'delusions of original sin'; they believe they *are* the devil. *Rhus glabra* have *no Delusion* rubrics of sin.

If *Rhus glabra* had psychological 'delusions of original sin' they would be less likely to have exaggerated delusions of being *deceived* and *cheated*, *betrayed* and *attacked*, *tricked* and *stabbed in the back*. Because *Rhus glabra* do not have the exaggerated self-blame of *Anacardium* they are more likely to over-exaggerate their 'persecution complexes' and project these outwards on to society rather than inwards, which is what *Anacardium* tend to do.

Anacardium have intense self-loathing. They align themselves to God to feel worthy—*religious*. *Rhus glabra* do not have the self-loathing of *Anacardium*. *Rhus glabra* have the *Delusion* rubric: *authority in his work*. *Rhus glabra* have strong hubristic belief in *themselves* whereas *Anacardium* believe their hubristic powers come from being under the influence of a higher *superhuman power*; God or the devil. Although *Rhus glabra* have the *Mind* rubrics: *want of self-confidence*, and *anger with himself*, neither of these rubrics have the intensity of self-loathing evident within *Anacardium*.

- *Mind: power: sensation of: rhus-g.*
 - *Mind: betrayed; from being: rhus-g. [1] 1.*
 - *Mind: ailments from: friendship; deceived: rhus-g.*
 - *Mind: hatred: persons: abusing him: rhus-g. [1] 1.*
 - *Mind: kill; desire to: offended him; those who: rhus-g. [1] 1. [Compare Anac.]*
 - *Mind: mood: changeable: quickly: rhus-g. [Compare Anac.]*
 - *Mind: desire for: relax; of those she can: rhus-g. [1] 1.*
 - *Mind: embraces: desire to be embraced: rhus-g.*
 - *Mind: pleasing: desire to please others: rhus-g.*
 - *Mind: love: exalted love: rhus-g.*
 - *Mind: thoughts: stagnation of: examination; during: rhus-g. [1] 1. [Compare to Anacardium who have the Mind rubrics: fear of failure in exams, and anticipation before exams.]*
 - *Mind: withdrawal: from reality: rhus-g. [Delusion rubric: separated: body: soul; body is separated from: Anac. rhus-g.]*
1. Denial: *Delusion* rubric: *authority: work; in his: rhus-g. [1] 1. Delusion rubric: floating: air, in: rhus-g.*
 2. Forsaken: *Delusion* rubric: *abused, being: Rhus-g. Delusion rubric: despised; is: rhus-g. Delusion rubric: betrayed; that she is: Rhus-g. Delusion rubric: cheated; being: rhus-g. Delusion*

rubric: *danger, impression of: world is dangerous*: rhus-g. [1] 1. *Delusion rubric: injury: being injured; is*: rhus-g. *Delusion rubric: robbed, is going to be*: rhus-g. *Delusion rubric: tricked; being*: rhus-g. [1] 1. *Delusion rubric: stabbed: back; in the*: rhus-g. [1] 1. *Delusion rubric: snakes: in and around her: cobra: stomach; in his*: rhus-g. [1] 1.

3. Causation: NONE.
4. Depression: *Delusion rubric: energy: scattered; his energy is*: rhus-g. [1] 1. *Delusion rubric: war: inside her*: rhus-g. [1] 1.
5. Resignation: *Delusion rubric: heart: rock; is like a*: rhus-g. [1] 1. *Delusion rubric: hole: chest; in his*: rhus-g. [1] 1. *Delusion rubric: light: is light; he*: rhus-g. *Delusion rubric: separated: body: soul; body is separated from*: rhus-g.

Rhus glabra, when they are faced with illness and impending death, choose to disassociate⁷ from themselves—*soul separated from body*. *Anacardium* and *Rhus glabra* are both listed in the same rubric. *Rhus glabra* are not listed in the *Delusion rubric: he is separated from the world*, nor in the *Delusion rubric: spirit has separated from the body*; *Anacardium* are listed in both.

Rhus glabra dissociate from themselves not the world; *Anacardium* dissociate from themselves and the world.

Anacardium also give their spirit to God or the devil; *Rhus glabra* do not have religious 'hubristic denial'. Dissociation is a

normal response to the trauma of facing one's illness. If the patient dissociates and allows themselves space [*Delusion rubric: floating in air*] their mind is able to distance themselves from the feelings which are overwhelming them. *Rhus glabra* are sensitive, they are the only remedy listed in the *Mind rubric: desire for company of those she can relax*. *Rhus glabra* are much more sensitive [*cowardice*] and vulnerable than *Anacardium*. They do not have 'God on their side', they need to dissociate as soon as their *authority* is threatened.

Illness undermines *Rhus glabra* because they have no God-like or devil-like authority over their illness; this is why they need to dissociate from being sick.

Staphisagria

Staphisagria exaggerate real and/or perceived insults. The numerous rubrics below all attest to the fact that they are overwhelmed with 'delusions of persecution'. Psychological 'delusions of grandeur' or 'hubristic denial' are developed within the psyche to protect vulnerability. *Staphisagria* have overwhelming paranoiac feelings of being *deceived, abused, criticized, persecuted, poisoned and starved*. *Staphisagria* have numerous *Mind rubrics: ailments from indignation, with mortification* [4] 1., *fear about his social position, fear of losing self-control and egotism speaking about themselves in company*—which allude to their need to protect their *great position*. *Staphisagria* also have the *Mind rubric: scrupulous practices as to their religious salvation*. For all their greatness and egotism *Staphisagria* are prone to

paranoiac 'delusions of persecution', especially when they are sick. *Staphisagria* have the *Mind* rubric: *fear of his own shadow*. When *Staphisagria* are sick they sink into feelings of deprivation—*Delusion* rubrics: *unfortunate, legs go from under him* [1] 1., and *he will lose his fortune*. *Staphisagria* are well known for their violent outbursts of passionate anger⁸.

Staphisagria are listed as a grading of four in all the *Mind* rubrics: *ailments from anger*, and *ailments from anger with indignation*. The patient suffering from a 'persecution complex' justifies their actions and violent reactions because they presume the world is directing hostility towards them.

A 'persecution complex' can become a self-fulfilling prophecy because one is more likely to be rejected and criticized if one is angry and reactive. *Staphisagria* are caught in a cycle of persecutory abuse: the *Staphisagria* patient who feels wrongly abused becomes an abuser to defend themselves, and then often becomes the one who is abused for their abusive behavior. *Staphisagria* are self-punishing when they have reacted inappropriately: *he has neglected his duty*. *Staphisagria* disproportionately exaggerate their 'original sin'; it is this disproportionate self-blame which in turns feeds into their 'persecution complexes'. *Staphisagria* believe they *have committed a crime* and that *someone will come up from behind to persecute and murder* them. The persecutory underside of *Staphisagria* is often not emphasized in the *Materia medica*. After completing the

rubric-repertorisation process below, I saw why *Staphisagria* need approval.

When *Staphisagria* are ill they become very insecure and they are easily overwhelmed by their own persecutory damnation.

1. Denial: *Delusion* rubric: *body: greatness of, as to: staph. Delusion* rubric: *humility and lowness of others; while he is great: staph. Delusion* rubric: *enlarged: tall; he is very: staph.*
2. Forsaken: *Delusion* rubric: *abused, being: Staph. Delusion* rubric: *deceived; being: Staph. Delusion* rubric: *criticized, she is: staph. Delusion* rubric: *disgraced: she is: staph. Delusion* rubric: *insulted, he is: staph. Delusion* rubric: *persecuted: he is persecuted: staph. Delusion* rubric: *persecuted: he is persecuted: backwards; and looks: staph. [1] 1. Delusion* rubric: *pursued; he was: staph. Delusion* rubric: *poisoned: he: has been: staph. Delusion* rubric: *people: behind him; someone is: coming up behind: staph. Delusion* rubric: *murdered: will be murdered; he: staph.*
3. Causation: *Delusion* rubric: *crime: committed a crime; he had: staph. Delusion* rubric: *neglected: duty; he has neglected his: staph.*
4. Depression: *Delusion* rubric: *unfortunate, he is: Staph. Delusion* rubric: *starve, family will: staph. Delusion* rubric: *fortune, he was going to lose his: staph. Delusion* rubric: *happened; something has: Staph. Delusion* rubric:

legs: go from under him; legs would: staph. [1] 1. [This rubric pertains to the inability to cope with failure.] Delusion rubric: wife: run away from him; wife will: staph. [1] 1.

5. Resignation: *Delusion rubric: sick: being: Staph. Delusion rubric: falling: backwards: staph.*
- *Delusions: misunderstood; she is: brass-n-o. germ-met. limest-b. olib-sac. Propr. rad-br. sal-fr.*
- *Delusion: appreciated, she is not: acer-circ. Aids. Androc. arg-n. arge-pl. aur. caps. Carc. cygn-be. limest-b. musca-d. Pall. plat. polys. positr. puls. pycnop-sa. rad-br. seq-s. sulph. Thuj. urol-h.*

Self deluding: Exaggerated psychological delusions of feeling misunderstood are a less severe form of 'persecution complex'.

The delusion behind the need to continue to believe that you are misunderstood is usually based on avoiding acknowledging the necessity of 'self-actualization'.

The patient who continues to blame their lack of success in life on others not understanding them needs to maintain the 'persecution complex' for a specific reason. The role of the homoeopath is to understand the *peculiar* reason behind the exaggerated feelings of perceived abandonment within each remedy profile in these rubrics. If the patient hangs on to the belief that they are misunderstood or not appreciated then it allows them to deflect blame from themselves. These *Delusion* rubrics should be considered when the patient blames their lack of recognition

on others. These *Delusion* rubrics should also be considered when the patient uses rejection as an excuse to justify why they have not managed to be successful. 'Self-actualization' requires that the patient not abandon faith in themselves.

Limestone Burren

Limestone Burren is a homoeopathic remedy derived from limestone. Limestone is partially soluble, therefore it forms many eroded landforms and gorges. These include Burren in Co. Clare, Ireland which was the source of the limestone for the proving. Limestone is very reactive to acid solutions.

Many limestone statues suffer from severe damage due to acid rain. Within the remedy profile of *Limestone* is the same theme of somatic solubility and vulnerability. *Limestone* abandon themselves and feel they have been abandoned by others.

Limestone have the *Delusion* rubric: *had lost their ego. [1] 1. Limestone* have the *Delusion* rubric: *he is away from home* and the *Mind* rubrics: *estranged from society* and *estranged from his family*. When sick *Limestone* feel threatened and fear they will *disappear*. Lack of faith in personal success [*they have lost their ego*] is the underlying psychodynamic crisis behind the lack of 'self-actualization' in *Limestone*.

The need to maintain their social appearance is heightened because inherent in their somatic nature is evidence of destruction. *Limestone* have the *Delusion* rubrics: *she looks wretched when looking*

in a mirror, and others will observe her confusion. The simillimum will only be *Limestone* if the patient needs to create an illusion that they are not sick.

Limestone will not acknowledge sickness because they don't want to face the reality that they are penetrable. *Limestone* need to maintain their belief that their *body is enlarged* to protect themselves from *disappearing [thinning]*.

Limestone display an inconsistency between their hubristic 'delusions of grandeur' (in which they are *enlarged* like a great gorge), and their 'delusions of hypochondria' (in which they are *thinning* and vulnerable to destruction from the environment). Inherent in their somatic memory is the fear that they will *disappear* all together just as the great Sphinx in Egypt is disappearing. The *Delusion* rubrics: *she is misunderstood, she is not appreciated, and she will disappear* highlight their vulnerability. Illness is difficult for *Limestone* because illness is a material reality which they can't escape. Illness confronts their belief in unreal fancies; illness destroys their delusional believe that their *body is enlarged* and impenetrable. *Limestone* need to be admired and recognized. *Limestone* need to continue to believe they have been *misunderstood*. The perception that they are *misunderstood* and *not appreciated* by others allows *Limestone* to avoid 'self-actualization'. *Limestone* uses rejection from the world and their family in particular as an excuse to justify why they have not managed to be successful. *Limestone* blames their lack of recognition on others. Illness creates an interesting dilemma for *Limestone*. On the

one hand, they receive attention when they are sick, (especially if it is a destructive disease which it is quite often with *Limestone*) and on the other hand, the disease creates a conflict. *Limestone* wish to hide the disease from themselves and others, which is often hard to do, especially if it is a destructive disease. *Limestone* have the *Delusion* rubric: *others will observe their confusion*.

Illness can allow *Limestone* an 'out' from having to prove they are successful.

Cure from the simillimum comes in *Limestone* being able to realistically assess reality without needing to create an unreal fanciful illusion or without needing to maintain their illness to avoid feelings of failure (having *lost their ego*). Cure in a *Limestone* case is when the patient doesn't rely on worldly recognition to maintain their 'ego' strength. The organized *realistic* part of the psyche is the 'ego'. If a remedy profile has a weakened 'ego' then their ability to perceive reality is under threat. No-one likes to be criticized. The role of the homoeopath is to identify the patient's *peculiar* response to criticism. *Limestone* feel eroded by criticism, they feel as if the criticism penetrates deep within their psyche and it is destroying the fabric of their whole structure [*ego*]. *Limestone* view illness as proof of failure. *Limestone* need to hide their illness to protect themselves from others' criticism.

When *Limestone* are ill they feel *trapped* and *enslaved* by their body and illness, and they feel *enslaved* by the person who is looking after them. *Limestone* escape the

reality of their destruction by creating an illusion that their illness does not exist.

The simillimum will only be *Limestone* if the patient needs to create an illusion that their illness is not real. *Limestone* will literally say in a consultation that their illness is not real and that life as we see, and know it, *is not real*.

Limestone have the *Mind* rubric: *cannot tell what is unreal and what is real*. [1] 1. *Limestone* have the *Delusion* rubric: *everything seems unreal*. *Limestone* when sick need to create another [unreal] perception of their life and their illness. *Limestone* have the *Mind* rubrics: *absorbed in fancies* and *attempts to escape*, and the *Delusion* rubric: *body is lighter than air*.

On one hand they need to maintain the appearance or illusion they are well, and on the other hand they need to hide their illness because they are unable to cope with others' grief. *Limestone* have the *Mind* rubrics: *horrible things and sad stories affect her profoundly* and *weeping from thought of other's grief at her death*. [1] 1. *Limestone* have no ordinary defense mechanisms which are able to protect themselves from others' emotions. The simillimum will only be *Limestone* if the patient indicates that they are highly sensitive to others' emotions. *Limestone* feel as if *they will disappear* when others around them are negative or depressed.

The 'never-well-since-event' underpinning their belief in self-punishment is formulated around the perception that they believe they have, and will continue to,

inflict injuries on others. *Limestone* have the *Delusion* rubric: *about to inflict injury on someone*. [1] 1. *Limestone* will hide their illness because they believe that, by doing so, they are protecting others from the reality of their illness. *Limestone* have the *Delusion* rubric: *she is poisoning people*.

Limestone believe that they have a corrosive effect on others around them.

1. Denial: *Delusion* rubric: *enlarged: limest-b. Delusion rubric: enlarged: body is: parts of body: limest-b. Delusion rubric: enlarged: body is: limest-b. Delusion rubric: tall: he or she is tall: limest-b. Delusion rubric: body: lighter than air; body is: limest-b. Delusion rubric: unreal: everything seems unreal: limest-b.* [This rubric pertains to the need to create an illusion.] *Delusion* rubric: *boat: owns a boat; he/she: limest-b.* [1] 1. [*Limestone* need to believe they can float on water and escape their susceptibility to water (acid rain) corroding their psyche. They have a few *Delusion* rubrics about boats and seeing ships because they feel like they are drowning in water when they are sick.]
2. Forsaken: *Delusion* rubric: *misunderstood; she is: limest-b. Delusion rubric: appreciated, she is not: limest-b. Delusion rubric: home: away from home; he is: limest-b. Delusion rubric: forsaken; is: limest-b. Delusion rubric: disappear; she will: limest-b.* [1] 1. [This rubric pertains to self-abandonment or lack of self-confidence.]
3. Causation: *Delusion* rubric: *dirty: he is: limest-b. Delusion rubric: injury:*

someone; is about to inflict injury on: limest-b. [1] 1. *Delusion* rubric: poisoning people, she is: limest-b.

4. Depression: *Delusion* rubric: trapped; he is: limest-b. *Delusion* rubric: ego; had lost their: limest-b. [1] 1. *Delusion* rubric: enslaved; he is: limest-b. [1] 1. *Delusion* rubric: unreal: everything seems unreal: limest-b. [This rubric reiterates how much *Limestone* struggle with holding on to their thoughts.] *Delusion* rubric: confusion; others will observe her: limest-b. *Delusion* rubric: water: under water; he is: limest-b. [This rubric indicates penetrability.]
5. Resignation: *Delusion* rubric: thin: he is getting: limest-b. *Delusion* rubric: body: lighter than air; body is: limest-b. [This rubric can pertain to 'delusions of grandeur' or 'delusions of hypochondria']

- *Delusions: body: one with his body: is; world: and at odds with the: positr.*[1] 1.

Avoidance: *Positronium* need to abandon the world, and in turn be rejected by the world in order to feel strong in their body.

Positronium

Positronium is a homoeopathic remedy prepared⁹ from Positronium which is a short-lived atomic system formed of an electron and a positron before they interact to annihilate each other. Positronium (Ps) is a system consisting of an electron and its anti-particle, a positron, bound together into an "exotic atom". The orbit of the two particles and the set of energy levels is similar to that of the hydrogen atom (electron and proton).

Positronium have a battle between matter and anti-matter. On the one hand *Positronium* have the *Delusion* rubric: sees the completeness of its inner structure body. [1] 1. This is a rubric which emphasizes structure and clarity. On the other hand *Positronium* have the *Delusion* rubric: body is torn to pieces. This is a rubric which emphasizes decay.

The same theme of not caring, or abandonment of the self, is evident in the *Delusion* rubric: he is evil and doesn't care. *Positronium* are in conflict over matter and anti-matter; over substance (matter) and lack of substance (anti-matter). *Positronium* have the *Delusion* rubric: she cannot bend, and the *Delusion* rubric: hypnotized. On the one hand, *Positronium* hang on to their structure; *Delusion* rubric: a stone statue, and on the other hand they let it go; body torn to pieces. *Positronium* are disturbingly fatalistic when sick: about to die. In fact, there is a relishing of destruction and embracing of death's final decay of matter. *Positronium* have the *Delusion* rubric: final acceptance of being slaughtered like something innocent. The theme of *Positronium* is weight and structure, versus isolation, indifference and final decay¹⁰. Their hubristic grandeur builds [building stones] structure while at the same time everything is decayed, tarnished and impure. Their abandonment is within and from outside themselves, "compression and oppression¹¹". What is most relevant to note with *Positronium* is that when sick, they are strangely fatalistic about their destruction. *Positronium* have the *Delusion* rubric: God's works are ill made and ill done as well as the above

Delusion rubric: one with his body, at odds with the world.

Positronium enjoy the self-abandonment of illness. *Positronium* have the *Delusion rubric: she is squeezed dry in the devil's fist* [1] 1.

The self-abandoning depression in *Positronium* is particularly notable. This is discussed further in the chapter on Causation because the theme of self-abandonment is reinforced in the *Delusion rubric: he is evil and doesn't care*. The simillimum will only be *Positronium* if the patient has a similar need to maintain self-persecution, and perpetuate persecution from others. When *Positronium* feel abandoned by the world they feel powerful in their body. *Positronium* needs to build structure in their lives and they need to destroy structure in their lives. There is an Argentine crime fiction TV series called *Epitafios*, (English: Epitaphs). The character of the woman detective Marina (portrayed by Cecilia Roth), is a portrayal of *Positronium*. Her character has two obsessions: one is building structures out of playing cards, the other is playing Russian Roulette for money with live bullets. The simillimum will not be *Positronium* unless the patient *needs* to challenge life and death. The simillimum will only be *Positronium* if the patient feels stronger when they are faced with destruction and abandonment.

1. Denial: *Delusion rubric: ancestors: one with her ancestors; she is* positr. [1] 1. *Delusion rubric: value, she is:* positr. [1] 1. *Delusion rubric: gifts; she is show-*

ered with: positr. [1] 1. *Delusion rubric: beautiful:* positr. *Delusion rubric: building stones, appearance of:* positr.

2. Forsaken: *Delusion rubric: body: one with his body: is; world: and at odds with the:* positr.[1] 1. *Delusion rubric: friendless, he is:* positr. *Delusion rubric: appreciated, she is not:* positr. *Delusion rubric: attacked; being:* positr. *Delusion rubric: despised; is:* positr. *Delusion rubric: forsaken; is:* positr. *Delusion rubric: neglected: he or she is neglected:* positr. *Delusion rubric: murdered: will be murdered; he:* positr.
3. Causation: *Delusion rubric: evil: he is evil and does not care:* positr. [1] 1. *Delusion rubric: God: God's works are ill made and ill done:* positr. [1] 1.
4. Depression: *Delusion rubric: crushed: she is:* positr. *Delusion rubric: devil: squeezed dry in the devil's fist; she is:* positr. [1] 1. *Delusion rubric: oppressed; he were:* positr.
5. Resignation: *Delusion rubric: die: about to die one was:* positr. *Delusion rubric: decayed, tarnished and impure; everything is:* positr. [1] 1. *Delusion rubric: diminished: shrunken, parts are:* positr.
 - *Delusions: alone: being: always alone; she is:* chir-fl Lac-h. petr-ra. **PULS.** stram.
 - *Delusions: alone: being: belong to anyone; she did not:* puls. [1] 1.
 - *Delusions: alone: being: world; alone in the: Androc. bamb-a. camph. choc. cycl. germ-met. hura. irid-met. Kola. Lac-h. moni. Plat. Puls. tax-br.*

Avoidance: Exaggerated feelings of aloneness can be a deliberate stance which is maintained by the patient to justify how needy they feel so they can continue to seek more attention and reassurance. On the other hand, it can also be an indication of over-exaggerated or disproportionate feelings of abandonment. Psychologically, the essential premise will be constructed differently for each remedy profile.

The key to understanding these *Delusion* rubrics is to ask the patient what happens if they are alone. Their answer will explain why their *particular* constitutional remedy profile needs to seek attention or reassurance.

Alternatively, their answer may also reveal extreme paranoia. A person who believes they have been rejected by society [*alone*], may have *disproportionate* feelings of abandonment; this is labeled a 'persecution complex'. Concentrating on feeling abandoned is often used psychologically to avoid taking responsibility for 'wrongs' committed. These crimes or sins more than likely may have caused the societal rejection in the first place, but instead of taking responsibility a person can project their feelings of persecution on to society. Each remedy profile follows the five psychological processes listed below. 'Delusions of original sin' perpetuate self-isolation. If the patient *continues to stay alone* or if they maintain the situation of being alone, then it is more than likely that the patient has an exaggerated, disproportionate feeling of being 'evil' or having committed 'wrongs'. Alternatively a patient will maintain their feeling of rejection to avoid facing their contribution ('original sins'), to their real or

perceived feelings of abandonment. Once their 'wrongs' are acknowledged, a patient will display disproportionate, depressive reactions to their 'crimes'. Once depressive predictions of predetermined doom have descended upon the patient, they will sink into exaggerated hypochondria about their illness.

The reason for re-emphasizing the psychological stages is that it may help explain why a patient will maintain feelings of persecution and abandonment and why they will continue to maintain their psychological delusions of being alone. If the patient lets their feelings of being wrongly abandoned go, then they will have to face their own fears about themselves and their potential fate.

Below, I analyze the reactions of *Lac humanum*, a human mammal remedy profile; *Pulsatilla*, a plant remedy profile; and *Androctonus*, a spider remedy profile, in relation to the same *Delusion* rubrics of being alone. According to their nature, each constitutional remedy profile will react differently to the dilemma of being alone in the world. *Lac humanum* deals with the separation by over-mothering humanity. If your patient feels alone and separated from others and yet continues to care for others, then the simillimum could well be *Lac humanum*. *Pulsatilla* as a plant remedy profile feel alone and defenseless to the environment. If your patient feels sensitive and unprotected when they are left alone, then the simillimum could well be *Pulsatilla*. *Androctonus*, on the other hand, enjoy being alone because it strengthens their chance of survival. If your patient is

needy of reassurance and comfort when they are sick, then the simillimum is *not Androctonus*. *Androctonus* are strategically strengthened by being alone.

Lac humanum

In a *Lac humanum* case from my practice the patient needs to maintain her feelings of aloneness and being abandoned because they protect her from her overwhelmingly disproportionate feelings of guilt for not being able to save her sister in their last life together. The *Lac humanum* patient relays a past life story told to her by her clairvoyant guide and teacher. They were sisters in the second World War; their parents were arrested by the Nazis and they were left to fend for themselves. Her older sister died in her arms, and she died next. *I was not able to save her (sister) and take away her death. In this life my journey is to share in her (sister's) pain and help save her life.* She describes herself: *I am currently exhausted, my baby is sucking my life from me, and I cannot relate to him (baby) anymore, I feel nothing. I have no love to share with him (baby) or my husband; I feel nothing. I remember making a conscious decision to become my mother's friend and counselor. I sacrificed myself to help her; she needed me; she would talk to me for hours, and unburden her heart to me. I now do that to my baby, and he (baby) is sucking the life out of me. I am here and my journey in this life is to save my sister's life, and to save my mother's life; to complete the Karmic lesson from the last life; to give myself. I am still there for my mother—now she shares all her burdens with me. I have nothing but hate for my father, and his lack of love*

and support for us. She finds her husband irritating because he does not understand the support she needs with the baby. *He has no idea how it is for me; (cries) I am alone with my baby.* This *Lac humanum* patient alternates between martyring herself to save her mother and sister, and feelings of bewilderment as to why she has been abandoned and left alone with her baby. Her abandonment is reminiscent of Jesus declaring on the cross; *father my God why have you abandoned me?* This *Lac humanum* patient is trying to resolve her guilt by continuing to martyr herself. Her course of action is a self-fulfilling prophecy. The more she martyrs herself by looking after her mother, her sister, her husband and her baby, the less likely it is that she will receive the attention and care she needs as a new mother left alone with a baby. It is her 'duty' and 'fate' in this life to look after them and save them because she failed in her last life; this is the 'original sin'. *Lac humanum* has an inner conflict between living as a self-determined individual in a group and feeling beholden to the group. The theme in the remedy profile of *Lac humanum* is the group versus self. When the *Lac humanum* patient explains that she decided to abandon herself to looking after her mother because it was an act of love, she says: *I sacrificed myself to help her; she needed me. She would talk to me for hours, and unburden her heart to me. I love her dearly and I did it with love but it was at a cost; I know that now.* This reflects the importance of the group versus her self-importance. It also explains another crucial aspect of *Lac humanum*. *Lac humanum* have one rubric of grandeur, the *Delusion* rubric: *he was*

newly born into the world. Lac humanum are the 'milk of human kindness'.

They have sacrificed themselves so that life will continue. *Lac humanum* are the only remedy listed in the *Delusion* rubric: *as if she is nesting. Lac humanum* are the savior and the mother and nurturer of the human race.

Lac humanum also have the *Mind* rubric: *Oedipus complex*¹². *Lac humanum* will always develop an overprotective, symbiotic relationship with one parent, and a hate relationship with the other. *Lac humanum* project on to the parent whom they hate, all their psychological 'delusions of persecution'. *Lac humanum* will be convinced that the parent whom they hate is injurious to them and the rest of the family. In my *Lac humanum* (case) the woman says: *I have nothing but hate for my father, and his lack of love and support for us. Lac humanum* always equate all abandonment with *injury*, this is why the list of abandonment rubrics below are a mixture of being *alone, friendless* and *neglected* as well as being *poisoned* and about to receive *injury*. This association relates to the fact that they are *newly born to the world*; a baby themselves who needs to be protected. They will always hate the parent who has abandoned them, and they will always encourage a symbiotic love/mothering/oedipal relationship with the other parent. It is possible to see the co-dependent symbiosis of an 'Oedipus complex' when the *Lac humanum* patient says of her relationship with her mother: *I sacrificed myself to help her; she needed*

me. She would talk to me for hours, and unburden her heart to me.

Lac humanum continue to stay alone and maintain the situation of being alone, because they have exaggerated and disproportionate feelings of having committed 'wrongs'. Once *Lac humanum* acknowledge all 'wrongs' they sink into disproportionate depressive reactions to their 'crimes'.

Lac humanum have disproportionate feelings of being *worthless*. Saving humanity is more important than saving themselves. *Lac humanum* have the *Mind* rubric: *detached from ego*. [1] 1.

Lac humanum justify their predetermined martyrdom and self-actualized abandonment because they are *too ugly and fat* to be worthy of individualization. When *Lac humanum* are sick they question whether they are worthy enough to save. A *Lac humanum* patient will more than likely quibble over the cost of the consultation because they feel unworthy of spending the money on *their* welfare rather than their families. *Lac humanum* have the *Delusion* rubric: *face distorted*, as well as the *Delusion* rubric: *body looks fat and ugly*. *Lac humanum* have the *Mind* rubric: *anxiety about food*. [1] 1. *Lac humanum* believe that when they are sick they are *too ugly, fat and distorted* to be included in the human family. *Lac humanum* also have the *Mind* rubric: *aversion to being watched*. [1] 1. They will feel *unwanted by friends, alone, and friendless*. *Lac humanum* deals with the separation by over-mothering humanity. If your patient feels alone and

separated from others and yet continues to care for others, then the simillimum could well be *Lac humanum*.

Lac humanum perpetuate being alone and abandoned because they struggle to ask for help in their lives.

1. Denial: *Delusion* rubric: *born into the world; he was newly*: lac-h.
2. Forsaken: *Delusion* rubric: *alone: being: always alone; she is*: Lac-h. *Delusion* rubric: *body: ugly; body looks: fat; too*: lac-h. *Delusion* rubric: *betrayed; that she is*: lac-h. *Delusion* rubric: *friend: unwanted by friends*: Lac-h. [2] 1. *Delusion* rubric: *friendless, he is*: lac-h. *Delusion* rubric: *neglected: he or she is neglected*: Lac-h. *Delusion* rubric: *poisoned: he has been*: lac-h. *Delusion* rubric: *violence, about*: lac-h. *Delusion* rubric: *injury: about to receive injury; is*: lac-h.
3. Causation: *Delusion* rubric: *crime: committed a crime; he had*: lac-h. *Delusion* rubric: *wrong: done wrong; he has*: lac-h.
4. Depression: *Delusion* rubric: *worthless; he is*: lac-h. *Delusion* rubric: *unreal: everything seems unreal*: lac-h. *Delusion* rubric: *body: ugly; body looks: fat; too*: lac-h. [This rubric pertains to being depressed with oneself or self-rejection.]
5. Resignation: *Delusion* rubric: *face: distorted*: lac-h. [1] 1.

Pulsatilla

Pulsatilla are noted for their jealousy, their tearfulness and their neediness for reassurance. *Pulsatilla* have inconsistencies between their 'hubristic denial' [*they are well*] and hypochondriac, psychological delusions that they are *sick*.

Pulsatilla over-exaggerate feelings of aloneness to justify how needy they feel so they can continue to receive more attention and reassurance.

The abandonment theme in *Pulsatilla* is that everything will be taken away from them; they will even be taken away from their home. *Pulsatilla* feel justifiably distraught and obsessively jealous because they are convinced that there are *conspiracies* against them. Their heightened fear of conspiracies are perceived as coming from outside, and from within their own body. *Pulsatilla* are fearful of their own body abandoning them. The following *Mind* rubrics indicate the intensity of their hypochondria. *Pulsatilla* are distraught when they are sick; their perversity and need to be capricious are reflected in the *Mind* rubrics: *feigning sickness* and conversely, *when sick says he is well*. The key to understanding the *Delusion* rubrics of conspiratorial abandonment for *Pulsatilla* is to understand what happens when they are alone. *Pulsatilla* suffer from extreme paranoia about their own survival when they are alone. *Pulsatilla* have the *Delusion* rubrics: *religious* and *will be taken by the devil*. Their fanaticism about religious matters is in direct proportion to their fear of being taken by the *devil* and

illness when, and if, they are alone. Underpinning their internal insecurity is an overwhelming fear of *emptiness*. *Pulsatilla* have the *Delusion* rubric: *of emptiness*. [3]. *Pulsatilla* need company to avoid having to face their own internal void.

Pulsatilla need possessions to avoid having to face their own internal void. *Pulsatilla* significantly, need the company of sickness to avoid the emptiness. *Pulsatilla* have the *Delusion* rubric: *being sick*. [3].

If the homoeopath working with a *Pulsatilla* patient doesn't fully appreciate the need they have to maintain their hypochondriacal delusions then *Pulsatilla* will be left feeling distraught. If the *Pulsatilla* patient is stripped of their belief in themselves being sick then they are overcome with fear of being alone and defenseless. The capricious perversity demonstrated by *Pulsatilla* in relation to *feigning sickness*, or *saying they are well when they are sick* are attention seeking techniques which are maintained to insure they will never be left alone. *Pulsatilla* believes that they need illness to feel secure. The homoeopath working with a *Pulsatilla* patient should not confront them over their need for illness.

Pulsatilla have numerous conspiracy rubrics listed below. *Pulsatilla* have the potential to feel persecuted by everything: *devils, dogs, cats, bees* and *specters* and *ghosts*.

- *Delusions: black: objects and people, sees: puls.*

- *Delusions: bed: someone: in the bed; as if someone is: with him: Puls.*
- *Delusions: bees; sees: puls.*
- *Delusions: cats: sees: black: puls.*
- *Delusions: criminals, about: puls.*
- *Delusions: devil: sees: Puls.*
- *Delusions: devil: taken by the devil; he will be: Puls.*
- *Delusions: die: about to die; one was: puls.*
- *Delusions: dogs: sees: puls.*
- *Delusions: doomed, being: puls.*
- *Delusions: enemy: everyone is an: puls.*
- *Delusions: fire: world is on: puls.*
- *Delusions: fire: visions, of: Puls.*
- *Delusions: images, phantoms; sees: black: puls.*
- *Delusions: people: seeing people: Puls.*
- *Delusions: poisoned: he: has been: puls.*
- *Delusions: strangers: surrounded by: Puls.*
- *Delusions: specters, ghosts, spirits: seeing: puls.*
- *Delusions: women: evil and will injure his soul; women are: puls. [1] 1.*

Pulsatilla have the following *Mind* rubrics which highlight their teary and emotionally needy nature:

- *Mind: ailments from: jealousy: PULS.*

- *Mind: carried: desire to be carried: caressed; and: Puls.*
 - *Mind: weeping: desire to weep: all the time: Puls.*
 - *Mind: anxiety: hypochondriacal: read books; mania to: medical books: Puls.*
 - *Mind: feigning: sick; to be: Puls.*
 - *Mind: well: says he is well: sick; when very: PULS.*
 - *Mind: weeping: telling: sickness; when telling of her: PULS.*
1. Denial: *Delusion rubric: well, he is: puls. Delusion rubric: religious: Puls.*
 2. Forsaken: *Delusion rubric: alone, being: belong to anyone; she did not: puls. [1] 1. Delusion rubric: alone: being: always alone; she is: PULS. Delusion rubric: alone: being: world; alone in the: Puls. Delusion rubric: appreciated, she is not: puls. Delusion rubric: conspiracies: against him; there are conspiracies: puls. Delusion rubric: forsaken; is: PULS. Delusion rubric: home: away from home; he is: puls.*
 3. Causation: *Delusion rubric: sinned; one has: day of grace; sinned away his: puls.*
 4. Depression: *Delusion rubric: clouds: black cloud enveloped her; a heavy: puls. Delusion rubric: ruined: will be ruined; he: puls. [1] 1. Delusion rubric: emptiness; of: PULS.*
 5. Resignation: *Delusion rubric: sick, being: PULS.*

Androctonus

Androctonus is a homoeopathic remedy derived from a scorpion. Scorpions need to be manipulative and cunning in order to be able to survive. They need to know how to trap and they also need to be very calculative about their own safety. *Androctonus* are extremely suspicious and have numerous 'persecution complexes'.

Spider remedy profiles have numerous paranoid 'delusions of persecution' which keep them on their guard against potential attackers, as well as on the lookout for prey.

Androctonus have a keynote rubric of grandeur; the *Delusion* rubric: *he was again an adolescent*. With assured adolescent omnipotence, and no *Delusion* rubrics of having committed sins, *Androctonus* are able to delude themselves about their strength. Because *Androctonus* have no rubrics pertaining to sins committed they have nothing to stop them from following their tunnel vision of 'attack and destroy'. *Androctonus* have the *Delusion* rubric: *views the world through a hole*. [1] 1. *Androctonus* have the *Mind* rubric: *want of moral feeling*. *Androctonus* have the capacity to deflect and deny feelings of guilt. They can immediately convince themselves that they are some other person and not the person who is being cunning and malicious. *Androctonus* have the 'hubristic denial' *Delusion* rubric: *she is some other person*. *Androctonus* also have the *Mind* rubric: *malicious desire to injure someone*. The remedy profile of *Androctonus* is consistent with the theme of a scorpion; they are expert at

stalking their prey. *Androctonus* have the *Mind* rubric: *mocking sarcasm with great intuition concerning other people's weaknesses*. *Androctonus* have numerous persecution and abandonment *Delusion* rubrics but because they also have so many Denial rubrics of grandeur they are able to survive with their omnipotent adolescent ego intact. Their 'delusions of grandeur' are further enhanced by the fact that they have no *Delusion* rubrics of illness or death.

Androctonus will never admit to destruction from an illness.

The last psychological stage in the *Delusion* rubrics repertorisation is Resignation. Resignation means uncomplaining *endurance*, or *exaggerated* acceptance of defeat. *Androctonus* will never sink into any resignation of disease and death. *Androctonus* have the ability to pretend they are another person; *never* admit defeat. If the remedy profile has numerous 'hubristic denial' rubrics and no rubrics of *disease* and *death* then they are able to convince themselves that they will not be destroyed by whatever illness they have.

If your patient is supremely confident about their survival, blames all attacks on the outer world, and has no sense of self-blame for their illness, then the remedy could well be *Androctonus*. *Androctonus* enjoy being alone because it strengthens their chance of survival. If your patient is needy of reassurance and comfort when they are sick then the simillimum is not *Androctonus*.

1. Denial: *Delusion* rubric: *strong; he is: androc. Delusion* rubric: *adolescent; he was again an: androc.* [1] 1. *Delusion* rubric: *objects; about: colored; brilliantly: androc. Delusion* rubric: *alone, being: world; alone in the: Androc.* [This rubric is normally an abandonment rubric but for *Androctonus* it can be allocated into 'delusions of grandeur'. *Androctonus* enjoys being alone because it strengthens their chance of survival.] *Delusion* rubric: *person: other person; she is some: androc.* [This rubric is normally associated with loss of identity. In relation to *Androctonus* it can be allocated into 'delusions of grandeur' because it reinforces subterfuge and camouflage.]
2. Forsaken: *Delusion* rubric: *alone, being: world; alone in the: Androc. Delusion* rubric: *separated: world; from the: he is separated: Androc. Delusion* rubric: *persecuted: he is persecuted: androc. Delusion* rubric: *appreciated, she is not: Androc. Delusion* rubric: *assaulted, is going to be: androc. Delusion* rubric: *strangers: surrounded by: androc. Delusion* rubric: *outcast; she was an: androc. Delusion* rubric: *umbrella was a knife: androc.* [1] 1. *Delusion* rubric: *insane: everyone is: androc.* [1] 1.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *wrong: everything goes wrong: androc. Delusion* rubric: *mystery; everything around seems a terrifying: androc.*
5. Resignation: NONE.

- *Delusions: lost: she is:* arge-pl. ars. cot. cygn-be. des-ac. hippoc-k. ol-eur. urol-h.

Avoidance: When a patient says to you, *help me I am lost* it is reflective of someone who is uncertain, ungrounded and unsure of themselves or unsure of the direction their life should be taking. If a patient maintains the belief that they will *always* be lost and *never* know where they are in their life or what direction they should take in life then this is the *Delusion* rubric: *she is lost*. If someone wants to maintain their feelings of being lost, it is an indication that they wish, for whatever reason, to avoid being found, i.e. they want to *remain* unsure.

Cotyledon

Cotyledon are lost to the world and lost to themselves. *Cotyledon* have the *Delusion* rubric: *parts of the body are absent*. *Cotyledon* is a homoeopathic remedy derived from the succulent plant, Wall Pennywort. As a herbal remedy it is regarded as a good rejuvenating tonic for sensitive stomach disorders. As an herbal ointment it was applied externally to help relieve aggravated piles, and smarting burns and scalds. As a homoeopathic remedy it is used for “hysterical joints” (Boericke), all muscular aches in joints and fibrous tissue, and oppressed breathing, and hysterical sensations of choking in the throat. *Cotyledon* as a constitutional remedy profile are emotionally sensitive and easily brought to tears if they are overwhelmed. Hysteria is a theme running through the emotional, mental and physical sphere of the remedy profile. *Cotyledon* have the *Mind* rubrics: *lost, feeling confusion of mind, ailments*

from emotional excitement and hysteria. Cotyledon have the *Delusion* rubrics: *he is intoxicated, and he is drunk*. Neither of these rubrics should be interpreted literally.

Cotyledon use the belief that they are ‘not quite conscious’ [*intoxicated*] to avoid taking responsibility.

Cotyledon have no psychological ‘delusions of original sin’ which force them to take responsibility for their actions. If your patient believes that they truly *deserve* their illness and this is why they are sick then the simillimum cannot be *Cotyledon*. *Cotyledon* have no psychological ‘delusions of grandeur’ or no *Delusion* rubrics listed in Denial. *Cotyledon* do not possess enough psychological denial processes to believe that they *can* be in control.

The simillimum will only be *Cotyledon* if the patient chooses, and *needs* to remain confused and hysterical.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *lost; she is:* cot.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *mind: out of his mind; he would go:* cot. *Delusion* rubric: *mind: out of his mind; he would go: waking on:* cot. [1] 1. *Delusion* rubric: *tears; he would burst into:* cot. [1] 1. *Delusion* rubric: *weep, he would:* cot. *Delusion* rubric: *drunk: is drunk; he:* cot. *Delusion* rubric: *intoxicated: is; he:* cot.

5. Resignation: *body: parts: absent; parts of body are: cot.*

- *Delusions: legs: belong to her; her legs don't: Agar. Bapt. coll. ign. kola. op. subm.*

Self Deluding: The above rubric reflects psychosomatic self-abandonment. I have included this *Delusion* rubrics: *legs don't belong to her*, in the rubrics of abandonment because when *Agaricus* are sick they feel like their own body is abandoning them.

Agaricus

Agaricus have exalted hubristic delusions which cover up their fears of diminishing. *Agaricus* need to view themselves as great; this is reflected in the *Mind* rubric: *egotism, reciting their exploits: agar. [1] 1.*, as well as the *Delusion* rubric: *is a great person*. *Agaricus* have a strong need for materialistic proof of their grandeur and worldly success. This is not only reflected in the *Delusion* rubric: *is a great person*, but also in the *Mind* rubric: *incorrect judgement of size*.

Agaricus feel threatened when they are sick, they feel like they will diminish in size, and lose their height and importance and that their own body will abandon them.

If the homoeopath understands the rubrics associated with all the remedies and their importance, they will know that when *Agaricus* are sick they will present in the first consultation in a very depressed and *paralyzed* state. The grandness that is normally associated with the egotistical *Agaricus* is not what you will see. They will

be in a very small and *diminished* state. If they feel threatened or shamed by failure they immediately feel as if they are diminishing and losing all power—*Mind* rubric: *looking down when looked at. [1] 1.* If challenged they feel as if they are losing their arms and legs in the world and they compensate for their feeling of vulnerability by being extremely nasty. *Agaricus* have the *Mind* rubric: *hatred of persons who have offended him*, and the *Delusion* rubric: *vindictive. [1] 1.* Their psychological need to connect to a metaphysical power outside themselves is paramount to finding their power in the world. *Agaricus* have the *Delusion* rubrics: *objects are enlarged, is under superhuman control, and enjoy provoking out of body experiences. [1] 1.* The psychodynamic polarity of expanding greatness and diminishing smallness is extreme in *Agaricus*. In one *Agaricus* (case) she solves the psychological dilemma of expanding and diminishing potency by creating two worlds. In each world she has a boyfriend. By having two partners and two worlds she is able to feel strong and *enlarged*, or 'larger than life'. Understanding the psychological processes that apply to illness and understanding the rubric-analysis which I have outlined below, allows the homoeopathic practitioner to have more wisdom and understanding of the remedies and the *Agaricus* patient.

1. Denial: *Delusion* rubric: *great person, is a: Agar.*
2. Forsaken: *Delusion* rubric: *legs: belong to her; her legs don't: Agar. Delusion* rubric: *arms: belong to her; arms do not: agar. [These rubrics can reflect*

self-abandonment or they can be rubrics of hypochondria and be allocated to Resignation.]

3. Causation: *Delusion* rubric: *hell; confess his sins at gate of; obliged to:* agar [1] 1.
 4. Depression: *Delusion* rubric: *paralyzed; he is:* agar.
 5. Resignation: *Delusion* rubric: *body, diminished; is:* agar. *Delusion* rubric: *arms: belong to her; arms do not:* agar. *Delusion* rubric: *legs: belong to her; her legs don't:* Agar.
- *Delusions: standing; beside oneself:* anh. [1] 1.

Self Deluding: This rubric alludes to the unique ability *Anhalonium* have of questioning their motivations.

Anhalonium

The above rubric can be interpreted as: one is standing beside oneself to support oneself. It can also be analyzed as: one is standing beside oneself to scrutinize oneself. Since *Anhalonium* are the only remedy listed under this rubric it is important to analyze it specifically in relation to *Anhalonium*. *Anhalonium* have a unique ability to abandon themselves and this world, because they want to become an ethereal spirit. *Anhalonium* are separated from the world and separated from their own mortality and their own body. *Anhalonium* are in tune with the psychical energies of the soul. Death is not feared because they know they travel with their soul and not with their body. Physicality is

viewed as a *hindrance* because it forces them to live in their somatic body.

Anhalonium want to abandon their somatic body, they want to stand beside themselves on the worldly plane but they do not want to be *in their own body*.

Anhalonium want to be *floating in air, transparent* and *merged with immortality*. *Anhalonium* have the *Delusion* rubrics: *body is immaterial*, and *out of the body*. *Anhalonium* have the *Delusion* rubric: *of emaciation*. *Anhalonium* choose to abandon their own body by literally starving themselves because it enhances their ethereal connection to their clairaudience and clairvoyance. The thinner *Anhalonium* becomes the more heightened their experience of not 'being in their body'. *Anhalonium* always struggle with the day to day practicalities of looking after their physicality. If they don't starve themselves they will alternatively go for long periods of time not eating anything and then consume huge amounts of snack foods. The psychodynamic energy behind their behavior is a desire to dismiss their somatic awareness and body needs in preference for their ethereal spiritual connection to the soul. *Anhalonium* have the *Mind* rubrics: *merging of self with one's environment* and *in general being beside oneself*. These *Mind* rubrics can be interpreted as: abandoning oneself, and one is distraught. *Anhalonium* have a psychodynamic need to leave their 'self'; the more they stay in their body the more likely they are to feel burdened. The similimum will not be *Anhalonium* unless the patient has abandoned 'being in their body'

in preference for the experience of being merged with their ethereal body.

1. Denial: *Delusion* rubric: *immortality, of: anh.* [1] 1. *Delusion* rubric: *eternity: merged with present: anh.* [1] 1. *Delusion* rubric: *transparent: everything is: Anh.* *Delusion* rubric: *transparent: he is: anh.* *Delusion* rubric: *floating: air, in: anh.* *Delusion* rubric: *hearing: illusions of: anh.* *Delusion* rubric: *body: out of the body: Anh.* *Delusion* rubric: *visions, has: beautiful: kaleidoscopic changes; varied: anh.* *Delusion* rubric: *voices: hearing: anh.* *Delusion* rubric: *sounds: color; are like: anh.* [1] 1.
 2. Forsaken: *Delusion* rubric: *standing; beside oneself: anh.* [1] 1. *Delusion* rubric: *separated: world; from the: he is separated: Anh.*
 3. Causation: NONE.
 4. Depression: *Delusion* rubric: *hindered; he is: anh.* *Delusion* rubric: *waiting: had to wait; he: anh.* [1] 1. [*Anhalonium* often feel depressed because they feel like they are bidding time 'on this worldly plane', waiting to die.]
 5. Resignation: *Delusion* rubric: *body: immaterial, is: anh.* *Delusion* rubric: *body: out of the body: Anh.* *Delusion* rubric: *dead: he himself was: anh.* *Delusion* rubric: *emaciation; of: Anh.*
- *Delusion: he answers to any delusion: anh. aster.*

Self deluding: This rubric is about self-imposed abandonment of the conscious self to *all* influences. This *Delusion* rubric indicates that the remedies listed are

liable to be influenced or taken over by someone else, or desire another form.

Anhalonium desire decomposition of their shape in the world so that they can become ethereal. *Anhalonium* like the sensation that they are *floating* without form; *transparent* and *immortal*. *Anhalonium* chose to be 'out of their body' so they can be merged with the spirits. *Anhalonium* have visions of spirits. *Anhalonium* have the *Mind* rubric: *clairvoyance* and the *Delusion* rubrics: *hearing illusions* and *seeing visions*. *Anhalonium* choose no form or body, they want to be *merged with eternity* so their psychic connectivity is able to hear and see and respond to all delusions.

Anhalonium want to abandon their body in preference for a connection to the ethereal energies of all other souls.

Asterias rubens

Asterias rubens is a homoeopathic remedy derived from Red Starfish. The theme within the sea remedies as a group is survival and protection, or predator versus victim. Sea creatures need constant protection from predators; they feel like they are being spied upon by predators and they only feel safe when they are alone and hiding in a safe hiding place [*home*]. Although this is the theme within the group of sea remedies as a whole, each remedy profile within that group will have a *peculiar* survival strategy.

The *Delusion* rubric: *he answers to any delusion* pertains to self-abandonment. *Asterias rubens* give themselves up to any outside influence in order to survive.

The Red Starfish is noted for its capacity to regenerate itself from its own discarded body parts. The Red Starfish reproduce asexually by fragmentation. Sea stars prey on clams and other mollusks. They are considered as a pest by fisherman who make a living from farming clams and mollusks. The fishermen used to kill the sea stars by chopping them up and throwing them back into the sea. This ultimately led to increased numbers until it was understood that a sea-star arm will regenerate into a new starfish, especially if a section of the central ring of the sea star is part of the chopped off arm. *Asterias rubens* are aware of predators. *Asterias rubens* have developed a unique survival strategy; they abandon themselves in order to survive. *Asterias rubens* are even influenced psychically by hearing voices. *Asterias rubens* have the *Delusion* rubric: *hearing voices and answers*. *Asterias rubens* have an interesting *Delusion* rubric: *conscious of suffering of women through the ages*. *Asterias rubens* are emotively and psychically attuned to misfortune and weariness. They have the *Delusion* rubric: *expecting bad news*. [1] 1. *Asterias rubens* need to feel invaded and penetrated in order to survive. *Asterias rubens* have the *Delusion* rubric: *own body has an offensive odor*. This *Delusion* rubric can indicate self-shame and self-disgust at being unclean (evil). This *Delusion* rubric can also indicate abandonment. *Asterias rubens* feel vulnerable to, and destabilized

by, being taken over, not only by bad news but by their own body decaying. Believing that your body smells offensive is self-rejection. *Asterias rubens* have the *Mind* rubric: *confusion of mind, the muscles refuse to obey the will when the attention is turned away*.

They have been taken¹³ over, they have lost control and answer to anyone's delusions. They have also been abandoned¹⁴ by their own body which is *dirty* and smells offensive. The self-abandonment is psychic, emotional, mental, and physical.

Asterias rubens have the *Mind* rubric: *ailments from being abused and sexually raped*. [1] 2. [Carc]. *Asterias rubens* have the *Mind* rubrics: *ailments from bad news, emotional excitement, sensitive to moral impressions, and weakness of will*. *Asterias rubens* need to remain destructively exposed to all influences in order to survive. The simillimum will only be *Asterias rubens* if the patient deludes themselves that by remaining open to psychic influences that are stronger mentally and emotionally. The simillimum will only be *Asterias rubens* if the patient indicates that they need self-destruction and self-decay to feel 'attuned' to others. Within the alternative 'back to earth' movement there is the belief that if one doesn't wash it enhances the spiritual connection to the earth. I have only had one *Asterias rubens* patient. She was a young woman who believed that if she offered up her body to anyone within her 'spiritual group' she was able to be attuned psychically to all the suffering within the world. She also held the belief that she shouldn't wash. If she smelt it indicated that

she must have had a negative emotion or thought. All negative thoughts needed to be cleansed by offering her soul to humanity. Purity of mind was confirmed by allowing herself to be overwhelmed [*weeping*] with all the suffering in the world. If she wasn't overwhelmed with everyone else's psychic energy and suffering she didn't believe that she was worthy. In her history she had been raped by her father when she was thirteen years old. She consulted me for a boil on her breast. *Asterias rubens* (30 one dose a day, for one week), cured the boil, but she stopped the remedy and did not make another appointment with me because she felt the remedy "made her less sensitive to other's energies". It was not until writing this section on *Asterias rubens* that I truly understood the self-denial within the belief that she needed to be conscious of all the suffering of others in the world.

The simillimum will only be *Asterias rubens* if the patient needs to abandon themselves in order to know the suffering of others.

1. Denial: *Delusion* rubric: *voices: hearing: aster. Delusion* rubric: *voices: hearing: answers; and: aster. Delusion* rubric: *suffering: women through the ages; conscious of: aster. [1] 2. [lac-lup¹⁵.]*
 2. Forsaken: *Delusion* rubric: *he answers to any delusion: aster. Delusion* rubric: *home: away from home; he is: Aster. Delusion* rubric: *strangers: surrounded by: aster. Delusion* rubric: *strangers: control of; under: aster. Delusion* rubric: *smell, of: own body has offensive odor: aster. [1] 1. [This rubric is indicative of self-decay (the*
 - body has abandoned them) and also of self-disgust (they have abandoned themselves).]
 3. Causation: *Delusion* rubric: *dirty: he is: inside and smells badly: aster. [1] 1. Delusion* rubric: *smell, of: own body has offensive odor: aster. [1] 1. [This *Delusion* rubric can indicate self-disgust over being unclean (evil).]*
 4. Depression: *Delusion* rubric: *weep; he would: aster. Delusion* rubric: *news: expecting news: bad news: aster. [1] 1.*
 5. Resignation: *Delusion* rubric: *smell, of: own body has offensive odor: aster. [1] 1. Delusion* rubric: *dirty: he is: inside and smells badly: aster. [1] 1. [Both of these rubrics can indicate self-disgust towards one's decaying body, or they can be indicative of shame and disgust over being unclean (evil).]*
- *Delusions: robbed, is going to be: bar-c. borx. caust. maias-l. rhus-g. sep.*
- Self-deluding:** A patient will not say in a consultation "I am going to be robbed". What they will say is: *everyone has always taken everything that I own, it happens all the time. Everyone is copying what I do and what I have. As soon as I get something, my friend wants it or my sister takes it. It has even started to happen at work. The woman next to me, I am sure she bought the same pen as my new pen that I bought last week. Even my cleaner asked me last week if she could have the shirt I was actually wearing. When I was finished with it of course! Because she liked it!* Psychological delusions concerning the loss of possessions is something which a lot of patients experience.

If a constitutional remedy profile has any *Delusion* rubrics pertaining to being forsaken, then all material possessions, or loved ones, or themselves, will be hyper-vigilantly guarded.

Baryta carbonica in particular hoard food because they are fearful it will be taken away from them. *Baryta carbonica* have the *Delusion* rubric: *is forsaken*, and the *Mind* rubric: *borrowing from everyone, desire to nibble, and impelled to touch everything*. *Causticum* hoard family memorabilia and are *particularly* vigilant and possessive of any possession which holds a history of their childhood. *Causticum* suffer from anxiety over the safety of their family, and pets in particular, and are hypersensitive to all loss. *Causticum* have the *Delusion* rubric: *about criminals*, and the *Mind* rubric: *jealousy for an inanimate object or an animal*. *Causticum* are particularly sensitive to anyone copying any of their ideas. *Causticum* also have the *Mind* rubric: *love for family*, and numerous *Mind* rubrics of ailments from grief, especially concerning family. In *Rhus glabra* the theme of abandonment is about being *deceived* and *cheated, robbed, betrayed, attacked, tricked* and *stabbed in the back*. The psychological 'delusions of persecution' are disproportionately exaggerated within *Rhus glabra*. *Sepia* are paranoid about financial loss. They have the *Delusion* rubric: *he is poor* and *family will starve*. *Sepia* have the *Delusion* rubric: *he or she is neglected*, and the *Mind* rubric: *neglected by one's mother*. *Sepia* also have the *Delusion* rubric: *being alone in a graveyard*. *Sepia* suffer from early pre-verbal¹⁶ neglect and abandonment, and it is these early

psychosomatic memories of neglect from the mother which fuels their exaggerated, hyper-vigilant fears about loss. *Sepia* also have the *Mind* rubric: *anxiety about household matters*. Their anxiety is centered around the primal centre of the home; hence the reason they are fearful of robbery and further loss.

Borax

Borax are fearful of their own 'ego' abandoning them. They have psychological delusions around *being robbed* of themselves—*Delusion* rubric: *is going to be robbed*. *Borax* have the *Mind* rubric: *ailments from being magnetized*.

Borax are fearful of being possessed and consumed in case they lose themselves.

Borax have the *Delusion* rubric: *possessed of a devil*. *Borax* have several *Mind* rubrics about fear of falling and fear of loss. *Borax* have the *Mind* rubric: *starting from unexpected news*. [1] 1. *Borax* also have the *Mind* rubrics: *clinging to persons or furniture*, and *child clings to mother as if frightened*. *Borax* as a homeopathic remedy is recognized as being wonderfully effective for the highly anxious child who wakes up startled and who is terrified of being put back down to sleep. *Borax* as a constitutional remedy profile are unable to form psychological boundaries in order to feel secure within their own being. The *Mind* rubric: *ailments from being magnetized* means that *Borax* are under constant psychic threat. Their lack of psychic boundaries also means they are fragile in their own somatic form, which is why they are convinced they will *fall*. *Borax* live in a

highly frightened state. They have only one Denial rubric of grandeur, the *Delusion* rubric: *has visions*. This *Delusion* rubric adds to their 'delusions of persecution'; it is not able to strengthen. The *visions Borax* have frighten them [*possessed of the devil*] rather than inspire them with hubristic visions [*has visions*].

The simillimum will only be *Borax* if the patient is consumed¹⁷ with personal loss.

1. Denial: *Delusion* rubric: *visions, has: borx*. [This adds to their 'persecution complex'; it is not a 'delusion of grandeur']
 2. Forsaken: *Delusion* rubric: *robbed, is going to be: borx*.
 3. Causation: *Delusion* rubric: *devil: possessed of a devil: he is: borx*.
 4. Depression: *Delusion* rubric: *fright: as if in a fright: borx*.
 5. Resignation: *Delusion* rubric: *falling: bodies: Borx*. [2] 1.
- *Delusions: annihilation; about to sink into: calc. cann-i. carbh-h. Carc. moni*.

Avoidance: Each constitutional remedy in this *Delusion* rubric has a vastly different profile.

The difference between *Calcarea carbonica* and *Cannabis indica* could not be more profound. The essence is that each constitutional remedy profile in this rubric disproportionately needs structure to avoid feeling unsure about themselves.

Calcarea carbonica are fearful of loss of structure [*annihilation*] when they become sick. *Calcarea carbonica* are the only remedy listed in the *Delusion* rubrics: *body being dashed to pieces, and brain was dissolving and she was going crazy*. *Cannabis indica* need inner security to allay their fears that their own body will abandon them. *Cannabis indica* are the only remedy listed in the *Delusion* rubric: *about to die, one will soon be dissected*. The only *Delusion* rubric attached to the remedy *Carboneum hydrogenisatum* is the above rubric: *about to sink into annihilation*. *Carboneum hydrogenisatum* is a homoeopathic remedy derived from Carbureted Hydrogen¹⁸ (methane) and as such they are acutely aware of losing their own consciousness. *Carboneum hydrogenisatum* have the *Mind* rubrics: *deep coma, sudden unconsciousness and vanishing of thoughts*. *Carcinosin* are fearful that their own body will abandon them. *Carcinosin* are the only remedy listed in the *Delusion* rubrics: *hand does not belong to her, and feet do not belong to her*. *Monilia albicans* feel threatened because they are being *annihilated* from within their own body. If a patient concentrates *obsessively* on the need for structure around health so they do not feel threatened (abandoned), the *Delusion* rubric: *is about to sink into annihilation*.

Monilia albicans

Monilia albicans is a homoeopathic remedy derived from the fungi known as monilia, (*Candida albicans*). *Candida albicans* is in gut flora, the many organisms which live in the human mouth, and gastrointestinal tract. Under normal circumstances,

Candida albicans lives in 80% of the human population with no harmful effects, although overgrowth results in candidiasis. Normally, the bacteria and fungi are present in the digestive tract and vagina of healthy individuals; each holds each other in check. If the bacteria are killed off in an immune compromised patient, the fungi multiplies causing candidiasis (thrush) in the mouth, throat, vagina and gut. Candidiasis is often observed in immune-compromised individuals such as HIV-positive patients. Candidiasis, also known as 'thrush', is a common condition which is usually easily cured in people who are not immune-compromised. To infect host tissue, the yeast-like form of *Candida albicans* reacts to environmental cues and switches to invasive, multicellular filamentous forms.

The theme in the remedy profile of *Monilia albicans* is abandonment, and the attack is from inside the body as well as from the outside world. *Monilia albicans* are listed in the majority of the Forsaken rubrics.

Monilia albicans feel compromised about their own safety. They are obsessive about any real or perceived threats because they are being *annihilated* from inside their own body. The simillimum will only be *Monilia albicans* if the patient feels vulnerable to impending death.

1. Denial: *Delusion* rubric: *floating: air, in: moni.* [For *Monilia albicans*, this rubric is not necessarily a dissociative rubric. Because they feel so threatened and have the Resignation *Delusion* rubric: *body is thin*, this rubric is more indic-

ative of *Monilia albicans* fading away rather than denying reality.]

2. Forsaken: *Delusion* rubric: *annihilation; about to sink into: moni.* *Delusion* rubric: *alone, being: world; alone in the: moni.* *Delusion* rubric: *animals: devoured by: being: moni.* *Delusion* rubric: *despised; is: moni.* *Delusion* rubric: *enemy: surrounded by enemies: moni.* *Delusion* rubric: *persecuted: he is persecuted: moni.* *Delusion* rubric: *separated: world; from the: he is separated: moni.* *Delusion* rubric: *pursued; he was: moni.* *Delusion* rubric: *danger, impression of: moni.*
3. Causation: *Delusion* rubric: *wrong: done wrong; he has: Moni.*
4. Depression: *Delusion* rubric: *stupid; one is: moni.* [1] 1.
5. Resignation: *Delusion* rubric: *thin: body is: moni.* [Candidiasis is often observed in immune-compromised individuals especially HIV-positive patients.]
 - *Delusions: bed: sold his bed; someone has: nux-v.*[1] 1.
 - *Delusions: bed: someone: gets into his bed and there is no more room: nux-v.* [1] 1.
 - *Delusions: bed: someone: over the bed; someone is: calc.*[1] 1.
 - *Delusions: bed: someone: under the bed; someone is: am-m. ars. BELL. calc. canth. colch.*

Avoidance: This rubric is useful when the patient feels threatened about losing their position in the world. One's bed is

synonymous with the inner sanctum of one's home.

To feel threatened in one's bed indicates deep paranoia about loss of position.

For *Calcarea carbonica*, the underlying feeling is fear of poverty and loss of their home. For *Nux vomica*, it is indicative of a threat to their kingdom or inner sanctum.

Nux vomica

The underlying paranoia in *Nux vomica* relates to loss of status. The abandonment fear specific to *Nux vomica* is the threat of someone taking over their territory [bed]. *Nux vomica* have grand *illusions of fancy* and 'delusions of grandeur' all pertaining to the need to prove their wealth. *Nux vomica* have the *Delusion* rubric: *delusions of wealth and makes useless purchases.* [2] 1.

Nux vomica need to prove their status because they suffer from numerous 'persecution complexes': *insulted, laughed and mocked at, persecuted, pursued, teased, abandoned from his home and loss of their mother who is murdered.* They fear rejection and loss of societal status.

If there is a contradiction between Stage one, Denial ('delusions of grandeur') and Stage five, Resignation ('delusions of hypochondria'), the inconsistency indicates an instability in the psyche which will undermine confidence and mental and emotional stability. On the one hand *Nux vomica* have the *Delusion* rubric: *delusions of wealth and makes useless purchases*, and on the other hand they have the *Delusion* rubric: *he is poor.* *Nux*

vomica have the *Mind* rubrics: *ailments from loss of position, increased ambition for fame, and increased ambition to make money.* *Nux vomica* have the *Mind* rubric: *anxiety, hypochondria, mania to read medical books.* If *Nux vomica* feel undermined and threatened internally over fears about being small and needing to project enlarged grandness, then this instability will lead to 'delusions of paranoia' and 'delusions of hypochondria'. *Nux vomica* have numerous *Mind* rubrics emphasizing their hyper-vigilant reactivity: *ailments from intolerance,* [1] 1., and *disposition to contradict.* *Nux vomica* have numerous *Delusion* rubrics which reflect paranoia: *seeing vermin crawl about, creeping worms, seeing strangers, pursued by enemies, pursued by animals, and sees dead people.*

Nux vomica have one *Delusion* rubric which specifically alludes to their need to protect themselves from all real or perceived threats to their well being: *Delusion* rubric: *he can live without heart.* [1] 1. *Nux vomica* abandon their emotive empathy in order to protect themselves from abandonment.

The simillimum will only be *Nux vomica* if the patient is paranoid about losing status.

1. Denial: *Delusion* rubric: *enlarged: nux-v.* [This rubric can often intensify illusionary fears. With *Nux vomica* it alludes to their delusional belief that they have a large territory over which they reign.]

Versus

5. Resignation: *Delusion rubric: small: body is smaller: nux-v.*
1. Denial: *Delusion rubric: enlarged: nux-v. Delusion rubric: fancy, illusions of: nux-v. Delusion rubric: wealth, of: purchases; and make useless: Nux-v. [2] 1. Delusion rubric: stimulant; had taken a: nux-v.*
2. Forsaken: *Delusion rubric: bed: someone: gets into his bed and there is no more room: nux-v.[1] 1. Delusion rubric: criminals, about: nux-v. Delusion rubric: injury: about to receive injury; is: nux-v. Delusion rubric: insulted, he is: nux-v. Delusion rubric: laughed at and mocked at; being: nux-v. Delusion rubric: persecuted: he is persecuted: nux-v. Delusion rubric: people: beside him; people are: nux-v. Delusion rubric: people: pranks with him; people are: **NUX-V**. Delusion rubric: home: away from home; he is: Nux-v. Delusion rubric: murdered: mother had been murdered; her: nux-v. [1] 1. Delusion rubric: poor; he is: nux-v.*
3. Causation: *Delusion rubric: crime: committed a crime; he had: nux-v.*
4. Depression: *Delusion rubric: fail, everything will: nux-v. Delusion rubric: depressive: nux-v. Delusion rubric: unfair to him; that life is: nux-v. Delusion rubric: poor; he is: nux-v.*
5. Resignation: *Delusion rubric: die: about to die; one was: nux-v. Delusion rubric: poisoned: he: has been: nux-v. Delusion rubric: small: body is smaller: nux-v. Delusion rubric: fermenting: everything was fermenting: nux-v. [1] 1.*

- *Delusions: dreams: belong to another; dreams: choc.[1] 1.*

Self deluding: *Chocolate abandon themselves and their dreams and their somatic hold on their body.*

Chocolate

Chocolate have abandoned their body and have delusions that they are transformed into the body of animal. *Chocolate suffer from 'delusions of zooanthropy'*. (Zooanthropy is the delusion that you have assumed the form of an animal.) *Chocolate also abandon themselves psychically. Chocolate suffer from 'nihilistic delusions'*. 'Nihilistic delusion' is the delusion that everything, including the self, does not exist; a sense that reality and the somatic does not exist and that everything outside of the self is also unreal. A somatic delusion is a delusion concerning the body image or parts of the body. *Chocolate also suffer from 'delusions of persecution' that society will abandon them. Chocolate have the Delusion rubrics: he is persecuted, watched, alone and separated from the world. Chocolate have the Delusion rubric: others will observe her confusion. Chocolate have the Mind rubric: fear of her condition being observed. Chocolate are unsure about their own sense of reality. Chocolate have the Mind rubric: desire to fly, [1] 1., and the Mind rubric: desires to see great distances. On the one hand, Chocolate have the Mind rubric: attempts to escape from her family and children, and on the other hand they have the Mind rubrics: estranged from society, and estranged from his family.* The nihilistic self-denial within *Chocolate*

causes them to abandon themselves and leave their family and society. *Chocolate* are the only remedy listed in the *Mind* rubric: *does not recognize his own face*, and the *Delusion* rubric: *his own face looks unfamiliar*. *Chocolate will not literally say in a consultation, I have turned into an animal or a hedgehog. Nor will they say, my dreams have been stolen. They will say: I am sick. I have nothing left. Do you know I can't even remember my dreams anymore. Everything has been taken away from me, even my looks. I can't even recognize who I am anymore. This cancer has made me feel like I want to be an Echidna (Australian native equivalent to the hedgehog) who is able to quickly disappear from sight, or I want to transform myself into a bird which is able to fly away. I want to be above myself and look down on myself and see that my body has been transformed into some beautiful creature, like a cicada with beautiful wings, who is no longer sick and dying. I have decided to completely let myself go. I eat all of the food that is bad for me. I eat chocolate all day. I even go to bed not brushing my teeth because I want the taste of the chocolate to completely consume my sensations. I don't care anymore, I just want to be consumed by chocolate. Do you know Liz there is even a shop called Death by Chocolate?* Chocolate addiction can be viewed as nihilistic self-abandonment because the addiction causes the person to abandon all concern of the consequences to their body size from consuming large amounts of chocolate. Chocolate is often described by patients as 'comfort food' for feelings of hurt, rejection and abandonment. Chocolate is also something which is viewed as a replacement for not having a lover.

The simillimum will only be *Chocolate* if the patient shows evidence of self-rejection as well as having experienced real or perceived societal rejection.

1. Denial: *Delusion* rubric: *visions, has: simultaneous from above and below: choc. [1] 1. Delusion* rubric: *nursing; she is: animals or hairy babies: choc. [1] 1.* [This rubric can pertain to their vision of themselves as a mother to all creatures; this is a 'delusion of grandeur'.]
2. Forsaken: *Delusion* rubric: *dreams: belong to another; dreams: choc. [1] 1. Delusion* rubric: *alone, being: world; alone in the: choc. Delusion* rubric: *persecuted: he is persecuted: choc. Delusion* rubric: *separated: world; from the: he is separated: choc. Delusion* rubric: *watched, she is being: choc. Delusion* rubric: *dreams: stolen; dreams have been: choc. [1] 1.*
3. Causation: NONE.
4. Depression: *Delusion* rubric: *face: unfamiliar; his own face looks: choc. [1] 1.* [This rubric pertain to self-abandonment or loss of identity.]
5. Resignation: *Delusion* rubric: *hedgehog: she is a: choc. [1] 1. Delusion* rubric: *animals: she is an animal: choc. Delusion* rubric: *back: opens and wings are forming: choc. [1] 1. Delusion* rubric: *dead: he himself was: choc. Delusion* rubric: *wings: back were opening and wings were forming; as if: choc. [1] 1. Delusion* rubric: *blood: pouring out of mouth: choc. [1] 1. Delu-*

sion rubric: divided: four parts; into: choc. [1] 1. Delusion rubric: small: he is: choc.

- *Delusions: belong to her own family; she does not: lac-lup. Plat.*

Self deluding: This rubric is an excellent example of the importance of looking at why the psychological delusion or misrepresentation is of advantage to each individual remedy profile. On the one hand, *Platina* have the *Delusion rubric: she is not appreciated*, and on the other hand they have the *Delusion rubric: he is better than others. Platina* use their contemptuousness and their 'superiority complex' (*Delusion rubric: humility and lowness of others; while he is great*) to extricate themselves from the rest of humanity.

Platina

Platina need to believe they are superior to compensate for feeling *alone in the world*. In turn, their superiority is what isolates them. Consequently, the numerous rubrics pertaining to 'delusions of abandonment' are the undermining force which in turn fuels their need to maintain their numerous 'delusions of superiority'. *Platina* believe they are not being recognized for their *nobility*.

Platina feel that they are so superior that no one could possibly be worthy of them, but they deliberately separate themselves from the *lowliness of others* to prove to themselves how *great* they are.

They also maintain this distance between themselves and others so they can rein-

force their superiority. *Platina* maintain their *nobility* at a cost to themselves. In the process of constructing their 'delusions of superiority' *Platina* are overwhelmed by believing, and/or perceiving that they will be undermined. This is why they have numerous 'persecution complexes' and 'delusions of abandonment', and why they are fearful that *everyone is an enemy* about to *cut them in two* or *cut their throat*. *Platina* have eight *Mind* rubrics that allude to their desire to *kill their children* and *beloved husband*. The simillimum will not be *Platina* unless the homoeopath can perceive that the patient is torn between, on the one hand needing to remain separate from their family because it reinforces their 'delusions of superiority'. And on the other hand feeling distraught that they feel abandoned by their family.

1. Denial: *Delusion rubric: humility and lowness of others; while he is great: plat. Delusion rubric: noble, being: plat.*
2. Forsaken: *Delusion rubric: belong to her own family; she does not: Plat. Delusion rubric: alone, being: world; alone in the: Plat. Delusion rubric: appreciated, she is not: plat. Delusion rubric: family, does not belong to her own: plat. [1] 1. Delusion rubric: enemy: everyone is an: plat. Delusion rubric: family, does not belong to her own: plat. [1] 1. Delusion rubric: forsaken; is: Plat. Delusion rubric: place: no place in the world; she has: Plat. Delusion rubric: strange: land; as if in strange: plat. Delusion rubric: disgraced: she is: plat. Delusion rubric: disgraced: family or friends; he has disgraced his: plat. Delusion rubric: neglected: he or she is*

neglected: plat. Delusion rubric: devil: all persons are devils: PLAT. Delusion rubric: choked: he is about to be: night: waking on: Plat.

3. Causation: *Delusion rubric: devil: possessed of a devil: he is: plat.*
 4. Depression: *Delusion rubric: insane: become insane; one will: plat.*
 5. Resignation: *Delusion rubric: body: cut though; he is: two; in: plat.*
- *Delusions: division between himself and others: arge-pl. dream-p. falco-pe. hippoc-k. hydrog. nat-c. phasco-ci.*

Self-deluding: A belief that there is a division between oneself and others can be allocated to the *Delusion* rubrics of hubristic 'delusions of superiority', or to the *Delusion* rubrics of being forsaken. The division is proof that one is either above everyone else, or that there is a division between oneself and society because one has been abandoned.

Hydrogenium

The division in *Hydrogenium* between themselves and others can be analyzed as an indication of their desire to live in a higher consciousness [God], or as evidence that they are unable to live connected to the world. Underpinning their delusional conflict about living in their higher consciousness is fear of being rejected by, and divorced from, society. *Hydrogenium* feel separated from others. *Hydrogenium* have the *Delusion* rubric: *he is separated from the world*. The separation conflict in *Hydrogenium* undermines their belief in their right to exist, and this

is why *Hydrogenium* have numerous *Delusion* rubrics all pertaining to 'persecution complexes'. *Hydrogenium* have the *Delusion* rubric: *out of the body*. When they are sick, *Hydrogenium* will literally believe that the world will reject them because they are sick. *Hydrogenium* will also literally believe that their body (which is separate to themselves) has abandoned them.

The simillimum will only be *Hydrogenium* if the patient presents with delusional arrogance that they are greater than everyone else. Conversely, the simillimum will only be *Hydrogenium* if the patient presents with expectations of abandonment. *Hydrogenium* will often refuse treatment because they are so disconnected from their body that they cannot believe they are sick.

Hydrogenium need to continue to feel abandoned and separated from their body and the world so that they can delude themselves that they will die and be merged with a *higher consciousness*. *Hydrogenium* are divided between their body and soul. *Hydrogenium* have the *Delusion* rubric: *body is separated from soul*. *Hydrogenium* will often refuse treatment because they desire death so they can merge into a unification with a higher consciousness.

Hydrogenium have only one *Delusion* rubric pertaining to 'delusions of original sin'. *Hydrogenium* have the *Delusion* rubric: *that she is frightening others*. This *Delusion* rubric reinforces their feeling of separation and division from society.

1. Denial: *Delusion rubric: consciousness: higher consciousness; unification with: hydrog. [1] 1. Delusion rubric: God: presence of God; he is in the: hydrog: [1] 1. Delusion rubric: beautiful: thinks look: hydrog. Delusion rubric: heaven, is in: hydrog. Delusion rubric: enlarged: hydrog. Delusion rubric: energy: air; moving around in the: hydrog. [1] 1. Delusion rubric: separated: body: soul; body is separated from: Hydrog. [This rubric can pertain to 'delusions of superiority' that one's soul is not associated with one's body or it can pertain to abandonment.]*
2. Forsaken: *Delusion rubric: division between himself and others: hydrog. [This rubric can be allocated to Denial or Forsaken.] Delusion rubric: people: pranks with him; people carry on all sorts of: hydrog. Delusion rubric: murdered: will be murdered; he: conspire to murder him; others: hydrog. Delusion rubric: persecuted: he is persecuted: hydrog. Delusion rubric: betrayed; that she is: hydrog. Delusion rubric: repudiated; he is: society; by: hydrog. [1] 1. Delusion rubric: separated: world; from the: he is separated: **HYDROG.***
3. Causation: *Delusion rubric: frightening others; that she is: hydrog. [1] 1.*
4. Depression: *Delusion rubric: hell: in; is: hydrog. Delusion rubric: diminished: all is: hydrog.*
5. Resignation: *Delusion rubric: diminished: all is: hydrog. [I have allocated this rubric to this section because Hydrogenium have the 'nihilistic delu-*

sion' that their somatic body does not exist.] Delusion rubric: body: out of the body: Hydrog.

- *Delusions: consciousness: belongs to another: Alum. [2] 1.*

Avoidance: A belief that one's consciousness belongs to another, on the one hand can allude to a refusal to take responsibility for one's actions or it can pertain to an inability to maintain control over one's consciousness in the face of stronger outside influences.

Alumina

Alumina abandon themselves.

In *Alumina* there is confusion about who owns their identity. Their consciousness belongs either to God or to the devil or to someone else; but *Alumina* themselves struggle to feel like they have the right to own their own consciousness. Because *Alumina* struggle to have control over their own consciousness they can become victims of suicide. As soon as *Alumina* are exposed to the *sight of blood*, or see a *knife or gun*, they have a desire to suicide. Everything can possess *Alumina*, even a *knife*.

Alumina is a remedy profile of someone who has suppressed and abandoned their own hold on their consciousness. *Alumina* have psychological delusions of being possessed, *being double*, and of *their head belonging to another*. *Alumina* have the *Delusion rubric: she is someone else's identity*. *Alumina* are the only remedy listed in the *Mind rubric: courageous alternating with fear*. [2] 1. *Alumina* struggle to

be confident enough that others will not take away their right to exist. *Alumina* have the *Mind* rubric: *fear that people behind him might hit him.* [1] 1.

Alumina have the *Delusion* rubric: *when he is speaking, someone is talking.* The psychosis in *Alumina* presents as fear that everyone will take their consciousness.

Psychoses are a mental derangement that develop from the conflict between the 'ego' and the external world. The organized *realistic* part of the psyche is the 'ego'. If a remedy profile has a weakened 'ego' then their psyche is under threat. The psyche is the personification of the soul, spirit, and mind. *Alumina* can be convinced that they have committed numerous crimes. *Alumina* have such a weakened 'ego' that they psychosomatically respond to all suggestions, even being *possessed by the devil*. There is a conflict between their hubristic belief that they are a *great person* and their numerous rubrics of being *possessed by the devil for crimes committed*.

The consequences of the confusion in *Alumina* means that they will continually feel like they need to change prescriptions and practitioners. *Alumina* have changing psychosomatic symptoms.

It is extremely difficult to convince *Alumina*, whose mind *always belongs to another*, that that they should not abandon the prescription because of a new somatic

sensation that has enveloped their mind and body. The homoeopath should not respond to the continually changing and confusing psychosomatic symptoms when treating an *Alumina* patient, and should not prescribe according to the new presenting symptoms. The very nature of the remedy profile is one of confusing symptoms of psychosis or self-abandonment of the psyche, and as such the patient will always be possessed by new symptoms of derangement.

1. Denial: *Delusion* rubric: *great person, is a: alum.* *Delusion* rubric: *consciousness: outside of his body; his consciousness were: alum.* [1] 1. *Delusion* rubric: *seeing: cannot see; he; transfer himself into another, and only then he could see; he could: alum.* [1] 1. *Delusion* rubric: *possessed; being: alum.* *Delusion* rubric: *consciousness: belongs to another: Alum.* [2] 1. [This can be by God or the devil or by someone else.]
2. Forsaken: *Delusion* rubric: *consciousness: belongs to another: Alum.* [2] 1. [This rubric can be interpreted as self-abandonment or a 'delusion of grandeur'.] *Delusion* rubric: *friendless, he is: alum.* *Delusion* rubric: *talking: someone is talking: he is speaking; when: alum.* *Delusion* rubric: *consciousness: outside of his body; his consciousness were: alum.* [1] 1. *Delusion* rubric: *identity; someone else, she is: Alum.* *Delusion* rubric: *seeing: cannot see; he; transfer himself into another, and only then he could see; he could: alum.* [1] 1. [These can be interpreted as rubrics of self-abandonment or rubrics of 'delusions of grandeur'.]

3. Causation: *Delusion* rubric: *criminal, he is a*: alum. *Delusion* rubric: *crime: committed a crime; he had*: alum. *Delusion* rubric: *devil: possessed of a devil*: alum. *Delusion* rubric: *wrong: done wrong; he has*: alum. *Delusion* rubric: *possessed; being*: alum.
 - *Delusions: separated: body: mind are separated; body and*: anac. arb-m. arge-pl. bit-ar. cann-i. corv-cor. cypra-eg. diox. dream-p. lac-lup. limest-b. loxo-recl. melal-alt. mucs-nas. musca-d. oncor-t. ozone. polys. sabad. suis-em. thuj.
 - *Delusions: body: divided, is: Agath-a*: cann-i. choc. lil-t. olib-sac. *Petr.* sil. *Stram.*
 - *Delusions: divided: two parts; into: Anac.* aq-mar. *Bapt.* bell. cann-i. cypra-eg. des-ac. fic-m. lil-t. neon. ol-eur. olib-sac. ozone. petr. positr. puls. *Ruta.* sal-fr. sil. stram. thuj.
 - *Delusions: divided: two parts; into: real him, one is not the*: sal-fr. [1] 1.
 - *Delusions: double; being*: alum. *Anac.* anh. ara-maca. *Bapt.* calc-p. cann-i. glon. haliae-lc. lach. lil-t. mosch. *Nux-m.* op. *Petr.* phos. psil. pyrog. rhus-t. sec. sil. *Stram.* thuj. valer.
 - *Delusions: double: being; controls the other; one self: Cann-i.* [2] 1.
 - *Delusions: double: existence; having a double*: ara-maca. cann-i. [1] 1.
4. Depression: *Delusion* rubric: *melancholy*: alum. *Delusion* rubric: *insane: become insane; one will*: alum. *Delusion* rubric: *suicide: impelled to commit: knife; on seeing a*: alum. [1] 1.
5. Resignation: *Delusion* rubrics: *die: about to die; one was*: alum. *Delusion* rubric: *disease: incurable disease; he has an*: alum. *Delusion* rubric: *enlarged: body is: parts of body*: alum. [This rubric can also be placed in 'hubristic denial'.] *Delusion* rubric: *head: belongs to another: Alum.*
 - *Delusions: person: other person; she is some*: androc. cann-s. dream-p. gels. haliae-lc. ignis-alc. lac-c. *Lach.* mosch. olib-sac. oxal-a. phos. plb. puls. valer.
 - *Delusions: identity: errors of personal identity: aids. Alum.* androc. anh. ant-c. bapt. cann-i. cann-s. cic. gard-j. kali-br. lac-c. lach. lil-t. mosch. myric. naja. ol-j. orig. petr. phos. plb. pyrog. pyrus. raja-s. stram. thuj. valer. **VERAT.**
 - *Delusions: identity; someone else, she is: Alum.* cann-i. cann-s. gels. *Lach.* mosch. phos. plb. pyrog. *Valer.*
 - *Delusions: head: separated from body; head is*: allox. alum. anac. ant-t. arg-n. bell. bufo cann-i. cocc. *Daph.* falco-pe. kali-bi. lac-lup. lyc. m-ambo. mez. nat-c. ol-eur. plut-n. **PSOR.** ther.

Avoidance: The *Delusion* rubrics: *being double, having a double existence, and she is some other person*, are allocated in the Forsaken rubrics because they all reflect personality Dissociative Disorders and/or Multiple Personality Disorders. These psychological disorders all reflect abandonment of the 'ego'. This group of *Delusion* rubrics are not only applicable to complicated Dissociative Disorders; they can simply reflect intense self-doubt and/or self-denegation. The above group of rubrics can also be allocated to Depression because they also indicate depressive

self-doubt. The above group of rubrics can also be allocated to Resignation in that they reflect abandonment of one's body.

Rajania subsamarata

Rajania subsamarata have only one *Delusion* rubric: *errors of personal identity*. *Rajania subsamarata* is a plant remedy which belongs to the Anacardiaceae family. *Rajania subsamarata* are able to lose their personal identity to connect psychically. *Anacardium* similarly have the *Mind* rubrics: *clairvoyant* and *clairaudient*. Julian, notes in his *Dictionary of Homeopathic Materia Medica*, that *Rajania subsamarata* is "Psychic with a loss of personality." *Rajania subsamarata* have the *Mind* rubrics: *religious affections, too occupied with religious songs, and sensitive to sacred music*. Similarly to *Anacardium* they are also listed in the *Mind* rubric: *rage*.

Salix-fragilis

Salix-fragilis is a plant remedy derived from crack willow. Stirling proved *Salix-fragilis*. These notes are taken from Stirling's notes listed on Radar: "The Anglo-Saxon wellig from which willow is derived means pliancy. Almost all varieties are used in basketry, being extremely pliable. Male and female catkins grow on separate trees. Even if planted upside down, it will 'take', as the branches can become roots, and the roots branches. The crack willow has an advantage by snapping off so easily, in that twigs and branches that are snapped off by the wind can float downstream and root themselves in the bank further down. They will continue to grow, even if split

right down the middle, and sometimes other saplings will take root in the split." When transposed to a personality profile, the characteristics Stirling has identified in crack willow equate with a profile that is able to transpose, adapt, split themselves off, and bend to all powerful influences.

Salix-fragilis have numerous psychological 'delusions of persecution'. The personality profile is of someone who is able to deflect blame on to others.

Salix-fragilis are adaptive to the environment. They are influenced by whomever is the most powerful¹⁹—they can break off and shoot a new persona which is able to match any current situation. *Salix-fragilis* can also deny that their own disease belongs to them. *Salix-fragilis* have no *Delusion* rubrics in Resignation. *Salix-fragilis* will not acknowledge disease and/or impending death.

Salix-fragilis display a capacity to abandon themselves, adapt personas, and deny their own body.

Salix-fragilis believe that they are a *great person*; consequently they will only 'sell themselves to the highest bidder'²⁰. *Salix-fragilis* have the *Delusion* rubrics: *is an imposter* and *two different trains of thought influenced him at the same time*. *Salix-fragilis* will abandon themselves and allow others to abandon them as long as they continue to survive and grow and sprout²¹ again at any costs. *Salix-fragilis* is a 'double agent' who trusts no one and who deceives everyone. *Salix-fragilis* is particularly applicable to the person who

has separate lives. Every now and again, one hears of someone who has been living a double life, with two wives and children in two different cities—this is the profile of the constitutional remedy *Salix-fragilis*. *Salix-fragilis* have the *Mind* rubrics: *desire for change in life*, and *confusion of mind as to his sense of duality of identity*.

1. Denial: *Delusion* rubric: *great person, is a*: sal-fr. *Delusion* rubric: *disease: belong to her, her disease does not*: sal-fr. [1] 1. *Delusion* rubric: *thoughts: two different trains of thought influenced him at the same time*: sal-fr. *Delusion* rubric: *imposter, is an*: sal-fr. [1] 1. *Delusion* rubric: *influence; one is under a powerful*: Sal-fr. *Delusion* rubric: *possessed; being*: sal-fr. [The last four rubrics can pertain to God or the devil].
2. Forsaken: *Delusion* rubric: *divided: two parts; into*: sal-fr. *Delusion* rubric: *divided: two parts; into: real him, one is not the*: sal-fr. [1] 1. *Delusion* rubric: *persecuted: he is persecuted*: sal-fr. *Delusion* rubric: *separated: world; from the: he is separated*: sal-fr. *Delusion* rubric: *conspiracies: against him; there are conspiracies*: sal-fr. *Delusion* rubric: *confusion; others will observe her*: sal-fr. *Delusion* rubric: *misunderstood; she is*: sal-fr. *Delusion* rubric: *wrong: suffered wrong; he has*: sal-fr.
3. Causation: *Delusion* rubric: *thoughts: two different trains of thought influenced him at the same time*: sal-fr. *Delusion* rubric: *imposter, is an*: sal-fr. [1] 1. *Delusion* rubric: *influence; one is under a powerful*: Sal-fr. *Delusion* rubric: *possessed; being*: sal-fr. [The last four rubrics can pertain to God or the devil].
4. Depression: *Delusion* rubric: *beaten, he is being*: sal-fr. *Delusion* rubric: *succeed, he does everything wrong; he cannot*: sal-fr. *Delusion* rubric: *pressed down by a great force*: sal-fr. *Delusion* rubric: *wretched; she looks: looking in a mirror; when*: sal-fr.
5. Resignation: NONE.
 - *Delusions: will power; as if loss of*: carb-v. chinin-s. nit-ac. pop.
 - *Delusions: head: swaying: head was swaying: back and forth*: carb-v. zinc.
 - *Delusions: oppressed; he was*: carb-v. positr.

Self-deluding: These rubrics should be used in case-repertorisation for patients who have abandoned themselves to a dominant power. That dominant power can be either the illusion of God or the devil or any stronger force within or outside of themselves. This rubric is particularly relevant to consider for the patient who finds themselves in an abusive relationship.

Carbo vegetabilis

Carbo vegetabilis are the only remedy listed in both **of the** *Delusion* rubrics: *if he had postponed waking any longer he would faint*, and *he is awakening himself from a dream*. *Carbo vegetabilis* is a homoeopathic remedy which is used when a patient is in a state of collapse or near death from a grave illness. It has traditionally been viewed as a remedy which is able to loosen 'the grip of death' and revive an

almost lifeless patient. *Carbo vegetabilis* have the *Mind* rubric: *accelerated respiration with coma*. *Carbo vegetabilis* as a homoeopathic is used for the patient who is extremely weak and exhausted. Their vitality is so diminished that their digestion is sluggish. They experience constipation and excessive flatulence from such a disordered gut. Their gut expands [*large*] considerably with excess flatulence. Their circulation is notably cold and unresponsive, and their respiration is diminished and underperforming. Their lung capacity is critically diminished [*small*] so it is an excellent remedy for cyanosis, asthma and blue skin. *Carbo vegetabilis* as a homoeopathic is commonly used for a dying patient who is struggling to hold on to consciousness [*coma*]. *Carbo vegetabilis* as a constitutional remedy profile have the psychosomatic theme of not being able to keep a strong enough grip on their own consciousness and psyche.

Carbo vegetabilis do not necessarily abandon themselves; it is more the case that they struggle to hold on to their belief that they should continue to live.

Carbo vegetabilis have the *Mind* rubric: *yielding disposition*. [4] *Carbo vegetabilis* also have the *Mind* rubric: *weary of life*. [2]
 1. *Carbo vegetabilis* lose their grip on their psyche because they are overwhelmed by *dark delusions* that they carry within themselves. They also loosen their grip on their psyche because they have numerous paranoid 'delusions of persecution'. *Carbo vegetabilis* have numerous *Delusion* rubrics of *people beside them*, *near their bed*, being surrounded by *criminals*, and

of *walls falling* on them. *Carbo vegetabilis* have the *Mind* rubric: *desire to be flattered*. It is their desire to surrender themselves to the *will power* of others that weakens them. *Carbo vegetabilis* struggle to hold their own opinion. The *Delusion* rubric: *head was swaying back and forth*, can be interpreted literally. However, it is much more significant if it is interpreted psychosomatically. *Carbo vegetabilis* surrender their *head* (consciousness): psychically to the *ghosts*, emotionally to their *anxious delusions of the dark*, mentally to others who *possess* and *oppress* them, and physically to their *small or large body* which they can't control.

The simillimum will not be *Carbo vegetabilis* unless the patient feels like they are a victim to their own body sensations. The simillimum will not be *Carbo vegetabilis* unless the patient feels like they are a victim to someone who is stronger than they are.

1. Denial: *Delusion* rubric: *fancy, illusions of*: carb-v. *Delusion* rubric: *possessed; being*: carb-v. [This can pertain to possession by God, or the devil, or someone who is a stronger force.]
2. Forsaken: *Delusion* rubric: *oppressed; he were*: carb-v. *Delusion* rubric: *head: swaying: head was swaying: back and forth*: carb-v. *Delusion* rubric: *forsaken; is*: carb-v. *Delusion* rubric: *footsteps; hearing*: carb-v. *Delusion* rubric: *criminals, about*: carb-v. *Delusion* rubric: *people: beside him: people are*: carb-v. *Delusion* rubric: *bed: someone: comes near his bed; as if someone*: carb-v. [1]

1. *Delusion* rubric: *specters, ghosts, spirits: seeing: carb-v.*
 3. Causation: *Delusion* rubric: *crime: committed a crime; he had: carb-v. Delusion* rubric: *possessed; being: carb-v.*
 4. Depression: *Delusion* rubric: *anxious: carb-v. Delusion* rubric: *falling: walls: carb-v. Delusion* rubric: *dark: in the dark; delusions: carb-v. [1] 1.*
 5. Resignation: *Delusion* rubric: *small: body is smaller: carb-v. Delusion* rubric: *large: parts of body seem too large: carb-v.*
- *Delusions: devil: persecuted by the devil; he is; crimes he had never done; for: zinc.[1] 1.*
 - *Delusions: accused, she is: laur, zinc.*

Self-deluding: These rubrics should be used in case-repertorisation for patients who deny any wrong doing and who believe they are being wrongly accused by others in their life.

Laurocerasus

Laurocerasus and *Zincum* are under the *Delusion* rubric: *she is accused*, yet each react profoundly differently to acknowledging personal fault. *Laurocerasus* have no *Delusion* rubrics pertaining to acknowledgment of personal blame or acknowledgement of sin. *Zincum* have the *Delusion* rubrics: *he committed a crime and had done some evil*. Regardless of their avoidance which they transfer on to the devil who has possessed them, *Zincum* are aware of personal blame. *Laurocerasus* react

with anger when accused because they have no acknowledgement of self-blame. *Laurocerasus* have the *Mind* rubric: *anger when misunderstood*. *Laurocerasus* carry within their somatic memory the nature of the substance from which the homoeopathic remedy is derived. *Laurocerasus* is derived from the plant *Prunus laurocerasus* which contains cyanogenic glycosides. Cyanogenic glycosides contain the element nitrogen in the form of hydrocyanic acid which is one of the most toxic of all plant compounds.

All homoeopathic substances derived from any substance which contains poison will have several persecutory fears within their psyche.

Laurocerasus have the *Delusion* rubric: *she is criticized*. When compiling the *Delusion* rubrics in case-taking we have to use a psychotherapeutic model which allows us to probe why the patient has chosen to concoct a complicated system of excuses to justify their emotional stance. *Laurocerasus* have numerous *Delusion* rubrics pertaining to persecution and annihilation because the homoeopathic remedy is derived from a poisonous substance.

Laurocerasus as a homoeopathic remedy is often used for sudden loss of memory and speech especially with the onset of vertigo. *Laurocerasus* have the *Mind* rubric: *forgetful on motion. [1] 1.* *Laurocerasus* also have the *Mind* rubrics: *confusion of mind, aphasia, unconsciousness and semi-consciousness, and sudden and periodical weakness of memory*. *Laurocerasus* have the *Delusion* rubrics: *everything*

turned in a circle, and everything turned round and round. [1] 1. It is a mistake to assume that this rubric only reiterates the inherent tendency to vertigo within the homoeopathic remedy of *Laurocerasus*. The remedy profile of *Laurocerasus* have the ability to turn the truth around and around until they can create their own version of reality which they prefer. *Laurocerasus* avoid reality by creating a complex set of avoidance techniques, the most profound being a dream-like, cheerfulness. The 'hubristic denial' and avoidance that *Laurocerasus* have is reflected in the *Mind* rubric: *cheerful*, and *Dream* rubrics: *dreams of high places*, and *dreams unremembered*. *Laurocerasus* will often refuse to mention or acknowledge their illness in consultation after consultation. *Laurocerasus* have the *Mind* rubrics: *unfeeling*, and *indifference with sleepiness*. *Laurocerasus* avoid feeling. This is the significance of the psychotherapeutic meaning of the *Delusion* rubric: *he was stunned*. [1] 1.

The simillimum will only be *Laurocerasus* if the patient is in total denial about the seriousness of their illness.

Laurocerasus have the *Mind* rubric: *loathing of life*. In a repertory if the only *Mind* rubric mentioned is *cheerfulness*, then the homoeopathic student can be left with a limited understanding of the contradictory states within a psychological profile. *Laurocerasus* have the *Mind* rubrics: *loathing of life*, and *cheerful*. All mental and emotional states which contradict each other will show up in the

Delusion rubrics especially if the rubric only lists one remedy. The *Delusion* rubric: *he was stunned* is reflective of the mental and emotional dissociation within the psychological profile of *Laurocerasus*. *Laurocerasus* prefer to keep their consciousness buried in their unconscious. *Laurocerasus* as a homoeopathic remedy is also used for paralysis, especially of the respiratory system. The simillimum will only be *Laurocerasus* if the patient needs to stay in a depressive unresponsive state [*stunned*]. *Laurocerasus* will never acknowledge self-blame.

Laurocerasus prefer to remain unresponsive to protect themselves from others criticism and persecution. The simillimum will only be *Laurocerasus* if the patient prefers to remain in lachrymose despondency.

1. Denial: *Delusion* rubric: *fancy, illusions of*; *Laur. Delusion* rubric: *enlarged*; *laur.* [This rubric can pertain to grandeur or persecutory fears.]
2. Forsaken: *Delusion* rubric: *accused, she is*; *laur. Delusion* rubric: *criticized, she is*; *laur. Delusion* rubric: *fire: visions of*; *laur. Delusion* rubric: *man: old men: seeing: beards and distorted faces; seeing old men with long*; *laur.* [1] 1. *Delusion* rubric: *dead: persons, sees*; *laur.*
3. Causation: NONE.
4. Depression: *Delusion* rubric: *stunned; he was*; *laur.* [1] 1.
5. Resignation: *Delusion* rubric: *sick: being*; *laur. Delusion* rubric: *turn*:

everything turned: round and round:
laur. [1] 1.

Zincum

Zincum transfer their illusions and psychological 'delusions of original sin' on to the devil within who has possessed them. *Zincum* have the *Delusion* rubrics: *devil is after her*, and *sees devil*. *Zincum* have the *Delusion* rubric: *voices from within him are speaking abusive and filthy language*. [2] 1. 'Transference neuroses' are a conflict between the realistic part of the psyche, or 'ego', and the 'id' which is unconscious, socially unrestrained and selfish. *Zincum* have the *Mind* rubric: *malicious desire to play dirty tricks on others or their teachers*. *Zincum* have an unrestrained malicious streak. *Zincum* also have the *Mind* rubric: *violent delirium is restrained and calmed with great difficulty*. [1] 1. *Zincum* suppress their conscious psyche. They have the *Mind* rubric: *frequent spells of unconsciousness*.

Transference is characterized by unconscious, self-deluding denial which allows for the redirection of feelings on to another person. 'Transference neuroses' can be found in the *Delusion* rubrics of 'hubristic denial' in which the patient transfers 'cause and effect' on to God. These are the *Delusion* rubrics: *in communication with God*. 'Transference neuroses' are also found in the *Delusion* rubrics of sin in which the patient transfers 'cause and effect' on to the devil. These are the *Delusion* rubrics: *in communication with the devil*. *Zincum* distance themselves from their own guilt and transfer blame on to the devil. The

'devil' is synonymous with whatever part of themselves they believe to be evil or controlled by evil forces. A neurosis is a disorder of the behavioral system which shows an inability to have a rational or realistic objective view of one's life.

Zincum spend their lives in a constant 'flight or fight' state. They are in 'flight' from their unconscious demons which are aligned to the devil or the 'id'. They 'fight' with their rational psyche or 'ego' which can inadvertently reveal them to the outer world. *Zincum* need to suppress and fight their own psyche. *Zincum* are highly neurotic and highly anxious that they will be 'found out'.

This heightened state of arousal means that *Zincum* suffers from an exhausted nervous system. Their inner conflict means that *Zincum* will present with very suppressed or compromised immune systems. Boger notes, in *Synoptic Key to Materia Medica, Radar™*, that *Zincum* are: "fagged, enervated or depressed; can't throw things off; develop exanthema²². Increasing weakness. Descending paralysis. Easily startled, excited or intoxicated."

Zincum have the *Mind* rubric: *tormenting everyone with his complaints*. [3] 3. *Zincum* as a homoeopathic remedy is used for psychological delusions arising from loss and grief. *Zincum* are neurotically obsessed with their own emotional processing, they can't let anything go. *Zincum* have the *Mind* rubric: *delusions from grief*. [2] 1., and the *Delusion* rubric: *delusions from grief and anger*. [2] 2. *Zincum* abandon themselves and subject themselves to undermining neurotic annihilation of their

'ego'. *Zincum* have the *Mind* rubric: *calmly thinks of the presentiment of death*. [1] 1. All neuroses are self-destructive and by their very nature have their origin in inner conflict. *Zincum* have the *Mind* rubrics: *discontented with himself, sensation of being good for nothing, and contentment alternating with sadness*. [1] 1. When *Zincum* are sick they exaggerate [*enlarged*] their illness. They neurotically exaggerate their inability to deal with being sick [*body is small*] and they are neurotically obsessed with the fact that others have caused their illness. When *Zincum* are sick they exaggerate all their 'delusions of persecution'. The 'never-well-since-event' or causation in any *Zincum* case will always have its origins in 'delusions of abandonment'. *Zincum* in *particular* have real and perceived psychological persecution delusions of being abandoned because they are bad.

Zincum are listed in the hubristic *Delusion* rubric: *he is counting his money*. Financial success is extremely important to all adults who have been orphaned or abandoned as children because wealth is synonymous with importance. *Zincum* have the *Delusion* rubric: *seeing thieves*. *Zincum* are obsessively neurotic about protecting their possessions and their health.

Zincum are neurotically possessive of everything they think can be taken away from them.

Zincum have the *Delusion* rubric: *deprived of sleep*. *Zincum* also have the *Mind* rubrics: *ailments from alcohol, ailments from bad news, ailments from emotions, ailments from grief and confusion after*

wine. *Zincum* are easily overwhelmed and persecuted by everything.

1. Denial: *Delusion* rubric: *fancy, illusions of: zinc. Delusion* rubric: *money: counting money; he is: zinc. Delusion* rubric: *enlarged: zinc. Delusion* rubric: *voices: hearing: Zinc*. [This rubric can indicate 'delusions of hubristic denial' or 'delusions of persecution'.]
2. Forsaken: *Delusion* rubric: *devil: persecuted by the devil; he is; crimes he had never done; for: zinc*. [1] 1. *Delusion* rubric: *accused, she is: zinc. Delusion* rubric: *arrested, is about to be: Zinc. Delusion* rubric: *devil: after her; is: Zinc. Delusion* rubric: *murdered: will be murdered; he: zinc. Delusion* rubric: *persecuted: he is persecuted: Zinc. Delusion* rubric: *poisoned: he has been: zinc. Delusion* rubric: *pursued; he was: enemies, by: zinc. Delusion* rubric: *pursued; he was: police, by: zinc. Delusion* rubric: *specters, ghosts, spirits: seeing: zinc. Delusion* rubric: *court; called before: menopause; during: zinc*. [1] 1. *Delusion* rubric: *voices: hearing: Zinc*. [This rubric can indicate 'delusions of persecution' or 'delusions of hubristic denial'.]
3. Causation: *Delusion* rubric: *crime: committed a crime; he had: zinc. Delusion* rubric: *evil: done some evil; had: zinc*.
4. Depression: *Delusion* rubric: *grief: anger; delusions from grief and: Zinc*. [2] 2. *Delusion* rubric: *fright: as if in a fright: zinc*.
5. Resignation: *Delusion* rubric: *die: about to die; one was: zinc. Delusion* rubric: *small: body is smaller: zinc*.

CHAPTER ENDNOTES

- 1 I have treated one *Aurum metallicum* patient. Her 'never-well-since-event' came from an experience she had when her mother abandoned her and her siblings when she was five years of age. She became the sole carer of all her siblings as well as her father. She never forgave herself for not being able to protect her brother from sexual abuse from her father. She was also sexually abused by her father, but this was not the source of her anguish; it was that she was not able to protect her little brother who was only four years old. Her brother later committed suicide by hanging himself when he was seven years old. *Aurum metallicum* assume responsibility for 'delusions of original sin'. *Aurum metallicum* have the *Mind* rubric: *too occupied with religion from melancholia remorse*. When the patient came to me she was heavily medicated on anti-depressants and anti-psychotics and under the psychological management of a psychiatrist and psychologist. The psychologist understood homoeopathy and recommended her to me. Periodically, she would climb on to the roof of an office building in the city and ring her psychologist who after some time worked out that what had stopped her from jumping was six repeated doses of *Aurum metallicum* 200 C. She would only take the *Aurum metallicum* 200 C if she was literally about to jump. She would not take the remedy at any other time because she did not believe it worked. *Aurum metallicum* have the *Delusion* rubric: *obstacles in his way*. [1] 1. *Aurum metallicum* also have the *Mind* rubric: *desires death during convalescence* and the *Mind* rubrics: *doubtful of recovery* and *doubtful of salvation*. The patient was an alcoholic. She consumed four bottles of Vodka per day. Three months after consulting me, she haemorrhaged to death from a ruptured stomach ulcer after a particularly bad bout of excessive drinking.
- *Mind: anguish: self-destruction; leading to:* aur. [1] 1.
 - *Mind: anxiety: suicidal disposition, with:* Aur.
 - *Mind: cheerful: death, while thinking of:* aur.
 - *Mind: death: desires:* **AUR.**
 - *Mind: death: desires: evening:* **AUR.**
 - *Mind: death: desires: convalescence, during:* Aur.
 - *Mind: death: thoughts of:* Aur.
 - *Mind: insanity: suicidal disposition, with:* aur.
 - *Mind: jumping: impulse to jump:* Aur.
 - *Mind: jumping: impulse to jump: pregnancy, during:* **AUR.** [3] 1.
 - *Mind: jumping:* Aur.
 - *Mind: laughing: alternating with: death; desire for:* aur. [1] 1.
 - *Mind: mania: suicidal: sexual symptoms; with:* aur. [1] 1.
 - *Mind: sadness: suicidal disposition with:* **AUR.**
 - *Mind: suicidal disposition:* **AUR.**
 - *Mind: suicidal disposition: evening:* aur.
 - *Mind: suicidal disposition: anxiety, from:* aur.
 - *Mind: suicidal disposition: car; throwing himself under a:* Aur.
 - *Mind: suicidal disposition: drowning, by:* Aur.
 - *Mind: suicidal disposition: hanging, by:* aur.
 - *Mind: suicidal disposition: hypochondriasis, by:* aur.
 - *Mind: suicidal disposition: knife: with a knife:* aur.
 - *Mind: suicidal disposition: love; from disappointed:* Aur.
 - *Mind: suicidal disposition: pains, from:* **AUR.**
 - *Mind: suicidal disposition: perspiration, during:* **AUR.**
 - *Mind: suicidal disposition: pregnancy, during:* aur. [1] 1.
 - *Mind: suicidal disposition: sadness, from:* **AUR.**
 - *Mind: suicidal disposition: shooting, by:* aur.
 - *Mind: suicidal disposition: thinking about suicide amel.:* **AUR.**
 - *Mind: suicidal disposition: thoughts:* **AUR.**
 - *Mind: suicidal disposition: throwing: height; himself from a:* **AUR.**
 - *Mind: suicidal disposition: throwing: windows, from:* **AUR.**
 - *Mind: suicidal disposition: throwing: windows, from: delivery; during:* aur. [1] 1.
 - *Mind: suicidal disposition: throwing: windows, from: pain; from:* Aur. [2] 1.
- 2 "The homeopathic remedy *Mag-carb* is often the first remedy I would think of using for the anxieties of an orphaned or abandoned child. The same remedy can also be applicable for adults who feel like they were abandoned as a child. A child does not need to have physically lost its parents to experience abandonment. Children are spending long days in childcare or are being left at home with nannies, while their parents spend long days at work. Not every child will feel abandoned if left with a nanny or at childcare, but the child who does absorb this experience as an abandonment trauma will often grow up to become the constitution *Mag-carb*.

- Mag-carbs experience a sense of underlying dread and apprehension of potential rejection and abandonment. This anxiety is reflected in the need that Mag-carbs have to protect themselves from conflict or disharmony". Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.238.
- 3 "The homeopathic remedy *Magnesium carbonica* (shortened to *Mag-carb* for both remedy and constitutional type) is derived from a dilution of carbonate of magnesia, which contains the mineral magnesium. A tissue salt deficiency of magnesium results in loss of nervous system function. A person suffering from a physical magnesium deficiency will experience muscle cramping and tremors, as well as emotional apprehensiveness, confusion, and disorientation. The theme of a person who is suffering from nerve fiber contraction is reflected in the emotional and physical action and nature of *Mag-carb*. *Mag-carbs* literally shut down feelings to avoid feeling anxious. *Mag-carbs* experience a sense of underlying apprehension and anxiety that they then experience as fear of rejection and abandonment. This is reflected in the need that *Mag-carbs* have to protect themselves from conflict or disharmony. Often the effort of dealing with anxiety and the effort of holding down feelings of apprehensiveness result in *Mag-carbs* suffering from depression. The anxiety that *Mag-carbs* suffer is so intense that they end up suppressing it just to be able to function. When *Mag-carbs* suppress their emotional feelings they often then experience the effects of the suppression physically, in muscular cramps and neuralgic pains that reflect magnesium deficiency". Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.44.
- 4 One of my *Spongia* patients described this feeling of being crowded as: *there is interference in my space. I feel that the only way I can survive is to become a 'snow queen'. This allows me to remain detached from afar. I am not taking part. I am judging from afar. I am sad and depressed. I feel exposed. I am not comfortable in my place of living. My mother had dementia, I am afraid of getting dementia. I have enormous sadness. I am awkward in society and fearful of people. I do not function well in a group environment. I feel detached and feel like I do not belong anywhere. Not grounded. I have a feeling of despair periodically in the evening which is accompanied by a desire to weep and hopelessness. Everything is a burden, I drag myself through life. I feel different to everyone and do not belong anywhere. I was much happier living in overseas rather than in Australia because I need a strong sense of community and strong spiritual connection and direction from God otherwise I feel afloat with no direction. I also think I can be rude and harsh and oblivious and judgmental and dictatorial. I am judging from afar. I feel that all my complaints have a psychosomatic origin which comes from too much negative thinking. I have a fear of doing something wrong because of the punishment.* Mentally, she suffers from periods of dullness, no thoughts and finds it hard to concentrate. Physically, she has no energy and is tired. *Spongia* have a psychodynamic need to separate from themselves and from the world in order to protect themselves from being enveloped by and encroached upon by their own inner fears and negativities. A major cause of her current depression is that she does not feel comfortable living in Australia. In the Australian community she feels suffocated and stifled and not able to be myself. Her biggest fear is that she will lose her mental freedom and be trapped like her mother who had dementia. I asked her how she felt as a child. Her reply was: *I never belonged there either. I felt like I couldn't breathe.*
- 5 The second *Spongia* case I had was a patient who came to see me for all consuming waves of hot flushes and heart palpitations associated with the onset of menopause. Her health history included high blood pressure and heart palpitations which are consistent with the homeopathic remedy profile of *Spongia*. The 'never-well-since-event' or psychodynamic causation in this case was *being set free* by her mother who sent her overseas when she was fifteen. *I felt trapped in France, I couldn't go home I had no choice.* She felt like she had *been swimming against the tide ever since.* *Spongia* psychologically need to feel attached (anchored to the sea bed) to their home. Sea creatures only feel safe when they are alone and hiding in a safe place [home]. *Spongia* have the *Mind* rubric: *desires to go home* and the *Mind* rubric: *ailments from fright*. Since she was fifteen this woman had been experiencing crippling panic attacks. The panic attacks left her *feeling immobilized*. Her biggest anxiety was at work, her boss would ask her a question and she felt so scared that she was unable to speak. *She felt insecure, without a voice, trapped and with no choice.* She hated working in offices because of the fact that everyone would be able to look at her all day. *Spongia* have the *Mind* rubric: *cannot bear to be looked at.* She felt paranoid about what others would be thinking about her. All of her life since she was fifteen she thought she was a *dumb twit* and a *stupid girl* because she couldn't talk. *Spongia* have the *Larynx and Trachea* rubric: *nervous aphonia,*

- lost voice. She also felt awkward in all social communication. I blush terribly. I feel like people are on a different wave length, there are things that I just don't understand. I can't talk about myself socially. I also struggle to understand things socially; I get confused a lot. Spongia somaticize all of their anxieties, which is why Spongia as a homoeopathic remedy is used for heart palpitations and difficulties in breathing as a result of anxiety and fear. The only time this Spongia patient felt like she could escape her anxiety was when she was singing. Spongia have the Mind rubric: loathing of work alternating with singing. [1] 1.*
- 6 *Spongia* make very good therapists, especially if they are working with individuals or groups who have suffered persecution. Their capacity to see something as though he saw through someone else's eyes, gives them an inbuilt capacity to understand how it feels to be persecuted.
- 7 'Dissociation' is a normal response to the trauma of illness. If the patient dissociates, it allows themselves space to distance themselves from the feelings which are overwhelming them. 'Dissociative disorder' on the other hand is a far more complex disorder in which the patient creates multiple personalities which allow their psyche protection from what they perceive to be potentially traumatic situations, within and outside of themselves.
- 8 "Staphisagrias suppress feelings by not allowing any expression of anger or rage; they are proud of the fact that they are able to remain nice and sweet. Staphisagrias have developed justifiable reasons for why they need to suppress their feelings; they are protecting a very painful history of some form of abuse. The theme of suppression and composure has healthy and unhealthy advantages, as well as disadvantages and consequences for Staphisagria. Staphisagrias eventually always lose control because their suppression is challenged by the equally powerful force of their anger and rage at being continually abused and repressed. When Staphisagria lose control they are abusive because the build-up of emotion is overwhelming. Staphisagrias then sink into remorseful self-abuse that mirrors their history of abuse. Within Staphisagria is the theme of abuse, out-of-control abuser, and the remorseful self abuser." Lalor, Liz, *A Homeopathic Guide to Partnership and Compatibility*, Berkeley, California, North Atlantic Books, 2004, p.76.
- 9 See www.hominf.org/posi/posifr.htm. The proving of *Positronium* is written by Misha Norland.
- 10 "Positronium is an "exotic" atom made of matter and antimatter: an electron and a positron (anti-electron) bound together without a nucleus. Since researchers have already made positronium atoms and ions, the next step would be to coax the atoms to interact through collisions, and ultimately to form molecules. While there are always occasional collisions in positronium gas, researchers haven't succeeded in making it dense enough for frequent collisions--enough to affect the gas's properties.
- But a team of physicists led by Allen Mills of the University of California at Riverside may have done just that. They collected and compressed positrons in a magnetic trap and then fired super-intense positron pulses at a thin film of "nano-porous" silica, a material riddled with myriad microscopic pores. Positrons hitting the film liberate electrons and can bind with them to make positronium atoms. These atoms live for a brief time as tiny gas clouds, trapped within the material's pores, until the electrons and positrons inevitably annihilate with one another in a burst of gamma-rays. Mills and his colleagues detected these gamma rays to measure the rate of annihilation, or "decay," and probe the underlying physics."
- Written by Mark Buchanan, a freelance science writer from Cambridge, England. From the internet site: focus.aps.org/story/v16/st16
- 11 "Compression and oppression" are the two opposing themes Misha Norland identifies in the proving of *Positronium*.
- 12 **Oedipus Complex** is a son's largely unconscious sexual attraction toward his mother accompanied by jealousy toward his father. Austrian psychiatrist Sigmund Freud first used the term. Oedipus is the hero of the ancient Greek play *Oedipus Tyrannus* by Sophocles, which tells the story of how Oedipus was abandoned at birth by his parents and returned as an adult to kill his father and marry his mother. Freud suggested that if this complex is not resolved in the young child, it contributes to neurosis in later life. Swiss psychologist Carl Jung suggested that such feelings were not restricted to boys but that girls could also experience a similar complex.
- 13 Allen, in *Handbook of Materia medica*, notes the tendency of *Asterias rubens* to abandon themselves to stronger influences: "melancholy to give herself up to mental or bodily work, to walk or engage in violent exercise, species of moral intoxication. Anguish from noon till 3 p.m. as if a misfortune were impending or he were going to

- hear bad news, and he then feels as if he should give way to tears." Allen, Timothy Field, M.D. LL.D. *Handbook of Materia Medica*. New Delhi, B. Jain Publishers, p. 146. 1994.
- 14 Boericke notes that the homoeopathic remedy "has an unquestionable influence over cancer disease." It is easy to see the psychosomatic themes in all spheres—emotionally, mentally, and physically. Cancer patients often relay that the cancer has consumed them and that they have abandoned themselves to the cancer. Their body has surrendered to the cancer and the smell of death itself has invaded their body. They often report that they smell dirty, and that death is consuming them. *Asterias rubens* are the only remedy listed in the *Mind* rubric: *fear of Mammae cancer*. Boericke, William, M. D. *Pocket Manual of Homoeopathic Materia Medica*. New Delhi, Motilal Banarsidass Publishers. p. 94. 1996.
- 15 The other remedy in the *Delusion* rubric: *conscious of the suffering of women through the ages* is *Lac-Lupinum*. From the proving of this remedy a strong personality characteristic which merged was the need to protect and take responsibility for the group (pack) and the children within the group. Wolves are very family (pack) orientated. Within all the Lac remedies there is a struggle between the group versus the individual.
- 16 The 'never-well-since-event' in *Sepia* will occur in childhood, specifically pre-verbal. *Sepia* experiences abandonment quite often as a baby.
- 17 *Borax* is one of the homoeopathic remedies I use in my Liz Lalor Fertility Program. *Borax* is the *Drainage* remedy that I prescribe most commonly. It is the remedy which addresses disturbance within the *function* of the organ—*Borax* improves mucus quality because it increases low levels of Estradiol. The *Mind* rubric: *starting during menses* is reflective of the fear of failing which is predominant in the psyche of women faced with infertility.
- *Female genitalia/sex* rubric: *menses: return: ceased; after the regular menstrual cycle has: Borx.*
 - *Female genitalia/sex* rubric: *menses: short, too: one day: borx.*
- 18 Allen notes in his *Encyclopedia of Pure Materia Medica* that *Carboneum hydrogenisatum*, the homoeopathic remedy is derived from Carburetted Hydrogen, Ethene, and Olefiant gas. Allen does not make a distinction whether it is all three or just Carburetted Hydrogen. It is also debatable given the research done by William Henry whether Allen assumed that all three were the same substance. Boericke states *Carboneum hydrogenisatum* is derived from Carburetted Hydrogen.
- "William Henry was very interested in the gases produced by the destructive distillation of coal and oil. He analyzed their constituents and studied their suitability for lighting. He showed that such gases were a mixture of carbonic oxide (carbon monoxide), carburetted hydrogen (methane), hydrogen, olefiant gas (ethene) with some carbonic acid gas (carbon dioxide) and sulphuretted hydrogen (hydrogen sulphide). As a result he found himself at variance with some other authors who maintained that olefiant gas was the sole compound of carbon and hydrogen and that coal gas contained only a mixture of olefiant gas and hydrogen. In 1821 William Henry published in the *Philosophical Transactions* a proof of his original views. John Dalton, Humphrey Davy, Dr. Thomson and himself had all examined the gases bubbling to the surface in marshes and from coal mines and found them to be the same substance which they called carburetted hydrogen.
- William Henry then proceeded to show that carburetted hydrogen was different from olefiant gas by examining their reactions with chlorine." www.thornber.net/cheshire/ideasmen/henry.html
- 19 Willow wood (amongst wand collectors) is the most desired of the Celtic woods. Willow wood is supposedly aligned to conducting magical energy. Willow wood reacts to the energy and will of the one using the wand. It is for this reason that there are numerous internet webpages which are dedicated to the sale of magical wands made from willow wood. It is questionable if one can use Harry Potter in a text on homoeopathy, however, the owner of the willow wand in the Harry Potter books was Ron Weasley. Ron Weasley's wand broke because he could not force the wand to yield to his power. "Wands are capable of changing masters. When a wand's master is disarmed, stunned, or killed, but not had their wand snatched from their hand, the wand will accept the old master's attacker as its new master. This will occur even if the wand in question is not in the possession of either of the two people involved."
- From the internet webpage: harrypotter.wikia.com/wiki/Wand
- 20 From Stirling's notes listed on Radar: "Jilted Lovers: Virtually

all the provers experienced some tensions in their primary relationship. Maybe this is common in a proving. The general feeling was one of "drawing the line". Situations that previously had been unresolved but tolerated either became intolerable or spontaneously moved towards a solution. Out of the members of the group who actually took a remedy, one prover's partner started seeing a counselor to resolve his problems, another couple split up

temporarily during the proving, one couple came together and moved in together really quickly, one couple split up shortly after the proving, one prover nearly started an affair, and another got her partner to discuss the issue of having children, which they had been avoiding for years. My own seven year marriage, which had appeared very stable, split dramatically and my husband left, a few weeks before the proving group finished meeting, to start a relationship with

someone he met the week after the proving started."

- 21 From Stirling's notes listed on Radar: "The tree is also associated with fertility and easing childbirth, and in herbal lore is used for the ailments of the newborn and the aged."
- 22 Exanthema: feverish diseases with notable eruptions on the skin.

CAUSATION

“IHAVECAUSEDMYDISEASE.”

“THIS IS MY FAULT.”

“I MUST HAVE DONE
SOMETHING WRONG TO
DESERVE THIS.”

“I HAVE BEEN BAD.”

“I HAVE SINNED.”

I have allocated all the *Delusion* rubrics which pertain to psychological ‘delusions of original sin’ or self-blame into Causation. If the trauma inside your patient starts with them feeling guilty and unrealistically responsible for their illness then the simillimum is listed in the all the *Delusion* rubrics: *he is sinful, he has committed a crime or he has done wrong*, and is allocated to the section Causation.

Kübler-Ross identified bargaining as the third stage. Bargaining is when a patient believes that if they are, for example, being good with their diet by juice fasting, or if they are meditating, they can do a deal with God and be cured.

Underlying the patient’s active processing of bargaining is their underlying delusional belief that they have been bad, and that is what fuels their desire to now be good. I have identified Causation as the third stage. This is characterized by the patient blaming themselves for their loss of good health. A patient often blames their loss of good health on themselves by assuming they were bad, most commonly relating it to a time when they were not living their life in harmony.

A *Delusion* rubric is used when there is an assumption or perception which is a misrepresentation of reality.

The various ‘New-Age’ philosophies of ‘you are what you think’ and ‘you are your disease’ have their basis in the concepts of punishment for being bad.

I have sadly to say that I have never treated a patient with a permanent illness, whether it be life threatening or not, who has not become a victim to the delusional belief that their disease is a punishment. More often than not they have voluntarily taken on this belief in the guise of a 'New-Age' philosophy so they can find an explanation of the cause of their disease.

Since the emergence of 'New-Age' ideology we have developed a delusional belief that we are entitled to good health if we have been living a mindful life. This incorrect assumption of entitlement of good health fuels all the delusional conspiracy theories which have sprung up in the alternative health industry.

In the majority of my cases the relevance of each of the Delusion rubrics in Causation will throw light on the underlying guilt and the overwhelming effect that the concept of 'original sin' and the expulsion of Adam¹ and Eve has had on our psyche. 'Original sin' or the belief in good and evil² holds a powerful position in the Jewish, Islamic and Christian religions as well as in 'New-Age' philosophies that influence the alternative health industry. The absorption of good and evil by our modern-day psyche has affected our understanding of the reason for disease. I have added the psychological 'delusions of original sin' to the stages of refusing to acknowledge illness because in many cases the patient believes deep within their own self that they deserve the disease or emotional pain they are currently suffering. The psychological process of bargaining or of trying to be

good is masking the underlying delusional belief in punishment for being bad.

I have found in my practice that every patient who presents with any serious disease, whether it be emotional, mental, or physical always presents with the *Delusion* rubrics of abandonment and the underlying guilt of being cast out of Paradise because they are evil. Each case presented also resonates with the patient's delusional expectation that if they are in communication with God or a 'higher being' or their 'inner spiritual spirit' they should be able to cure their disease.

If they can't cure their disease then they believe that their disease is a result of God's judgment or karma for the sins they have committed.

Adam and Eve don't just appear in Genesis and the Quran; they are the underlying psychological theme in all 'New-Age' books which have influenced the modern-day view we have of disease. Adam and Eve are expelled from Paradise, forsaken, abandoned, separated from God, and they lose their immortality. The assumption of the concept of 'original sin' and the attributing of personal blame will, in my experience, always present itself when a patient faces the loss of their health, regardless of whether it is fatal or non-fatal. The psychotherapeutic formation of the development of the five psychological steps: denial, forsaken, causation, depression and resignation which the patient will move through as they struggle to acknowledge and accept

their illness is reminiscent of the steps Adam and Eve undertook in their story when they had to acknowledge their sin, subsequent abandonment and ultimate loss of immortality. The story of Adam and Eve is also the basis of an enormous number of the *Delusion* rubrics in the *Mind* section in our repertory and I have categorized them accordingly. If the trauma inside your patient starts with them feeling guilty and responsible for being sick then the simillimum is listed in the *Delusion* rubrics: *he is sinful* and *he has committed a crime*.

Invariably, in all the consultations I have had with patients facing a fatal illness, they will bring the conversation around to the subject of *why me?* I have found it is not helpful, or useful, to offer any explanations of the potential cause of their illness. It is impossible to know the cause of many diseases, and even if, there is a logical explanation, as is the case with exposure to asbestos, for example, the patient will still want to find their own reason for why *they* got asbestosis and not their friend who was standing next to them when they were exposed. The patient wants and needs to arrive at what they themselves believe to be the cause. Even if there has been an established genetic link, as is the case with cancer of the bowel, for example. The patient still wants to find their own reason for why *they* got bowel cancer. If the homoeopath interferes with this crucial process by reiterating the genetic link, then the homoeopath will not get to find out the information they need to be able to pick the *peculiarities specific* to that patient and not to the disease.

It is also not appropriate to offer any homoeopathic explanations of miasms to a patient who is trying to find the cause of their illness. I have as a teacher watched students and qualified homoeopaths do this in consultations. If you offer homoeopathic miasmatic philosophy to the patient they will not offer you *their* explanation; *their* explanation is a gem which will indicate the simillimum. What the patient offers as their explanation will, of course, indicate the simillimum in the case.

When a patient is faced with failure in their life, whether it is fiscal failure, failure in their marriage, or whether it is failure of their health they will consistently relate the cause back to a period of time in their life when they felt that they were not living in harmony with themselves. Typically the patient will relay the following explanations of the cause of their illness: *I was chasing the mighty dollar. – I was not in touch with my true self. – I was always living the high life. – There was a time when I was pushing too many drugs. – I knew I had been drinking way too much, for too long. – I knew this would happen because I have had very negative thoughts. – I have been working too hard and well, it has to catch up with you doesn't it?* None, or all, of these sorts of explanations might, or might not, have contributed to a patient's illness. So far, in this process, there is nothing in the above possible explanations of the cause for their illness which is indicative of the patient having any psychological delusions. The above causes that patients have come up with are in proportion to the situation, and in proportion to their feel-

ings of having no control. Because your patient is facing a loss of control over their health, and potentially their life, they will seek to regain control by finding the cause of their illness; this is a normal response. It is also a normal appropriate response for a patient to blame themselves for their current illness if, for some time, they have been drinking, or smoking, or taking too many drugs.

A *Delusion* rubric can only be used in the case if you can see a conflicting struggle which is *self-punishing* in your patient's psyche.

If your patient says to you with the intensity of the 'eye of the storm', that they know *why* they are ill, and they reveal their sins, and conclude that their illness is their *just desert*, then this is indicative of the psychological delusions of punishment.

In psychiatry, self-inflicted exile or self-imposed punishment is a consequence or end result of a 'persecution complex'³⁷. In homoeopathy 'delusions of self-persecution' are repertorised by using the *Delusion* rubrics pertaining to sins. The word devil or sinful is no longer in common usage. In the *Delusion* rubrics the use of the word devil should not be interpreted literally. The devil in the *Delusion* rubric: *he is possessed of a devil*, does not refer to the personification of the devil, Satan. The *Delusion* rubric: *he is possessed of a devil* can refer to the wicked or bad side of one's nature which has led one astray. The *Delusion* rubric: *he is possessed of a devil* can also refer to predictions of impending damnation or

doom. The person possessed by the devil can also refer to someone who is luckless or wretched. Nowadays it is rare for a patient to refer to their 'devil' within, or the 'devil' who is the tempter of mankind. If a patient refers to the 'dark-side of their nature' who tempts them to do 'bad things', this should be repertorised as the *Delusion* rubric: *he is possessed of a devil*. Similarly, a patient will rarely use the word sinful. If a patient believes they have been 'bad', this should be repertorised as the *Delusion* rubric: *he is possessed of a devil*, or *he has committed a crime*.

If your patient believes that they truly *deserve* their illness and this is why they are sick then this is representative of the *Delusion* rubrics of having *sinned* and *committed a crime*. If your patient believes in a system of just punishment for their sins, this is an indication of disproportionate retribution. If their reactions to their feelings of being bad are disproportionately an *over-reaction* and misrepresentation of reality then it is important to consider the *Delusion* rubrics pertaining to *wrongs committed*. These rubrics are also important to consider for patients who believe that the reason they are sick is because they are essentially bad people [*evil*]. These are the *Delusion* rubrics of being *in communication with the devil* or *being the devil*, or *being evil*. This group of rubrics is crucial to case-taking for patients who believe that in some way *they* are the cause of their illness or misfortune. Self-persecution is commonly referred to as psychological 'delusions of original sin'.

Psychological delusions of guilt are fueled by a *disproportionate* reaction to crimes most commonly committed in childhood. These crimes are often held as deep dark secrets which, because they are suppressed for so long in the emotional memory of a child, become blown out of proportion to their seriousness. Psychological 'delusions of original sin' are easily accessed by the patient; the memories of wrongs committed sit in our subconscious and conscious mind. As soon as the homoeopath asks a patient why they think they are sick, the patient will be drawn into confessing their 'original sin'. Firstly, the patient will be drawn to confessing sins because their childhood guilt will have kept the memories alive, and secondly because the desire to find the reason they are sick will compel them to confess all their deeply held secrets, even if the secrets are self-condemning. All the remedies listed in *Delusion* rubrics: *evil, being the devil, being a criminal and having done wrongs*, know in their subconscious and conscious mind that they have committed crimes. The essence of avoidance and self-deluding is that it is a psychological technique which allows the patient to over-react to their sins. The disproportionate reaction is either used to their advantage or used as self-destructive, self-punishing condemnation. The next questions to ask the patient which will reveal the simillimum are: "what happens when they feel accused and what happens if they feel they have done something wrong"?

The homoeopath needs to understand how each constitutional remedy reacts or tries to avoid acknowledging perceived or

real psychological delusions of fault. Each remedy will present with a specific and *peculiar* interpretation which will reveal the simillimum.

Self-destructive depression and predictions of failure underpin and also cover up the psychological delusions of self-blame and psychological 'delusions of original sin'. Self-destructive depression and predictions of failure advantageously protect the patient from having to acknowledge sins committed, or alliances made with the 'evil-side' of themselves. Self-destructive behavior and self-blame will be maintained and nurtured because they help protect the patient from their innermost dark secrets about themselves.

DELUSION RUBRICS IN CAUSATION

In this section I analyze and explain the meaning of each individual *Delusion* rubric. I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric. Furthermore, I explain their psychotherapeutic meaning and application by analyzing how each remedy listed under the rubric heading has utilized the delusional stance to its advantage. The reasons why each constitutional remedy is listed under a rubric will often be vastly different. Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in remedy recognition.

Each selection of *Delusion* rubrics discussed are shaded. Analyses of the remedy profiles follow each sub-section. The psychological development of *Delusion*

rubrics for each constitutional remedy profile is analyzed according to either **avoidance** or **self-deluding** need.

- *Delusions: God: he is God, then he is the devil: STRAM.* [3] 1.
- *Delusions: God: vengeance; he is the object of God's: KALI-BR.* [3] 1. [This rubric can be an admission of guilt or an indication of 'delusions of persecution']
- *Delusions: devil: anac. Bell. cupr. hyos. Plat.*
- *Delusions: devil: connected to devil, he is arrogant towards those who strive to purity, light and love: ozone.* [1] 1.
- *Delusions: devil: he is a devil: ANAC.* camph. cann-i. Hyos. kali-br. pegan-ha. positr. stram.
- *Delusions: devil: possessed of a devil: alum. lyss. mand.*
- *Delusions: devil: possessed of a devil; he is: borx. cann-i. Hyos. plat. positr. stram.*
- *Delusions: devil: sits in his neck, devil: Anac.* [1] 1.
- *Delusions: devil: sits in his neck, devil; prompting to offensive things: anac.* [1] 1.
- *Delusions: devil: speaking in one ear, prompting to murder; angel in the other ear, prompting to acts of benevolence; and an: Anac.* [2] 1.
- *Delusions: evil: done some evil; had: cycl. lat-h. zinc.*
- *Delusions: executioner; visions of an: stram.* [1] 1.
- *Delusions: influence: one is under a powerful: ambr. brass-n-o. carc. cere-b. dream-p. foll. Hyos. irid-met. kali-br. Lach. ozone. positr. psil. Sal-fr. Stram. thuj. verat.* [This rubric can pertain to God or the devil.]
- *Delusions: possessed, being: alum. Anac. bell. canth. carb-v. helo-s. hydrog. Hyos. lach. lyss. MANC. mand. op. orot-ac. plat. positr. psil. sal-fr. sil. stram. Sulph. verat.*
- *Delusions: possessed; being: evil forces; by: ignis-alc. manc.*
- *Delusions: visions, has; horrible: absin. ambr. atro. BELL. calc-sil. CALC. camph. carb-an. carb-v. CAUST. hep. ign. indol. KALI-BR. lac-c. lyc. merc. nicot. NUX-V. op. phos. positr. PULS. rad-br. rhod. samb. sil. STRAM. sulph. tarent.*
- *Delusions: devil: squeezed dry in the devil's fist; she is: positr.* [1] 1.
- *Delusion: God: God's works are ill made and ill done: positr.* [1] 1.
- *Delusions: evil: he is evil and does not care: positr.* [1] 1.
- *Delusions: devil, sees: absin. ambr. Anac. ars. Bell. cann-i. cupr. dulc. Hell. Hyos. ignis-alc. Kali-br. kali-c. lach. Manc. nat-c. Op. orig. Plat. Puls. stram. sulph. Zinc.*
- *Delusions: devil: taken by the devil; he will be: bell. manc. Puls.*
- *Delusions: stabbed: person who passed on the street; he had stabbed a: Bell.* [2] 1.
- *Delusions: murdering; he is: husband and child; she is about to murder her: kali-br.* [1] 1.

- *Delusions: murdering; he is: struck friends who came to help him: Stram.* [2] 1.
- *Delusions: evil: happened to him; feeling as though some evil had: lach. meny.*

Avoidance: The *Delusion* rubrics of being evil and in communication with the devil apply to the constitutional remedies which are haunted by deep dark secrets about their 'past sins' or they experience guilt over their desire to align themselves to 'the dark-side' of their nature.

Each constitutional remedy listed over-react to their evilness. Their guilt is a psychological delusion which is either a misinterpretation or exaggeration of how bad they are.

Or alternatively, an avoidance of acknowledging, or taking responsibility for their sins by blaming them on the power of the 'devil' who has led them astray. In homoeopathic case analysis it is important to understand why each constitutional remedy will choose to hold on to their guilt.

Guilt over sins committed is always a psychological avoidance technique which is maintained because it is advantageous to the patient.

A lot of the remedies listed are also capable of acts of cruelty. This is why they over-react to their evilness, and why they lay the blame for their evilness at the feet of the devil rather than acknowledge that it is their own instinctual impulse. The psychological delusion of avoidance implies that all the constitutional remedy profiles are

aware in their conscious or subconscious mind of the 'dark-side' of their personality which haunts them. We should not assume that modern-day patients do not identify with the devil as a real person.

When faced with fatal illness and impending death the psychological 'delusions of original sin' and the power of God to save them and the devil as the person who has led them astray from good health are as real today as they were in medieval times. Death elicits myths.

Anacardium

Anacardium have intense fear of their own hate and 'devil-like' rage which flares⁴ intensely if they are contradicted or criticized. *Anacardium* have the *Delusion* rubric: *surrounded by enemies*. This delusional paranoid feeling of being surrounded by enemies leaves them open to being hypersensitive about all real, or perceived criticisms. *Anacardium* consequently over-react when they are criticized. This is why *Anacardium* are listed so prominently in the rubrics for the devil in one ear, and the angel in the other. *Anacardium* have the *Mind* rubric: *antagonism with self*. *Anacardium* avoid facing their fear of being criticized and avoid feeling vulnerable to their own lack of self-confidence by relying on their 'divine' (whether it be devil or angel) auditory intervention.

Anacardium spend an enormous amount of time berating themselves for their 'devil-like' rage and hate, which they try to make up for by over-compensating with 'god-like' generosity.

Guilt over their reactivity keeps them separate from the world – *Delusion* rubric: *separated from the world*. Separating themselves from the world allows them protection from being criticized and contradicted. As there is no peace from their internalized dilemma of the *devil speaking in one ear, prompting to murder; and angel in the other ear, prompting to acts of benevolence*, *Anacardium* solve the debate by avoiding the world. This avoidance then becomes a self-fulfilling prophecy for *Anacardium* as they then believe they have been abandoned (forsaken) because they are evil. The simillimum will only be *Anacardium* if the patient periodically needs to avoid people, especially proceeding any kind of dispute. If the simillimum is *Anacardium* the homoeopath must perceive that the patient has approached their illness with the same internalized separation. The simillimum will not be *Anacardium* unless the patient indicates that they want to hide their illness.

Their self-destructive behavior is separating themselves from the world and remaining in self-inflicted exile. *Anacardium* are difficult to treat when they are sick because they do not want to talk about their illness or acknowledge they are sick. This is avoidance. Illness exposes them to criticism and illness is proof of their 'dark-side' [*devil*]. Disease and illness is also viewed by *Anacardium* as proof of their failure to succeed.

Their dark secret or innermost fear is that they will not be recognized. *Anacardium* have the *Delusion* rubric: *seeing*

everybody's face in the mirror except his own. [1] 1. *Anacardium* fear everyone else will be reflected in the mirror and not them. When they are sick *Anacardium* become *religious*. It is a mistake to assume the *Delusion* rubric: *religious* applies to institutionalized religious practices. *Anacardium* will align themselves with various 'New-Age' ideologies, firstly so they can assure themselves that they are 'seeking a cure', and secondly because they need to believe they are spiritual [*angel*]. *Anacardium* will not present as an evil person, they will see themselves as righteously 'good'. *Anacardium* prefer to hide (deny) their 'devil-side' from themselves and others; it is only if they are criticized that one sees the *devil* in *Anacardium*.

The simillimum will only be *Anacardium* if the patient believes that they can cure themselves by being good.

Anacardium have the *Delusion* rubric: *body is separated from soul*. The simillimum will only be *Anacardium* if the patient believes that it is their body which is sick not their 'true self' [*soul*]. The homoeopath must be able to detect that the patient is 'split' or in denial about the bad [*devil*] part of them which is sick.

The simillimum will not be *Anacardium* unless the patient shows signs of denial, as well as signs of exaggerated self-blame ('delusions of original sin'). The simillimum will only be *Anacardium* if the homoeopath can perceive that the patient believes that they and the homoeopath *will not succeed* in making them well. *Anacardium* have the *Delusion* rubrics: *he is worthless*, and *he*

does everything wrong, he cannot succeed. On one hand, *Anacardium* are in denial about their illness and on the other hand they are fatalistic, they believe they are already *in their grave*.

1. Denial: *Delusion rubric: religious: Anac. Delusion rubric: separated: body: soul; body is separated from: Anac.*
2. Forsaken: *Delusion rubric: outcast; she were an: anac. Delusion rubric: enemy: surrounded by enemies: Anac. Delusion rubric: separated: world; from the: he is separated: Anac.*
3. Causation: *Delusion rubric: devil: he is a devil: ANAC. Delusion rubric: superhuman: is: control; is under superhuman: anac. [In Anacardium this rubric can pertain to the devil or God.]*
4. Depression: *Delusion rubric: anxious: Anac. Delusion rubric: succeed, he does everything wrong; he cannot: Anac. Delusion rubric: worthless; he is: anac.*
5. Resignation: *Delusion rubric: grave, he is in his: anac. Delusion rubric: separated: body: soul; body is separated from: Anac.*

Belladonna

In all the rubrics pertaining to sin, *Belladonna* are only listed in two *Delusion* rubrics: *devil*, and *he had stabbed a person who passed on the street*. *Belladonna* are listed in more of the rubrics pertaining to fear and terror of being taken by the devil and seeing horrible visions of spirits. *Belladonna* have numerous *Delusion* rubrics: *hears dead people's voices, sees*

horrible visions, sees people as animals, sees the devil, will be taken by the devil, will be murdered, and conversely beautiful, things look beautiful. *Belladonna* are highly impressionable and reactive; they see the world as a horrible, threatening place and conversely as a beautiful place. Psychological illusions of the world as beautiful can be a smoke screen shielding violent reactivity and rage; this is an avoidance technique. *Belladonna* are listed in numerous *Mind* rubrics for rage and violent desires to kill, and conversely numerous *Mind* rubrics for sensitivity.

Belladonna have intense fear of the devil and intense fear that they *are* the devil.

Belladonna are listed under the *Delusion* rubric: *violent*, and the *Delusion* rubric: *after vexation*. It is their violent, reactive rage which confirms their view that they *are* the devil. *Belladonna* are then overcome with 'god-like' remorse – *Delusion* rubric: *religious*. If you apply the five psychological processes to the rubric-repensorisation of the remedy *Belladonna*, your understanding of their hubristic 'delusions of grandeur' will be greatly deepened. If *Belladonna* externalize their devil it allows them to delude themselves about their own violent reactivity.

Belladonna are one of only two remedies listed in the *Delusion* rubric: *she has her own little world*. *Belladonna* need to believe they are a great person to shield their fears that they *are* the devil. *Belladonna* also need to believe they are a great person to allay fears of being taken over by the devil. Their violent reactivity is

a well constructed technique which gives them protection from being taken over by the devil inside of themselves.

Belladonna are similar to *Anacardium* in that they are difficult to treat when they are sick; with *Belladonna* however, their anger about being sick is directed towards the practitioner rather than internalized, which is what *Anacardium* tend to do. *Belladonna* use their violent reactivity to protect themselves when they are vulnerable. When *Belladonna* are sick they feel extremely vulnerable to attack – *Delusion rubric: about to receive injury. Belladonna* get swamped by depressive fears that their illness will consume them – *Delusion rubrics: body will putrefy*, and the *devil will take them. Belladonna* can view the homoeopath as the devil and the homoeopathic medicine as a poison which is going to cause them *injury* – *Delusion rubrics: sees devil*, and *possessed*.

The simillimum will only be *Belladonna* if the homoeopath can perceive an equal psychological split between acknowledging blame for sins (rage) and feeling like a persecuted victim of the world. The simillimum will only be *Belladonna* if the homoeopath can also perceive that the patient deals with their fear of the world and themselves, by creating an imaginary world in which everything is *beautiful* and everyone is their *friend*.

1. Denial: *Delusion rubric: religious: bell. Delusion rubric: great person, is a: bell. Delusion rubric: well, he is: bell. Delusion rubric: beautiful: things look: bell. Delusion rubric: friend: surrounded*

by friends; being: bell. Delusion rubric: magician, is a: bell. [1] 1. Delusion rubric: wealth, of: bell.

2. Forsaken: *Delusion rubric: home: away from home; he is: bell. Delusion rubric: injury: about to receive injury; is: bell. Delusion rubric: devil: taken by the devil; he will be: bell. Delusion rubric: caught; he will be: bell. Delusion rubric: gallows with fear; vision of: Bell. [2] 1.*
3. Causation: *Delusion rubric: devil: Bell. Delusion rubric: stabbed: person who passed on the street; he had stabbed a: Bell. [2] 1. Delusion rubric: gallows with fear; vision of: Bell. [2] 1. [This rubric can also pertain to an admission of guilt.]*
4. Depression: *Delusion rubric: doomed, being: bell.*
5. Resignation: *Delusion rubric: body: putrefy, will: bell. Delusion rubric: sick; being: bell.*

Hyoscyamus

Hyoscyamus can be extremely sweet and loving one minute, and extremely violent and malicious the next. Their affection is a calculated, manipulative technique to ensure they are in total control of everyone's love. *Hyoscyamus* are hyper-vigilant to any perceived loss of love. *Hyoscyamus* have the *Mind rubrics: delirium from jealousy*, and *animus possession*. *Hyoscyamus* are the only remedy listed in the *Delusion rubric: going to be married*, and the only remedy listed in the *Delusion rubric: being sold*. *Hyoscyamus* obsessively desire marriage or union with another and fear being sold

or abandoned by another. *Hyoscyamus* when they are sick feel trapped and tied to the practitioner, as well as suspicious and untrusting of the practitioner and the medication – *Delusion* rubrics: *about to be poisoned*. On the one hand they feel like they will lose themselves to their illness, and on the other hand they are convinced they are well and do not need you. *Hyoscyamus* have the *Delusion* rubrics: *he has suffered wrong*, as well as *he has done wrong*, and the *Delusion* rubrics: *will be murdered*, and *has to murder someone*. *Hyoscyamus* blame their sins on the devil, who is possessing them. *Hyoscyamus* have the *Delusion* rubric: *being in debate*. *Hyoscyamus* will avoid all acknowledgment of sins inflicted on others and avoid acknowledgment of any illness because illness is viewed as acknowledging fault. *Hyoscyamus* will only acknowledge their illness through endless lamentations of righteous jealous rage about others' wellbeing.

If you ask *Hyoscyamus* what it means to be sick, they will answer that it means they need you and because of that they hate you; this is why *Hyoscyamus* need the hubristic illusion that they are well.

The simillimum will not be *Hyoscyamus* unless the patient indicates that they feel trapped [*possessed*] and bound by their disease. *Hyoscyamus* have the *Delusion* rubric: *hand bound by chains*. [1] 1. *Hyoscyamus* have exaggerated reactions to being controlled [*married*].

1. Denial: *Delusion* rubric: *religious*: *Hyos*. *Delusion* rubric: *visions, has fantastic*: *hyos*. *Delusion* rubric: *well, he is*: *hyos*.

2. Forsaken: *Delusion* rubric: *poisoned*: *he: about to be poisoned; he is*: *Hyos*. *Delusion* rubric: *friend: affection of; has lost the*: *hyos*. *Delusion* rubric: *home: away from home; he is*: *Hyos*.
3. Causation: *Delusion* rubric: *devil*: *hyos*. *Delusion* rubric: *devil: he is a devil*: *Hyos*. *Delusion* rubric: *devil: possessed of a devil: he is*: *Hyos*. *Delusion* rubric: *possessed; being*: *Hyos*. *Delusion* rubric: *criminal, he is a*: *hyos*. *Delusion* rubric: *murdering; he is: has to murder someone; he*: *hyos*. *Delusion* rubric: *offended people; he has*: **HYOS**.
4. Depression: *Delusion* rubric: *collect senses; unable to*: *hyos*. *Delusion* rubric: *insane: become insane; one will*: *hyos*. *Delusion* rubric: *hand: bound: chains; with*: *hyos*. [1] 1. *Delusion* rubric: *sinking; to be: floor; through the*: *hyos*. [This rubric should not be interpreted literally, it pertains to sinking depression.]
5. Resignation: *Delusion* rubric: *weight: no weight; has*: *hyos*. [This rubric should not be interpreted literally, it pertains to hypochondriacal fears of the loss of one's health.]

Kali bromatum

Kali bromatum are prone to paranoid delusions about being the victim of God's vengeance. *Kali bromatum* have the *Delusion* rubric: *is forsaken by God*. [1] 1. *Kali bromatum* exaggerate God's vengeance; they are helplessly resigned to their fate – *Delusion* rubric: *destruction of all near her impending*. [2] 1. *Kali bromatum* have an internal conflicting discord about

accepting their own mortality. Death is the ultimate failure in life. *Kali bromatum* misinterpret and misrepresent failure. *Kali bromatum* is a crucial remedy to consider when a patient who is critically ill cannot abide or accept that they could possibly die. They suffer intensely from embarrassment about any loss or failure, whether it is business failure, declining health, or relationship failure. They avoid their fears of failure by projecting all their failure on to the wrath of God. They also exaggerate the power and potency of the devil's influence. This allows them to avoid acknowledging their part in the failure, while simultaneously exaggerating their part in the 'original sin' by believing they are inherently evil. *Kali bromatum* have the *Delusion* rubrics: *he is a devil*, and *he is the object of God's vengeance*.

Kali bromatum are convinced that their disease is God's punishment because they are the devil.

It is important to realize that no one is going to come into your consulting room and say that they are the devil, or that their disease is evidence of God's vengeance. *Kali bromatum* have the *Delusion* rubrics: *melancholy*, and *he would go out of his mind*. *Kali bromatum* will present in your clinic and tell you: *my illness is causing me unbearable suffering, everyone can see I am sick; it is proof to the world that I have something truly wrong with myself. My illness has been caused by pressure in the world to always succeed and be good. It is being good and others' goodness which has caused this illness.* Psychotherapeutic

understanding of the avoidance techniques within this statement is crucial to finding the simillimum in this case.

The pressure to be good is their allegiance to God; and God has deceived them. Their illness is an indicator of impending doom and proof of God's punishment. Illness is proof of their allegiance to the devil. *Kali bromatum* will never acknowledge that they are solely to blame – they are under the influence of a *superhuman* force.

Kali bromatum align themselves with their murderous rage [*devil*] and wring their hands because they fear God's vengeance. *Kali bromatum* have the *Mind* rubric: *desire to kill loved ones*. *Kali bromatum* are vulnerable to believing that God and/or the devil has instructed them to murder. Believing one is controlled by someone else can be a pretentious and dangerous psychological 'delusion of grandeur' which allows for the redirection of responsibility on to another person. *Kali bromatum* have 'transference neuroses'. *Kali bromatum* transfer blame on to either God or the devil.

The simillimum will not be *Kali bromatum* unless the patient transfers blame on to everyone else other than themselves.

1. Denial: *Delusion* rubric: *religious*; *Kali-br. Delusion* rubric: *influence*; *one is under a powerful*; *kali-br. Delusion* rubric: *superhuman*; *is: control*; *is under superhuman*; *kali-br.* [These last two rubrics can be interpreted as God or the devil.]

2. Forsaken: *Delusion rubric: forsaken; is: God; by: kali-br. [1] 1. Delusion rubric: God: vengeance; he is the object of God's: KALI-BR. Delusion rubric: life: threatened; life is: kali-br. [1] 1. [This rubric can pertain to persecution or can be an indication of hypochondria and fear of ill health.]*
3. Causation: *Delusion rubric: devil, he is a devil: kali-br. Delusion rubric: murdering; he is: husband and child; she is about to murder her: kali-br. [1] 1. Delusion rubric: superhuman; is: control; is under superhuman: kali-br. [This rubric can be interpreted as God or the devil.]*
4. Depression: *Delusion rubric: melancholy: KALI-BR. Delusion rubric: painful, with sadness: kali-br. [1] 1. Delusion rubric: mind: out of his mind; he would go: Kali-br. Delusion rubric: doomed, being: Kali-br.*
5. Resignation: *Delusion rubric: emptiness; of: around and under one on standing; emptiness: kali-br. [1] 1. Delusion rubric: life: threatened; life is: kali-br. [1] 1. Delusion rubric: destruction of all near her; impending: Kali-br. [2] 1. [These last three rubrics can be allocated into Resignation, indicating predications of ill health and/or death. Or it can be allocated into Depression indicating predications of doom.]*

Mancinella

Mancinella fear they will be taken by the devil. *Mancinella* are tormented⁵ by obsessive thoughts. *Mancinella* have the *Mind* rubric: *tormenting thoughts* and *persistent thoughts of evil*. *Mancinella* fear

being consumed by the devil from inside and from outside of themselves.

Mancinella fear the devil will possess them and they will become the devil. Their sin is that they have let themselves be possessed by the devil. *Mancinella* fear their cancer taking them over, rather than believing *they* have created the cancer. *Mancinella* succumb to disease.

If they have Chronic Fatigue Syndrome, they are *consumed* with Chronic Fatigue Syndrome. If they have a simple cold or a seasonal bout of influenza they are *consumed* with the influenza which is *invading* and taking over every cell in their body.

Each patient reacts in an individual, *peculiar* way which is determined by their psychological delusions. The psychological delusions are reflected in the *Delusion* rubrics and this is why understanding homoeopathic psychiatric analysis is essential.

Mancinella will say in a consultation: *I have never been well since I got Ross River Fever; I can feel the poison of this virus still inside of me; it is penetrating every muscle of my whole being. I can't even walk or lift my head off the pillow. Every time I lift my head I feel like I am floating and my head is swimming. I feel like I just want to leave my body, float off and go somewhere else. [Delusion rubrics: floating in air, and swimming in the air.] I have been singled out, of all my friends, it is only me who was bitten by the mosquitoes in Queensland and who got this virus. [Delusion rubrics:*

he was pursued, and he is persecuted.] Their sin is that they have let themselves be possessed by their illness. When they are possessed by the illness they will succumb and lose all rational thought; *become insane.*

The simillimum will only be *Mancinella* if the patient indicates that they (personally), have nothing to do with being responsible for their illness.

1. Denial: *Delusion* rubric: *floating: air; in: manc.* [*Mancinella* disassociate from themselves when they are sick.] *Delusion* rubric: *voices; hearing: manc.* [This rubric can pertain to auditory illusions of persecution or illusions of grandeur.]
2. Forsaken: *Delusion* rubric: *pursued; he was: manc.*
3. Causation: *Delusion* rubric: *possessed; being: MANC.* *Delusion* rubric: *possessed; being: evil forces; by: manc.*
4. Depression: *Delusion* rubric: *insane: become insane; one will: MANC.*
5. Resignation: *Delusion* rubric: *light: is light; he: manc.* [This rubric reinforces physical vulnerability.]

Positronium

One of the themes of *Positronium* is not caring and being uncaring. *Positronium* have a conflicting debate between matter and anti-matter; between substance and lack of substance; between structure and destruction. *Positronium* embrace the destruction of disease.

The theme of self-abandonment is reinforced in the *Delusion* rubric: *he is evil and doesn't care.* *Positronium* are unique in their indifference and lack of inner conflict over guilt for crimes or wrongs committed.

Positronium have a self-fulfilling prophecy of creating structure, and then allowing themselves and the structure to be decimated. *Positronium* have the *Delusion* rubrics: *she cannot bend, body will turn to stone, and hypnotized.* On one hand they are hard and will not be influenced by anyone, and on the other hand they allow themselves to be hypnotized. *Positronium* also have the *Mind* rubric: *desires activity alternating with lassitude.* On the one hand, *Positronium* hang on to their structure; *Delusion* rubric: *a stone statue, and on the other hand they let it go; body torn to pieces.* *Positronium* have the *Delusion* rubric: *final acceptance of being slaughtered like something innocent.* [1] 1. They also have the *Delusion* rubric: *God's works are ill made and ill done.* *Positronium* are disturbingly fatalistic when sick. In fact, there is a relishing of destruction and embracing of death's final decay of matter. *Positronium* enjoy their allegiance to the devil and illness and decay because it proves God is powerless. *Positronium* will enjoy being sick and they will enjoy seeing that their friends and family are terrified and confronted with their illness and decay. *Positronium* enjoy the self-abandonment of illness. *Positronium* have the *Delusion* rubric: *squeezed dry in the devil's fist; she is: positr.* [1] 1.

The self-abandoning depression in *Positronium* is particularly notable; but what is *peculiar* and *specific* to *Positronium* is that they do not care about the evil inside of them.

Usually, the psychological 'delusions of original sin' play a significant role in the remedy profiles and the case analysis because the patient is so overcome with guilt and the need for redemption that they create an inner conflict which is the precipitating cause of inner conflict in existing, or future ill health. *Positronium* are fatalistically self-destructive and feel they deserve death. *Positronium* is a remedy derived from positronium which is a short-lived atomic system formed of an electron and a positron before they interact to annihilate each other. *Positronium* are significantly not overcome with guilt and self-redemption; they embrace death with final *acceptance*. Significantly, *Positronium* believe themselves to be *innocent and sacrificed*; they have not absorbed any residual guilt or self-conflict over their acknowledgment that they are evil. *Positronium* have the *Mind* rubric: *alcoholism, drinking to see what oblivion is like*. [1] 1. *Positronium* also have the *Mind* rubrics: *lack of reaction to danger* and *desires death*. It is noteworthy that the final stage of Acceptance in the model by Kübler-Ross does not imply that the patient should feel they are *sacrificing* their life. Acceptance in the model by Kübler-Ross is a peaceful coming to terms with the finality of death. The *final acceptance of being slaughtered* in *Positronium* is noteworthy as a psychological delusion which highlights a disproportionate need

to desire decay and death. *Positronium* have the *Delusion* rubric: *locked away within herself*. [1] 1.

The simillimum will only be *Positronium* if the patient is decidedly fatalistic. However, the simillimum will only be *Positronium* if their fatalism is glorified [*blessed*].

1. Denial: *Delusion* rubric: *blessed state; she is in a*; *positr.* [1] 1. *Delusion* rubric: *gifts; she is showered with*; *positr.* [1] 1. *Delusion* rubric: *value, she is*; *positr.* [1] 1. *Delusion* rubric: *beautiful*; *positr.* *Delusion* rubric: *sacrificed: acceptance of being slaughtered like something innocent; final*; *positr.* [1] 1. [This rubric can be perceived as an indication of glorified martyrdom or finality.]
2. Forsaken: *Delusion* rubric: *friendless, he is*; *positr.* *Delusion* rubric: *appreciated, she is not*; *positr.*
3. Causation: *Delusion* rubric: *evil: he is evil and does not care*; *positr.* [1] 1. *Delusion* rubric: *God: God's works are ill made and ill done*; *positr.* [1] 1. *Delusion* rubric: *devil: squeezed dry in the devil's fist; she is*; *positr.* [1] 1.
4. Depression: *Delusion* rubric: *crushed: she is*; *positr.* *Delusion* rubric: *locked away within herself*; *positr.*[1] 1.
5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an*; *positr.* *Delusion* rubric: *sacrificed: acceptance of being slaughtered like something innocent; final*; *positr.* [1] 1. *Delusion* rubric: *decayed, tarnished and impure*;

everything is: positr. [1] 1. Delusion rubric: diminished: shrunken, parts are: positr.

Stramonium

Stramonium have good reason to fear their own reactive tendencies towards violent rage because they know that they can *easily* be possessed by the devil. *Stramonium* are listed in numerous *Delusion* rubrics pertaining to communication with God because God protects them from themselves. *Stramonium* are listed in the *Delusion* rubrics: *in communication with God, is a great person, and she is the Virgin Mary. Stramonium* are the only remedy listed in the *Delusion* rubric: *she is beautiful and wants to be beautiful*, and the only remedy in the *Delusion* rubric: *poses as a statue to be admired*. Their religiosity and pretentious 'delusions of grandeur' are needed to protect themselves from becoming the 'devil', which they know is inside them.

The irony for *Stramonium*, which is why they are listed in the *Delusion* rubric: *he is God then the devil*, is that they are fearful of becoming the victim of their own violence.

Stramonium know that they are divided into two parts, possessed by the devil and God. They have fears and psychological delusions of being abandoned. *Stramonium* are the only remedy listed in the *Delusion* rubric: *being alone in the wilderness. Stramonium* will present with a split psychotic personality when they are sick. On the one hand, they will become

extremely religious and spiritual and believe that God will save them from their illness – *Delusion* rubric: *he had power over all disease*. On the other hand, they will be crippled with fear because they believe that their illness is proof that the devil already possesses them and they are abandoned to the wilderness – *Delusion* rubric: *he has every disease*, and the *Delusion* rubric: *he is in his grave. Stramonium* are the only remedy listed in the *Delusion* rubric: *he had power over all disease*, and the *Delusion* rubric: *being inconsolable*. Both sides will try to avoid acknowledging that the other side exists – *Delusion* rubric: *divided, cut in two parts*. Their split personality means *Stramonium* will deny that they are sick. The simillimum will not be *Stramonium* unless the patient has evidence of a delusional belief that they have control over all illness at the same time as having delusional fears they are already *in their grave*.

1. Denial: *Delusion* rubric: *God: communication with God; he is in: stram. Delusion* rubric: *power; disease; he had power over all: stram. [1] 1. Delusion* rubric: *pure; she is: stram. Delusion* rubric: *beautiful: she is beautiful and wants to be: stram. [1] 1. Delusion* rubric: *divine, being: stram. Delusion* rubric: *delightful: she is or wants to be delightful: stram. [1] 1.*
2. Forsaken: *Delusion* rubric: *wilderness; being in: stram. [1] 1. Delusion* rubric: *murdered: will be murdered; he: Stram.*
3. Causation: *Delusion* rubric: *devil: he is a devil: stram. Delusion* rubric: *God: he is God, then he is the devil: STRAM. [3]*

1. *Delusion rubric: executioner; visions of an: stram. [1] 1. Delusion rubric: murdering; he is: struck friends who came to help him: Stram. [2] 1.*
4. Depression: *Delusion rubric: doomed, being: stram. Delusion rubric: joy: nothing could give her any joy: stram. [1] 1.*
5. Resignation: *Delusion rubric: die: about to die; one was: stram. Delusion rubric: grave, he is in his: stram. Delusion rubric: divided: two parts; into: stram. Delusion rubric: body: cut through; he is: two; in: stram. Delusion rubric: body: scattered about; body was: stram.*

Zincum

Zincum are significantly the only remedy listed in the *Delusion rubric: persecuted for crimes by the devil, for crimes he had never done*. Although *Zincum* are listed in the *Delusion rubric: he had committed a crime*, as well as the rubric: *had done some evil*, *Zincum* have a classic passive-aggressive struggle within themselves to acknowledge, or take responsibility for, sins committed. (The passive-aggressive personality disorder refers to people who express their aggression in a passive, often undermining, way towards themselves and others. It can manifest as obstructionist, learned helplessness, ineffectual procrastination, passive resentment or defensiveness.) *Zincum* have psychological 'delusions of persecution', and their modus operandi for avoidance is defensive as well as unrequited blaming of others. Even when extremely angry, [*Mind rubric: so angry they could have stabbed anyone*]

Zincum will internalize their rage. *Zincum* are the only remedy listed in the *Delusion rubric: hearing abusive and filthy language and voices from within him*.

The attack is from inside and outside of themselves, which is why *Zincum* have such a compromised nervous system.

Zincum literally undermined their immune system to the point where they can not tolerate foods. *Zincum* are listed in the *Mind rubric: anxiety of conscience as if guilty of a crime*. *Zincum* when sick will always accuse others of causing their illness as well as accusing themselves. *Zincum* precariously balance everything in their life, especially their fragile hold over their health.

Their passive-aggressive procrastination and avoidance will often mean that they do nothing about their illnesses until it is too late and the disease has rendered them helpless – *Delusion rubric: one was about to die*. *Zincum* are listed in the *Delusion rubrics* pertaining to 'hubristic denial', *illusions of fancy*, and *hearing voices*. With *Zincum* it could be said that "hearing voices" could be their own inner rage. It could also be said that the *Delusion rubric: illusions of fancy* is a 'delusion of grandeur' which aids their ability to deny alleged sins.

The simillimum will not be *Zincum* unless the patient shows signs of a struggle to acknowledge that they could have contributed to their illness in any way. On the one hand they have contributed to their disease and on the other hand they are the *persecuted* victim of the disease.

1. Denial: *Delusion* rubric: *fancy, illusions of*: zinc. *Delusion* rubric: *voices: hearing*: Zinc. [This rubric can pertain to persecutory illusions or hubristic illusions.]
2. Forsaken: *Delusion* rubric: *devil: persecuted by the devil; he is: crimes he had never done; for*: zinc. [1] 1. *Delusion* rubric: *persecuted: he is persecuted*: Zinc.
3. Causation: *Delusion* rubric: *evil: done some evil; had*: zinc. *Delusion* rubric: *crime: committed a crime; he had*: zinc.
4. Depression: *Delusion* rubric: *grief: anger; delusion from grief and*: Zinc. *Delusion* rubric: *fright: as if in a fright*: zinc.
5. Resignation: *Delusion* rubric: *die: about to die; one was*: zinc.
 - *Delusions: crime: committed a crime; he had*: agath-a. alum-sil. alum. am-c. anac. ars. carb-an. carb-v. caust. chel. chinin-s. cina. cocc. conch. cycl. dig. hell. Ign. Kali-bi. kali-br. lac-h. lach. med. merc. nux-v. petr-ra. plb. puls. rheum. rhus-t. ruta. sabad. staph. Verat. zinc-o. zinc.
 - *Delusions: crime: about to commit a*: Kali-bi. kali-br. Lach. thea.
 - *Delusions: criminal, he is a*: agath-a. alum. am-c. ars. carb-v. caust. cina cob. coff. crot-c. cycl. dig. ferr. graph. hyos. Ign. m-arct. Merc. nat-c. nux-v. op. phos. puls. ruta. sabad. sarr. sil. stront-c. sulph. thuj. verat.
 - *Delusions: criminal, he is a; others know it; and*: calc-br. cob.
 - *Delusions: murdered: had murdered someone; he*: ars. phos.
 - *Delusions: neglected: duty; he has neglected his*: arizon-l. Ars. aur-m-n. aur-s. **AUR.** crot-c. cur. cycl. dream-p. falco-pe. hell. hyos. ign. kali-br. kola. lac-e. Lyc. melal-alt. myos-a. naja. nat-ar. petr-ra. ptel. puls. staph. ulm-c.
 - *Delusions: wrong: done wrong: he has*: agath-a. aids. alum. Ars. aur-ar. *Aur-m-n.* aur-s. *Aur.* cina. cob. cocc. con. crot-c. cycl. dig. digin. ferr. germ-met. granit-m. Hell. hyos. Ign. lac-h. Lach. Lil-t. lyc. merc. *Moni.* myric. naja. nat-ar. *Nux-m.* oncor-t. op. positr. puls. ruta. sarr. sil. sulph. thuj. verat.
 - *Delusions: offended people; he has*: aids. ap-g. **ARS.** cere-b. **HYOS.** nit-ac.
 - *Delusions: sinned: one has; day of grace; sinned away his*: ars. aur. kali-p. plb. podo. psor. puls. stram. sulph.
 - *Delusions: sinned: one has; unpardonable sin; he had committed the*: aur. chel. hell. med.
 - *Delusions: vow: breaking her vow: she is*: ign.[1] 1.
 - *Delusions: voices: hearing; commit crime; voice commands him to*: lach.[1] 1.
 - *Delusions: wrong: doing something wrong; he is*: germ-met. hell.
 - *Delusions: reproach; he has neglected his duty and deserves*: *Aur.* germ-met.
 - *Delusions: disgraced, she is*: caust. kali-s. mag-s. nat-s. nux-v. plat. rob. sarr. sec. staph. sulph.

- *Delusions: doomed, being: expiate her sins and those of her family; to: Lil-t.* [2] 1.
- *Delusions: family, does not belong to her own: get along with her; cannot: lil-t.* [1] 1.

Avoidance: These Delusion rubrics are used in the case analysis if the patient shows signs of over-reacting to guilt for their real or perceived sins. The psychotherapeutic need behind the perception that one is a criminal, is a guilt ridden need to atone for sins so one's sense of self-worth can be restored.

The question which will reveal the simillimum is: do you feel you have done something wrong to contribute to your illness?

This question could be rejected by many homoeopaths as a leading question. I ask leading questions because they elicit leading answers which point me in the direction of the simillimum.

Arsenicum album

Arsenicum album have the *Delusion* rubric: *everything one is touching is contaminated*. All their underlying obsessive fears about health and disease have their foundations in a guilty conscience. The internal anguish in *Arsenicum album* is profound. *Arsenicum album* have the *Delusion* rubric: *he will never be happy in his own house*.

Arsenicum album believe they have failed in providing for their friends and family—*neglected his duty*.

Arsenicum album have the *Delusion* rubric: *he has done wrong*. Feelings of failure in business and in their marriage underpin their psychological delusion of *crimes committed*. *Arsenicum album* are very hypercritical of themselves; they have 'sinned away their day of grace'. Their way of making amends is to be responsible and conservatively reliable. *Arsenicum album* have the *Delusion* rubric: *they are pursuing ordinary business*, and the *Delusion* rubric: *he is engaged in some ordinary occupation*. Both of these rubrics in *Arsenicum album* pertain to 'delusions of grandeur' because it reinforces their belief that they are dependable. *Arsenicum album* need to see themselves as *ordinary* so as to alleviate internal anguish over feelings of having *neglected their duty*. *Arsenicum album* have the *Delusion* rubric: *the family will starve*.

The simillimum will only be *Arsenicum album* if there is evidence in the patient's life that they have sacrificed what they want to do for a conservative occupation.

Whilst exacting order, *Arsenicum album* can become censorious. *Arsenicum album* have numerous *Delusion* rubrics all pertaining to psychological 'delusions of persecutions'. They fear that everyone is able to perceive that they have sinned – *policeman coming into the house*. Their carefulness in creating order in their lives leads them to be harsh and exacting. This in turn fuels their psychological delusions of guilt for their wrongs. *Arsenicum album* are then hypercritical of themselves as well as others. I have an *Arsenicum album* patient who, as he is ageing, has

embraced alternative health practices. Not only is he obsessively convinced about its curative qualities for himself, all of his work colleagues and his partner have to be convinced as well. *Arsenicum album* are obsessively worried about potential decay of their body as they age, which is why it is a remedy which is graded so highly in all the *Mind* rubrics pertaining to anxiety about health. *Arsenicum album* have eighty-five *Anxiety Mind* rubrics, eighteen *Anguish Mind* rubrics, one hundred and twenty-three *Fear Mind* rubrics and forty-nine *Restlessness Mind* rubrics as well as numerous other *Mind* rubrics emphasizing internal anguish over their health. *Arsenicum album* have the *Mind* rubrics: *doubtful of recovery*, *doubtful of recovery*, *thinks the medicine is useless*, and *doubtful of salvation*. The simillimum will only be *Arsenicum album* if the patient questions whether the medicine will work on them. *Arsenicum album* have numerous psychological 'delusions of hypochondria'. Underlying their *despair of recovery* is the perception that they are *doomed*. *Arsenicum album* have twenty *Suicide Mind* rubrics as well as the *Delusion* rubrics: *impelled to commit suicide*, and *wants to hang himself*. [2] 1. *Arsenicum album* have the *Delusion* rubric: *has a body threefold*. This rubric in *Arsenicum album* pertains to 'delusions of grandeur' because it reinforces their belief that they are strong [*threefold*] and obsessively healthy. There is a symbiosis between the 'delusions of grandeur' and the 'delusions of hypochondria' in *Arsenicum album*. *Arsenicum album* need to believe that they are strong and healthy to be able to overcome their self-damnation. The simillimum will only be *Arsenicum album* if the patient needs

to obsessively prove their worth by being exceedingly strong [*threefold*] and physically well. *Arsenicum album* have a contradiction between Stage one and Stage five in the rubric-repctorisation. They need to be *well* to avoid fears that their body will *putrefy*. All inconsistencies in the rubric-repctorisation indicate internal anguish and conflict which is either present in existing disease states or will proceed to future pathology. The simillimum will only be *Arsenicum album* if the patient does not feel they are worthy of recovery. *Arsenicum album* will maintain psychological 'delusions of deprivation' because they reinforce underlying exaggerated perceptions of having *sinned*. Suffering redeems *Arsenicum album* of exaggerated feelings of having *neglected their duty*.

The homoeopath working with an *Arsenicum album* patient needs to be alerted to the need to reinforce in them that they are *worthy* of life. Because of their exaggerated perceptions of having neglected their duty *Arsenicum album* have a propensity to believe they are *lost for salvation*. The numerous psychological 'delusions of original sin' in *Arsenicum album* prevent them from feeling worthy of not only the homoeopathic treatment but they can also feel unworthy of all enjoyment in life.

1. Denial: *Delusion* rubric: *well, he is*: ars. *Delusion* rubric: *business: ordinary, they are pursuing*: ars. [This rubric in *Arsenicum album* pertains to 'delusions of grandeur' because it reinforces their belief that they are reliable [*ordinary*] and stable.] *Delusion* rubric: *body*:

threefold, has a: ars. [1] 2. [petr.] [This rubric in Arsenicum album pertains to 'delusions of grandeur' because it reinforces their belief that they are strong [threefold] and healthy.] Delusion rubric: house: people; house is full of: ars. [This rubric in Arsenicum album pertains to 'delusions of grandeur' because it reinforces their belief that they are more important if they have a large family.]

2. Forsaken: *Delusion rubric: friend: affection of; has lost the: ars. Delusion rubric: lost; she is: ars. Delusion rubric: lost; she is: salvation for: ars. Delusion rubric: conspiracies: against him; there are conspiracies: ars. Delusion rubric: thieves: seeing: listens under the bed: ars. [1] 1. Delusion rubric: policeman: coming into house; he sees a policeman: ars. Delusion rubric: starve: family will: ars.*
3. Causation: *Delusion rubric: crime: committed a crime; he had: ars. Delusion rubric: offended people; he has: ARS. Delusion rubric: wrong: done wrong; he has: Ars. Delusion rubric: neglected: duty; he has neglected his: Ars. Delusion rubric: sinned; one has: day of grace; sinned away his: ars.*
4. Depression: *Delusion rubric: hang himself, wants to: Ars. [2] 1. Delusion rubric: suicide; impelled to commit: ars. Delusion rubric: doomed, being: ars.*
5. Resignation: *Delusion rubric: die: time has come to: ars. Delusion rubric: sick: being: Ars. Delusion rubric: body: putrefy, will: Ars. Delusion rubric: contaminated: everything one is touching is contaminated: ars.*

Aurum metallicum

Aurum metallicum suffer an intensely over-exaggerated, guilty conscience and depressive remorse for perceived wrongs and neglected duty because they have a higher sense of purpose and far grander visions of hubristic perfection than anyone else. *Aurum metallicum* have the *Mind* rubrics: *ensorious*, and *contemptuous of oneself*. *Aurum metallicum* have the *Delusion* rubrics: *he is worthless, he has neglected his duty and deserves reproach*, and *she is lost for salvation*. *Aurum metallicum* also have the *Delusion* rubric: *religious*. It is this higher purpose to which they aspire.

Aurum metallicum have such high expectations of themselves that their goals become self-fulfilling prophecies of doom as they can never be pure enough or good enough to meet them. They are doomed to be overcome with fits of censorious anger which they direct mainly towards themselves.

Aurum metallicum avoid doing wrong by being pure and religious. When sick they will present with intensely depressing self-blame and 'fundamentalist' dictatorial health regimes which cause them extreme pain and suffering and do more harm than good because the intent behind the regimes is one of self-punishment. For example, *Aurum metallicum* can juice fast and become sick because the intent behind their regime is self-punishment. As a homoeopath it is important to identify 'delusions of grandeur' and 'delusions of self-deserving persecution' in our patients and inside ourselves, so that we do not become victim to either by colluding with

our patients' psychological delusions. The simillimum will only be *Aurum metallicum* if the patient has evidence of self-punishment which is justified by hubristic perfectionism. *Aurum metallicum* will punish and berate themselves for being sick and needing to come to the health practitioner in the first instance.

1. Denial: *Delusion* rubric: *religious*: aur.
2. Forsaken: *Delusion* rubric: *forsaken*; *is*: Aur. *Delusion* rubric: *lost*: *she is*: *salvation*: *for*: Aur.
3. Causation: *Delusion* rubric: *neglected*: *duty*; *he has neglected his*: **AUR**. *Delusion* rubric: *neglected*: *friends*, *his*: Aur. [2] 1.
4. Depression: *Delusion* rubric: *fail*, *everything will*: Aur. *Delusion* rubric: *doomed*, *being*: aur. *Delusion* rubric: *depressive*: Aur. *Delusion* rubric: *melancholy*: Aur. *Delusion* rubric: *emptiness*; *of*: *internal*: aur. [1] 1. [This rubric can pertain to depression or physical decay.]
5. Resignation: *Delusion* rubric: *hollow*: *body is hollow*; *whole*: aur. *Delusion* rubric: *emptiness*; *of*: *internal*: aur. [1] 1.

Aurum muriaticum natronatum

Aurum muriaticum natronatum have prophecies of doom. *Aurum muriaticum natronatum* have the *Delusion* rubrics: *he does everything wrong*, *he cannot succeed*, and *unfit for the world*. When *Aurum muriaticum natronatum* become sick it will only ever be up to them (never the practitioner), to prove their worth by becoming well. Feelings of failure sit

underneath the psychological 'delusions of self-deserving punishment' for crimes committed. *Aurum muriaticum natronatum* are self-destructively condemning of themselves. *Aurum metallicum* similarly have high expectations of themselves, however, in contrast, they believe that if they can be pure enough, or good enough God will redeem them – *Delusion* rubric: *religious*. *Aurum muriaticum natronatum* on the other hand have no listings in the *Delusion* rubrics pertaining to 'delusions of grandeur'. All of the ten *Delusion* rubrics for *Aurum muriaticum natronatum* resonate with feelings of abandonment, self-deserving punishment and self-blame. No one, not God nor their inner 'spirit guide' is going to save them; including the homoeopathic practitioner.

The simillimum will only be *Aurum muriaticum natronatum* if the patient is fatalistic.

Aurum muriaticum natronatum brood internally because they are not able to meet their ambition to achieve more worldly goals of excellence. *Aurum muriaticum natronatum* have the *Mind* rubrics: *increased ambition*, *anger about his mistakes*, *antagonism with herself*, and *ailments from unusual responsibility*. [1] 1. *Aurum muriaticum natronatum* have an interesting inner guilt which undermines their confidence and which fuels all the *Delusion* rubrics of having done wrong – *Mind* rubric: *love with the wrong person*. *Aurum muriaticum natronatum* believe that they have married the wrong person; it is this which fuels their inner antagonism.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *forsaken; is: Aur-m-n. Delusion* rubric: *friend: affection of; he has lost the: aur-m-n. Delusion* rubric: *dead: mother is, his: aur-m-n.* [This rubric pertains to fear of abandonment.]
3. Causation: *Delusion* rubric: *wrong: done wrong; he has: Aur-m-n. Delusion* rubric: *unfit: world; he is unfit for the: aur-m-n.*
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot: Aur-m-n. Delusion* rubric: *unfit: world; he is unfit for the: aur-m-n.*
5. Resignation: *Delusion* rubric: *unfit: world; he is unfit for the: aur-m-n.* [This rubric pertains to admission of sins, or feelings of depressive unworthiness. In relation to *Aurum muriaticum natronatum* I have also allocated this rubric into Resignation because when sick they feel their illness makes them unworthy [*unfit*].

Causticum

Causticum have a significant amount of rubrics which all pertain to 'delusions of persecution'.

They are listed in numerous *Delusion* rubrics to do with horrible visions of specters and ghosts. *Causticum* are listed in so many because they have a guilty conscience. *Causticum* over-react to and over-emphasize, the importance of their own dictates of moral and political conscience⁶.

In their own eyes they have fallen, and have failed to meet their own expectation of *illusions of fancy* – *Delusion* rubric: *he is falling*. The *Delusion* rubric: *illusions of fancy*, alludes to a psychological 'delusion of idealism'. A patient who is suffering *illusions of fancy* is someone who has grand visions of persona. Their expectations of what they can achieve, or what they *have* achieved, or who they are in the world, are over-exaggerated. *Causticum* feel overly responsible for their crimes; they have no psychological 'delusions of abandonment' which they can project on to others. All their *Delusion* rubrics in Forsaken pertain to persecutory complexes and not to 'delusions of abandonment'. *Delusion* rubrics pertaining to feeling personally abandoned allocate blame for misfortune on to others. Although *Causticum* might have the *Delusion* rubric: *he is unfortunate*, their suffering comes from deep internal questioning and self-blame because they feel *they* are responsible – *Delusion* rubric: *disgraced*.

Causticum feel they have personally wronged, even if there is only *one* wrong in the world which they have not been able to personally correct.

Feelings of failure sit underneath the psychological delusions of self-deserving punishment for crimes committed. The homoeopath has to be careful not to reinforce self-blame and self-punishment during the patient's treatment. *Causticum* need to have it re-enforced constantly that they are not responsible for the psychological welfare of others. *Causticum*

will sink into self-deprivation in their lives because they feel solely responsible for their sins, and the sins of the whole world. (The most common form this self-deprecation takes is one of self-imposed poverty. As long as there is poverty in the world, *Causticum* will deprive themselves of material wealth.)

Their anxious forebodings and sensitivities to loss and grief, their own and others, often means that when they are sick they will forgo treatment because they believe that they must have done a great wrong – *Delusion* rubric: *he is a criminal*. *Causticum* have the *Mind* rubrics: *defiant*, and *refusing treatment in spite of being very sick*. Over-exaggerated guilt will keep them trapped in self-punishing situations. *Causticum* find it hard not to trap themselves in ‘causes’, which they become embroiled in because they need to fight for the ‘under-dog’. The Materia medica *Causticum* profile the homoeopath is familiar with is reflected in the *Mind* rubrics: *exhilaration about politics*, *revolutionist*, and *inclined to discuss political disputes*. [1] 1. *Causticum* have the *Mind* rubric: *love for animals*. *Causticum* are well known for their ideological revolutionary zeal, especially in pursuit of protecting animal rights.

What is not commonly noted is that *Causticum* are listed in twenty-eight *Ailments from cares and worry Mind* rubrics, forty-six *Anxiety Mind* rubrics, two hundred and sixty-four *Fear Mind* rubrics, and thirty-three *Weeping Mind* rubrics. This degree of intense internal anguish is precipitated by ‘delusions of original sin’.

Self-destructive predictions of feeling *disgraced* are psychological delusions which reinforce self-blame. The simillimum will not be *Causticum* unless the patient feels *personally* responsible for alleviating the suffering in the world. *Causticum* have so many *Delusion* rubrics pertaining to ‘delusions of persecution’ because they feel undermined and haunted by all the ills of the world.

When *Causticum* are sick they often feel like they are unable to enact change. They have the *Delusion* rubric: *there is an empty space between the brain and skull*. This rubric indicates that the patient feels that the thoughts in their brain are not able to connect – there is an *empty space* in their brain which is making it hard to think. This rubric should not be taken literally – rather it indicates fears of *falling* and fear of failure to enact changes in their lives and in the lives of others. *Causticum* have seventeen *Mind* rubrics for concentration being difficult.

The simillimum will only be *Causticum* if the patient feels disappointed [*disgraced*] with themselves as well as with the world. When *Causticum* are sick they feel so *disgraced* with themselves that they are unable to enact change to make themselves well.

1. Denial: *Delusion* rubric: *fancy, illusions of*: caust.
2. Forsaken: *Delusion* rubric: *robbed, is going to be*: caust. *Delusion* rubric: *insects, sees*: caust. *Delusion* rubric: *dead: persons, sees*: caust. *Delusion* rubric: *visions, has: horrible*: Caust. *Delusion* rubric: *absurd, ludicrous*:

figures are present: caust. Delusion rubric: faces, sees: diabolical faces crowd upon him: caust. Delusion rubric: images, phantoms; sees: closing eyes, on: Caust.

3. Causation: *Delusion rubric: criminal, he is a: caust. Delusion rubric: disgraced: she is: caust.*
4. Depression: *Delusion rubric: falling: he is: caust. Delusion rubric: unfortunate: he is: caust. Delusion rubric: space: between brain and skull; there is empty space: caust. [1] 1. [This rubric can pertain to feelings of failure and depression.]*
5. Resignation: *Delusion rubric: sick: being: caust. Delusion rubric: die: about to die; one was: caust. Delusion rubric: space: between brain and skull; there is empty space: caust. [1] 1.*

Cyclamen

Cyclamen are so distraught with fear at the thought of having to face their real or perceived sins that they are paralyzed. Similarly to *Causticum* they feel overly responsible for their crimes. In their own eyes they have failed to meet their own expectation of *illusions of fancy* – *Delusion rubric: illusions of fancy*. Their expectations of what they should have achieved are over-exaggerated. Exaggerated perceptions of guilt perpetuate ‘persecution complexes’. *Cyclamen* have numerous persecution rubrics as well as the *Delusion rubric: as if two persons lay in the bed, the body of the other person overlapping hers. [1] 1*. This rubric should not be interpreted literally rather it is

reflective of how hard it is for *Cyclamen* to feel deserving of their right to their own space [*bed*].

Cyclamen feel undeserving. When *Cyclamen* are sick they believe their illness is deserved.

Cyclamen will not want to talk⁷ or confront their real or perceived ‘delusions of original sin’. They will do nothing to seek treatment or help. *Cyclamen* stay at home by themselves and isolate themselves from society. *Cyclamen* have the *Mind rubrics: taciturn, aversion to company desire for solitude, aversion to going out, and brooding over imaginary grief*. *Cyclamen* use their emotionally paralyzed state as a self-fulfilling prophecy to reinforce their punishment. *Cyclamen* have the *Delusion rubric: he is on the ridge of a descending mountain. [1] 1*. *Causticum* punish themselves by perpetuating and intensifying internal anxiety and anguish. *Cyclamen* punish themselves by inflicting pain. The simillimum will not be *Cyclamen* unless the patient is self-punishing in order to absolve themselves of ‘delusions of original sin’. *Cyclamen* will continually put themselves in precarious situations, stranded on the ridge of descending mountains. Self-destructive behavior and self-blame will be maintained and nurtured because they help protect the *Cyclamen* patient from their innermost dark secrets about themselves. The simillimum will only be *Cyclamen* if the patient appears to be stuck [*paralyzed*] in their feelings of guilt. *Cyclamen* have the *Mind rubric: anorexia nervosa*. There are sixty-three other remedies listed in that particular *Mind rubric*. *Cyclamen* are specifically listed

because they enjoy losing their senses. *Cyclamen* like starving themselves so they can lose conscious awareness. *Cyclamen* have the *Delusion* rubric: *deprived of his senses*. [1] 1. *Cyclamen* like losing all connection to their own psyche. *Cyclamen* have the *Mind* rubric: *unconsciousness, mental insensibility*. The simillimum will only be *Cyclamen* if the patient wants to numb all senses and stay alone in isolation from themselves and from the world.

The homoeopath working with a *Cyclamen* patient needs to do a lot of counselling around helping them forgive themselves for real or perceived sins committed. The homoeopath working with a *Cyclamen* patient also needs to be alerted to the self-destructive need they have to position themselves on the *ridge of a descending mountain*. *Cyclamen* place themselves in self-destructive situations.

1. Denial: *Delusion* rubric: *fancy, illusions of*: cycl.
2. Forsaken: *Delusion* rubric: *forsaken; is*: Cycl. *Delusion* rubric: *alone, being; world; alone in the*: cycl. *Delusion* rubric: *animals: large animal is running over her whole body*: cycl. [1] 1. *Delusion* rubric: *animals: surrounded by ugly animals*: cycl. *Delusion* rubric: *bed: two persons in bed with her*: cycl. [1] 2. [petr.] *Delusion* rubric: *persecuted: he is persecuted*: Cycl. *Delusion* rubric: *persecuted: he is persecuted: everyone; by*: Cycl. *Delusion* rubric: *pursued: he was: enemies, by*: cycl.
3. Causation: *Delusion* rubric: *crime: committed a crime; he had*: cycl. *Delu-*

sion rubric: *neglected: duty; he has neglected his*: cycl. *Delusion* rubric: *evil: done some evil; had*: cycl.

4. Depression: *Delusion* rubric: *paralyzed; he is*: cycl. *Delusion* rubric: *insane: become insane; one will*: cycl. *Delusion* rubric: *doomed, being*: cycl. *Delusion* rubric: *troubles: great troubles had just come over him*: cycl. [1] 1. *Delusion* rubric: *brain: wobble; brain seems to: to and fro*: cycl. [1] 2. [spira.] [This rubric should not be interpreted literally. *Cyclamen* feel continually disempowered and unable to control their thinking processes enough to enact positive change.]
5. Resignation: *Delusion* rubric: *paralyzed; he is*: cycl. *Delusion* rubric: *senses: deprived of his senses*: cycl. [1] 1. [These rubrics can pertain to depression or physical deprivation.] *Delusion* rubric: *mountain; he is on the ridge of a: descending*: cycl. [1] 1. [This rubric can also be allocated in Depression. In Resignation it pertains self-destructive tendencies in *Cyclamen*.]

Ignatia

Ignatia believe they are unable to be saved when they become sick with any illness, regardless of whether it is a minor ailment or a serious ailment. *Ignatia* are the only remedy listed in the *Delusion* rubric: *she is lost, everything is lost*, and the *Delusion* rubric: *cries and rages, being doomed, soul cannot be saved*. *Ignatia* are listed as a grading of two in all the *Delusion* rubrics for wrongs and crimes committed, and have the *Mind* rubric: *ailments from shame*.

The underlying dilemma is that *Ignatia* are crippled with shame that they are sick. Illness is hysterically viewed as proof of their crimes. Other than the *Delusion* rubrics: *hearing voices*, and *illusions of fancy*, *Ignatia* is not listed in any other rubrics of 'hubristic denial'. In relation to *Ignatia*, *fanciful illusions* only exasperate the anxiety. *Ignatia* are hysterically⁸ crippled in the face of illness – *Delusion* rubric: *cannot walk*. The advantage of understanding the five psychological steps a patient will move through when they are sick is that they help to identify the rubrics which are relevant to the case-repertorisation.

Ignatia are easily identifiable because they believe they have no hope of being saved; this in itself is a clear indication of the *Delusion* rubrics pertaining to assumption of sin – *Delusion* rubric: *cries and rages, being doomed, soul cannot be saved*.

The simillimum will only be *Ignatia* if the hysteria and collapse is across all levels – emotionally, mentally, and physically. *Ignatia* are crippled and broken by all tragedy. Hysterical anguish over having *neglected their duty* will be a keynote mental and emotional characteristic which will accompany all physical collapse. The 'never-well-since-event' in an *Ignatia* case will always center around the perception that they have broken a promise [vow].

1. Denial: *Delusion* rubric: *fancy, illusions of: IGN*. [It is debatable in relation to *Ignatia* whether this rubric adds to 'delusions of grandeur' or 'delusions of hypochondria'.]
2. Forsaken: *Delusion* rubric: *deceived, being: Ign. Delusion* rubric: *lost; she is: everything is lost: ign. [1]* 1. *Delusion* rubric: *unfair to him; that life is: ign. Delusion* rubric: *laughed at and mocked at; being: ign. Delusion* rubric: *trapped; he is: ign. [This rubric can be allocated into 'delusions of persecution' or 'delusions of impending doom'.]*
3. Causation: *Delusion* rubric: *criminal, he is a: Ign. Delusion* rubric: *crime: committed a crime; he had: Ign. Delusion* rubric: *neglected: duty; he has neglected his: ign. Delusion* rubric: *vow: breaking her vow; she is: ign. [1]* 1.
4. Depression: *Delusion* rubric: *anxious: ign. Delusion* rubric: *trapped; he is: ign. Delusion* rubric: *ruined: is ruined; he: IGN. Delusion* rubric: *doomed, being: soul cannot be saved: cries and rages: Ign. [2]* 1. *Delusion* rubric: *sinking; to be: ign. Delusion* rubric: *emptiness; of: ign.*
5. Resignation: *Delusion* rubric: *walking: cannot walk, he: Ign. Delusion* rubric: *legs: belong to her; her legs don't: ign. Delusion* rubric: *body: brittle is: ign.*

Lachesis

Although *Lachesis* feel overwhelmed by guilt for their anger and jealousy they are equally torn between feeling wronged and acknowledging their wrongs. *Lachesis* have the *Delusion* rubric: *he has suffered wrong*, and the *Delusion* rubric: *feeling as though some evil had happened to him*, as well as the *Delusion* rubric: *he has done wrong*, and the *Delusion* rubric: *he has to murder someone*. As with *Hyoscyamus*,

Lachesis can dramatically switch from guilt and shame about their illness to raging accusation and jealousy of others' health. *Lachesis* live up to our expectations of a remedy derived from a snake⁹ and they are expert at all avoidance techniques.

Lachesis have numerous *Delusion* rubrics pertaining to 'delusions of persecution' so they can delude themselves that they have been wronged more than they have wronged anyone else. *Lachesis* also absolve themselves of all sins by choosing to believe they are influenced by a higher power. *Lachesis* can dramatically switch from guilt and shame to accusatory rage for being threatened or persecuted.

Lachesis will over-exaggerate disease and predictions of destruction from disease, but they have strong 'delusions of grandeur' and righteousness so the blame will not become self-deprecating like the other remedies discussed in this chapter. When *Lachesis* are sick, the blame is not directed at themselves; *Lachesis* will not remain in a state of self-blame and shame for too long. The simillimum will only be *Lachesis* if the patient in the very next sentence after acknowledging guilt, accuses others of persecution.

1. Denial: *Delusion* rubric: *charmed and cannot break the spell*: *Lach* [2]1. *Delusion* rubric: *great person, is a*: *Lach*. *Delusion* rubric: *proud*: *lach*.
2. Forsaken: *Delusion* rubric: *friendless, he is*: *lach*. *Delusion* rubric: *lost; she is: salvation; for: predestination, from:*

Lach [2]1. *Delusion* rubric: *hated; by others*: *lach*. *Delusion* rubric: *criticized, she is*: *lach*. *Delusion* rubric: *conspiracies: against him; there are conspiracies*: *lach*. *Delusion* rubric: *wrong: suffered wrong; he has*: *lach*. *Delusion* rubric: *poisoned: medicine; being poisoned by*: *lach*.

3. Causation: *Delusion* rubric: *crime: committed a crime; he had*: *lach*. *Delusion* rubric: *wrong: done wrong; he has*: *Lach*.
4. Depression: *Delusion* rubric: *doomed, being*: *lach*.
5. Resignation: *Delusion* rubric: *die: about to die; one was*: *Lach*. *Delusion* rubric: *die: about to die; one was: exhaustion; she would die from*: *lach*. [1] 1. *Delusion* rubric: *disease: incurable disease; he has an*: *Lach*. *Delusion* rubric: *body: disintegrating*: *Lach*.

Lilium tigrinum

Lilium tigrinum have the *Mind* rubric: *too occupied with religion, conflict between religious ideals and sexuality at night*. [2] 1. *Lilium tigrinum* demonstrate remorse for their sexual perversities. They have other remorseful *Mind* rubrics: *anxiety about salvation, fear moral obliquity alternating with sexual excitement, and lasciviousness alternating with remorse*. *Lilium tigrinum* also have the *Mind* rubric: *rage alternating with remorse*. [1] 1. All these *Mind* rubrics demonstrate remorse which is reminiscent of the confessional box. *Lilium tigrinum* will also behave remorsefully when sick, they promise to be good and pure.

If a patient presents in the first consult after they have found out they have a severe illness, and they are full of promises that they will redeem themselves by *abstaining from all fun*, then this is a clear pointer towards the remedy *Lilium tigrinum*.

Lilium tigrinum have a struggle between religion and sexual desires. Although *Lilium tigrinum* have several *Delusion* rubrics indicating internal conflict they have no *Delusion* rubrics specifically mentioning sexual and religious conflict. All the rubrics mentioning sexual and religious conflict are *Mind* rubrics. Internal struggles between religion and sexuality perpetuate abuse. *Lilium tigrinum* have the *Mind* rubrics: *rage from suppressed sexual desire* and *wild feeling in head from suppression of sexual desire*. [1] 2.

All suppression causes internal discord and instability. *Lilium tigrinum* have the *Delusion* rubrics: *being double, errors of personal identity, one will become insane, and body is divided*. *Lilium tigrinum* have the *Mind* rubrics: *mutilating his body, desire to pull her own hair, and tormenting himself*.

Lilium tigrinum have the *Delusion* rubric: *one will become insane unless she got out of her body*. [1] 1. *Lilium tigrinum* have the *Delusion* rubric: *as if he could fly*. All the *Delusion* rubrics: *flying, in the air, and floating*, indicate 'Dissociative Disorders'. 'Dissociation' is a normal response to the trauma of illness. If the patient dissociates, it allows themselves space to distance themselves from the feelings which are

overwhelming them. *Lilium tigrinum* have the ability to split (dissociate) from their self and their body and allow one part of themselves to indulge in sexual desire. *Lilium tigrinum* have the *Mind* rubric: *confusion of mind, muscles refuse to obey the will when the attention is turned away*.

Lilium tigrinum behave remorsefully and suppress their sexuality and mutilate their body to redeem their sins.

Lilium tigrinum have only one significant 'delusion of grandeur' – *everything is depending on them*. This 'delusion of grandeur' elevates *Lilium tigrinum* into a position of importance which allows them to feel entitled to adoration as well as sexual adoration.

'Delusions of grandeur' combined with a dissociative split, and sexual *lasciviousness* combined with *religious remorsefulness*, perpetuate self-abuse and abuse of others.

Lilium tigrinum is a remedy derived from the Tiger Lily. The theme of the *Liliales* is adoration and praise for their perfection. Their self-punishment is also disproportionate for guilt over abandonment of their family. The 'hubristic denial' for *Lilium tigrinum* refers to their belief that everyone is depending on them. Their failure and sin, which has become a psychological delusion, is that they have abandoned their family – *Delusion* rubric: *cannot get along with her family, does not belong to her own family*. [1] 1. They then feel guilt for their family – *Delusion* rubric: *doomed to expiate her sins and those of*

her family. The self-fulfilling prophecy for the *Liliales* family, which predisposes *Lilium tigrinum* to this psychological delusion, is that they feel so entitled to adoration and praise that it has removed them from their family. Their lofty position predisposes them to also feeling forsaken with no one to care for them.

1. Denial: *Delusion rubric: depending on him; everything is: lil-t. Delusion rubric: flying: could fly; as if he: lil-t.* [This rubric should not be interpreted literally. This rubric pertains to Dissociative Disorders.]
2. Forsaken: *Delusion rubric: forsaken; is: lil-t. Delusion rubric: forsaken; is: care for her; no one would: lil-t. Delusion rubric: family, does not belong to her own: get along with her; cannot: lil-t.* [1] 1. *Delusion rubric: poisoned: he: has been: lil-t.*
3. Causation: *Delusion rubric: wrong: done wrong; he has: Lil-t. Delusion rubric: doomed, being: expiate her sins and those of her family; to: Lil-t.* [2] 1. *Delusion rubric: family, does not belong to her own: get along with her; cannot: lil-t.* [1] 1. [This rubric is an admission of guilt and an admission of abandonment.]
4. Depression: *Delusion rubric: insane: become insane; one will: unless she got out of her body: lil-t.* [1] 1. *Delusion rubric: insane: become insane; one will: lil-t. Delusion rubric: doomed, being: Lil-t. Delusion rubric: double: being: lil-t. Delusion rubric: identity: errors of personal identity: lil-t. Delusion rubric: unreal: everything seems unreal: lil-t.*

5. Resignation: *Delusion rubric: die: about to die; one was: lil-t. Delusion rubric: divided: two parts; into: lil-t. Delusion rubric: disease: incurable disease; he has an: Lil-t. Delusion rubric: body: divided, is: lil-t. Delusion rubric: insane: become insane; one will: unless she got out of her body: lil-t.* [1] 1. [This rubric can pertain to internal anxiety or fears of disease.]

Mercurius

Mercurius are undermined by any possibility that they will be exposed as a criminal even though they are listed in the *Delusion rubric: he is a criminal*. They will want to kill anyone who has criticized them – *Mind rubric: desire to kill the person who contradicts them*. Their persecution complex is also fueled by delusions that they are being attacked – *Delusion rubric: surrounded by enemies*. The colloquial saying ‘the best defense is attack’, is a good example of the avoidance techniques of *Mercurius*. *Mercurius* is the only remedy listed in the *Delusion rubric: take people by the nose*. This is a wonderful rubric which reflects the mercurial ability, and need, to coerce and delude. *Mercurius* are the only remedy listed in the *Delusion rubric: body is made of sweets*. *Mercurius* have an obsessive need to ‘charm their way into your good book’. In the process of charming you, they need to present themselves as pure and untouchable. *Mercurius* have the *Delusion rubrics: religious and fancy illusions*, in the rubrics of ‘hubristic denial’. If *Mercurius* are humiliated and exposed as being a criminal they can be very dominating and, conversely, self-destructive in their attempt to protect their inherent

instability. Their intuitive ability to protect/ hide their instability reflects the reactive and unstable nature of the metal mercury. The reason I identify *Mercurius* as being inherently self-destructive is that as soon as any fault is exposed they have to fight and charm. When they fight to defend their 'ego' it consequently exposes them to the world; the more exposed their weaknesses are, the more they disintegrate. *Mercurius* enact the same self-destructive, self-fulfilling prophecy in their homoeopathic health treatment. As soon as the homoeopath gets them healthy in the homoeopathic treatment process, they immediately need to self-destruct by consuming excessive amounts of alcohol or drugs.

If they allow you, the practitioner, any control over, or effectiveness in, making them well through your treatment, it is viewed as an humiliation because it is proof that they were sick in the first place. *Mercurius* cannot allow themselves to be put in a vulnerable position. This is a classic psychological avoidance technique. Self-destructive behavior and self-blame will be maintained and nurtured because they help protect *Mercurius* from their innermost dark secrets about themselves.

The conflict between their 'hubristic denial' rubrics: *religious* and *body made of sweets*, and their presumptions of disease rubrics: *sick* and *about to die*, places *Mercurius* in an unstable and untenable position; the only possible outcome is failure. The simillimum will only be *Mercurius* if the patient believes they are being tormented without acknowledging

to themselves the true cause. *Mercurius* have the opposing *Delusion* rubric: *is in hell* – which pertains to acknowledgment of sins committed – and the *Delusion* rubric: *suffers in hell, without being able to explain why* – which is a retraction of acknowledged sins or blame.

Mercurius will only be the simillimum if the patient retracts acknowledgment of blame.

1. Denial: *Delusion* rubric: *religious*: merc. *Delusion* rubric: *body: sweets, is made of*: merc. [1] 1.
2. Forsaken: *Delusion* rubric: *home: away from home; he is*: merc.
3. Causation: *Delusion* rubric: *criminal, he is a*: Merc. *Delusion* rubric: *hell: in; is*: merc. OPPOSING *Delusion* rubric: *hell: torments of hell without being able to explain; suffers the*: Merc.
4. Depression: *Delusion* rubric: *fail, everything will*: merc. *Delusion* rubric: *hell: torments of hell without being able to explain; suffers the*: Merc. [This rubric acknowledges feelings of suffering but does not acknowledge self-blame.] *Delusion* rubric: *hell: in; is*: merc.
5. Resignation: *Delusion* rubric: *die: about to die; one was*: merc. *Delusion* rubric: *sick: being*: merc.

Natrum carbonicum

Natrum carbonicum sink into the belief that there is a division between themselves and others which can never be repaired. They

will never become well, they are going to be sick forever, and the treatment will never succeed. It is important that one is aware of the crippling desperation and self-inflicted punishment *Natrum carbonicum* suffer. *Natrum carbonicum* are so self-punishing that they believe they are not worth saving. *Natrum carbonicum* are weighted heavily in all the rubric categories pertaining to persecution and failure. Their treatment process will be slow; this is consistent with the carbonicum element. With the salt element added to the carbonicum, their internal questioning will cause *Natrum carbonicum* to continually be confronted with their self-worth. *Natrum carbonicum* believe nothing they do will be right [*he is doing nothing right*].

Natrum carbonicum have the *Mind* rubric: *never succeeds*, and the *Delusion* rubric: *he cannot succeed, he does everything wrong*. *Natrum carbonicum* will continually question whether they (as a patient) are doing the right thing and whether the remedy is right.

Natrum carbonicum have the *Mind* rubric: *desire for company*, and the *Mind* rubric: *aversion to company yet fear of being alone* [3]. Their self-inflicted exile [*division between himself and others*] is maintained to avoid further abandonment and/or persecution. *Natrum carbonicum* have the *Mind* rubric: *suspicious, fear of company* and the *Delusion* rubric: *sees devils*. If the homoeopath understands this psychological process they will be better able to show patience when *Natrum carbonicum* are suspicious about the treatment.

Natrum carbonicum have an interesting *Delusion* rubric – *of a wedding*. The one delusional desire *Natrum carbonicum* have in this world is to be wedded, if they give up this journey their heart will literally break. Every single time *Natrum carbonicum* take the remedy they will feel emotionally closer to others' feelings, and their own. *Natrum carbonicum* have the *Mind* rubric: *inconsolable, continuous weeping from consolation*. [1] 1. The consequence of feeling more connected to others is that emotional fears of being abandoned and persecuted will confront *Natrum carbonicum*. The homoeopath treating a *Natrum carbonicum* must predict that they have created a division between themselves and others for a particular reason. The gulf between others and *Natrum carbonicum* are self-imposed to avoid feeling close. *Natrum carbonicum* have the *Delusion* rubric: *body has become heavy and thick*. The psychosomatic meaning of the *Delusion* rubric: *body has become heavy and thick* is that they will never be moved, or penetrated, or touched by others. *Natrum carbonicum* not only separate themselves, they separate their body from their lovers as well. It is this separation and *division between themselves and others* which perpetuates their obsession with bonding [*wedding*]. *Natrum carbonicum* have several *Dream* rubrics: *amorous*, and *amorous with erections*, and *amorous with pollutions*. *Natrum carbonicum* struggle to feel confident enough in real life to connect with others; all their amorous desires are played out in their dreams. *Natrum carbonicum* have the *Mind* rubrics: *estranged from his family*, *estranged from friends and relatives*, and *estranged from her husband*. *Natrum carbonicum*

have the *Dream* rubrics: *wedding*, and *wedding with two women*. The simillimum will only be *Natrum carbonicum* if the patient struggles with being able to emotionally bond and sexually connect to others. *Natrum carbonicum* struggle to bond emotionally in relationships because they are convinced the other person will deceive them. Sankaran, in *The Soul of Remedies*, writes that in a proving of *Natrum carbonicum* it was noted that they had “a desire to be at their mother’s breast”. *Natrum carbonicum* have no rubrics confirming this symptom. I have had however, two cases of *Natrum carbonicum* where the male patients were more comfortable having a sexual relationship with their mother because they were frightened that any other woman, other than their mother, would deceive them.

The questions which will reveal the simillimum are: what happens when they feel accused, and what happens if they feel they have done something wrong? Underlying their fears is their self-inflicted exile which is maintained because of the belief that they have committed serious crimes.

Natrum carbonicum believe that they are being isolated from others because they have been ‘bad’.

Natrum carbonicum have several *Dream* rubrics which all indicate that they ruminate about remorseful acts – *Dreams: remorse, events of previous evening, events long forgotten, and conversations of the previous day*. The ‘never-well-since-event’ in *Natrum carbonicum* will have its

origins in an event in which the patient believes they have *committed a crime* against their family. *Natrum carbonicum* have the *Delusion* rubric: *head is separated from body*. This rubric reinforces that they cannot not always trust themselves. Depressive feelings of past and future failure underpin their psychological delusions of self-deserving banishment.

Natrum carbonicum have the *Delusion* rubric: *he is on a journey, and illusions of fancy*. *Natrum carbonicum* will not arrive at a consultation and literally say they are on a journey, therefore it is important to consider the psychotherapeutic meaning of this *Delusion* rubric. *Natrum carbonicum* need to believe they are on a spiritual quest. *Natrum carbonicum* have the *Mind* rubrics: *benevolence*, and *dignified*. If one is inspired by a mission which is greater than oneself, it is possible to overcome and deny all one’s underlying fears of persecution for sins committed. Their benevolent sacrifice of themselves is needed to alleviate fears of persecution. Benevolence is a position of superiority which the *Natrum carbonicum* use to deny their weaknesses. *Natrum carbonicum* have the *Mind* rubric: *cheerful but fearful*. [1] 1. In our repertories it can become extremely confusing if on the one hand a remedy profile has the *Mind* rubric: *benevolence* and the *Mind* rubric: *avarice*. All *Mind* rubrics of superiority protect underlying fears of persecution because they have been so greedy.

1. Denial: *Delusion* rubric: *fancy, illusions of*: nat-c. *Delusion* rubric: *wedding, of a*: nat-c. [*Natrum carbonicum* delude themselves they are wedded.] *Delusion* rubric: *journey; he is on*:

- nat-c. *Delusion* rubric: *enlarged*: nat-c. [This rubric in *Natrum carbonicum* can pertain to exaggerated status or exaggerated persecutory fears.]
2. Forsaken: *Delusion* rubric: *forsaken*; *is*: nat-c. *Delusion* rubric: *division between himself and others*: nat-c. *Delusion* rubric: *persecuted: he is persecuted*: nat-c. *Delusion* rubric: *soldiers; surrounded by*: nat-c. [1] 1. *Delusion* rubric: *images, phantoms; sees: frightful*: nat-c. *Delusion* rubric: *thieves: seeing*: nat-c. *Delusion* rubric: *dead: persons, sees*: nat-c. *Delusion* rubric: *devil: sees*: nat-c. *Delusion* rubric: *pursued; he was: enemies, by*: nat-c. *Delusion* rubric: *criminals, about*: nat-c. *Delusion* rubric: *dead: persons, sees*: nat-c.
 3. Causation: *Delusion* rubric: *criminal, he is a*: nat-c.
 4. Depression: *Delusion* rubric: *right: doing nothing right; he is*: nat-c. *Delusion* rubric: *succeed, he does everything wrong; he cannot*: nat-c. *Delusion* rubric: *heavy; is*: nat-c. *Delusion* rubric: *head: separated from body; head is*: nat-c. [This rubric indicates that *Natrum carbonicum* cannot trust that their head will know what is good for their body.]
 5. Resignation: *Delusion* rubric: *sick, being*: nat-c. *Delusion* rubric: *body: thick, is*: nat-c. [1] 1. *Delusion* rubric: *heart: disease; having an*: Nat-c. *Delusion* rubric: *heavy; is*: nat-c. [This rubric can pertain to heaviness in the body or in the mind.] *Delusion* rubric: *body: heavy and thick; body has*

become: nat-c. [1] 2. [positr] *Delusion* rubric: *head: separated from body; head is*: nat-c.

Nux moscheta

Nux moschata are listed in only one of the *Delusion* rubrics pertaining to acknowledging sin: *he has done wrong*.

The *peculiar* psychological differences amongst remedies as they struggle to acknowledge illness, or allocate blame for illness, hold the essence of the simillimum. *Nux moschata* will argue with you that they are not really sick – only *one part* of them is sick.

This is reflective of their psychotic ability to differentiate and split from themselves. The *Delusion* rubric: *being double, his real conscious self seemed to be watching his other self playing*, is indicative of a psychotic ability to split off from acknowledging what the ‘other’ self is doing. A *Nux moschata* patient suffering with lung cancer will say in a consultation: *not all of me is sick. It is only my **lungs** which have a tumor. Really, I know I might have smoked all my life, but really it is not all my doing, my wife has to acknowledge she has smoked our whole married life*. The ability to find the simillimum in this case is based on *exacting* listening, and understanding the true psychiatric meaning of the *Delusion* rubrics. Because *Nux moschata* is a remedy derived from nutmeg it has been allocated to the group of remedies known as the ‘hallucinogenic remedies’. Homoeopaths have presumed that the *Delusion* rubrics: *body is enlarged, expansion of space,*

and *he is three people* have reflected Dissociative Disorders normally associated with the remedies which are derived from hallucinogenic substances. The *Delusion* rubrics: *body is enlarged, expansion of space*, and *he is three people* are all reflective of 'selective consciousness' and 'selective conscientiousness'. *Nux moschata* are the only remedy listed in the *Delusion* rubric: *being double; his real conscious self seemed to be watching his other self playing*.

Nux moschata will never acknowledge that *they* have contributed to their predicament; the 'other' is responsible.

The consequence of having a limited understanding of the *Delusion* rubrics has meant that students of homoeopathy, as well as qualified homoeopaths, expect a patient to literally say in a consultation that their *conscious self seems to be watching his other self*. It will not happen as literally as that: a *Nux moschata* patient will say in a consultation, *I am not totally sick, it is only **my lungs** which have a tumor. I don't have cancer*. This is an avoidance of body-ownership which is exquisitely exclusive and *peculiar* to *Nux moschata*.

Nux moschata will also apply the same deflective ability to the assumption of guilt. *Nux moschata* will concentrate on *minor* details of their health rather than acknowledge what they have done *overall* to contribute to ill health. *Nux moschata* have the *Delusion* rubric: *about pins*. [3] 2. *Nux moschata* will never acknowledge

personal wrong doing; it will always be the 'other' who has *done wrong*. *Nux moschata* have a contradiction between the *Delusion* rubrics: *body is enlarged* and *parts are shrunken*. They also have a contradiction between the *Delusion* rubrics: *he has done wrong* and *watching his other real conscious part playing*. If there are contradictions within the rubrics attached to a remedy then those contradictions have to be reflected in the patient's behavior. The simillimum will only be *Nux moschata* if the patient is struggling to take personal responsibility for their health. *Nux moschata* have the *Mind* rubric: *facility for arguing*. *Nux moschata*, although acknowledging they might have done wrong, blame their illness on the 'other' *sleepy* or *intoxicated* part of themselves which can't be held responsible.

1. Denial: *Delusion* rubric: *three persons, he is: Nux-m. Delusion* rubric: *fancy, illusions of: nux-m. Delusion* rubric: *enlarged: nux-m. Delusion* rubric: *enlarged: body is: parts of body: nux-m. Delusion* rubric: *space: expansion of: nux-m. Delusion* rubric: *objects; about: large: nux-m.* [This rubric can pertain to illusions of grandeur or perceptions of persecution.]
2. Forsaken: *Delusion* rubric: *execute him; people want to: nux-m. Delusion* rubric: *images, phantoms; sees: dwells upon: nux-m.* [1] 3. [arn. nux-m. sil.] *Delusion* rubric: *pins; about: NUX-M.* [3] 2. [Sil.] *Delusion* rubric: *talking: someone is talking: he is speaking; when: nux-m.*
3. Causation: *Delusion* rubric: *wrong: done wrong; he has: nux-m.* OPPOSING

Delusion rubric: double: being: watching his other self playing; his real conscious self seemed to be: nux-m. [1] 1. [This rubric indicates an ability to avoid ownership of 'the other' in wrong doing.]

4. Depression: *Delusion rubric: existence: surroundings did not exist:* nux-m. *Delusion rubric: sleepy; he is:* nux-m. *Delusion rubric: intoxicated: is; he:* nux-m. [These rubrics reflect unconsciousness.]
5. Resignation: *Delusion rubric: sick: being:* nux-m. *Delusion rubric: diminished: shrunken, parts are:* nux-m.

Silicea

Silicea doubt their integrity. *Silicea* have the *Delusion* rubrics: *illusions of fancy*, and *he is on a journey*. Both are *Delusion* rubrics of idealism which *Silicea* strive to live up to. *Silicea* need their meticulous conscientiousness because it is their *only* salvation from their psychological delusions that they have done something wrong. The internal questioning and agonizing about wrong doing is reflected in the *Delusion* rubric: *divided, left side did not belong to her*, in which *Silicea* are the only remedy listed, and in the *Mind* rubrics: *anxiety of conscience* and *always washing her hands*. *Silicea* avoid becoming 'criminals' by being *obsessively perfect* – *Silicea* have the *Delusion* rubric: *sees needles* – the attention to detail¹⁰ is obsessively maintained to avoid future wrong doing.

It is crucial to ask a patient in a consultation: *What do you think about yourself being sick?* The answer to that question highlights *peculiarities* which indicate the simillimum. *Silicea* will answer the question by referring to their perceived failure *to be perfect*.

The psychotherapeutic interpretation of the *Delusion* rubric: *divided, left side did not belong to her*, reveals an internal somatic dilemma where the patient feels like they do not have total control over the two sides of themselves. *Silicea* are never quite sure that the left side of them is as perfect as the right side. *Silicea* dwell upon persecutions – *dwells upon seeing images and phantoms*.

Silicea dwell upon everything which they have done wrong in *minute* detail.

Silicea will say: *I must have done something wrong to be sick and now I need to be extra careful with everything that I do; this will ensure I do not get sick again. I will watch every single thing I eat and I will not do anything to upset myself*. Internal doubt [*will become insane*] and predictions of failure [*everything will fail*] underpin their perceptions of wrong doing. *Silicea* will be particularly obsessive in order to avoid having to face their fear of failure. *Silicea* have the *Delusion* rubric: *about pins*. *Silicea* chose to concentrate on all the *minor* details of everything they, or someone else has done wrong rather than allow themselves to be inspired by the greater overall view or overall

improvement in their health. The simillimum will only be *Silicea* if the patient has to continually concentrate on the minor ailments, (such as a small blemish on their face), which have not been 'cured' in the homoeopathic treatment rather than the overall cure of a major disease.

1. Denial: *Delusion* rubric: *fancy, illusions of: sil. Delusion* rubric: *journey; he is on a: sil.*
2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted: sil. Delusion* rubric: *images, phantoms; sees: dwells upon: sil. [1] 3. [arn. nux-m. sil.] Delusion* rubric: *injury: about to receive injury; is: sil. Delusion* rubric: *needles; sees: Sil. [2] 2. [merc.] Delusion* rubric: *pins; about: Sil. [2] 2. [NUX-M.] Delusion* rubric: *pursued; he was: sil.*
3. Causation: *Delusion* rubric: *wrong: done wrong; he has: sil. Delusion* rubric: *criminal, he is a: sil.*
4. Depression: *Delusion* rubric: *insane: become insane; one will: sil. Delusion* rubric: *fail, everything will: sil.*
5. Resignation: *Delusion* rubric: *body: divided, is: sil. Delusion* rubric: *divided: two parts; left side did not belong to her; and: sil. [1] 1. Delusion* rubric: *die: about to die; one was: sil.*

Veratrum album

Identifying the psychological processes and the psychodynamic avoidances and self-delusions which come into play in each constitutional remedy not only explains the remedy and expands our

knowledge – it is necessary for identifying the simillimum. When a patient is sick they are in conflict; when someone is in conflict they self-delude or avoid reality. When a patient is sick they will move through the five psychological processes as they struggle to acknowledge or accept their illness.

Identifying the prominence of one remedy in a particular psychological process will indicate the simillimum. *Veratrum album* are religiously and self-righteously consumed with their guilt.

Veratrum album feature prominently in all the *Delusion* rubrics of grandeur to do with being one with God. The *Delusion* rubric: *he is in heaven talking to God*, and *she is the virgin Mary*, and *he is a prince*, indicates the elevated status that *Veratrum album* have for themselves. From such a lofty height, *Veratrum album* fall a long way when they acknowledge sin. *Veratrum album* have the *Delusion* rubric: *must keep a vow*. In a *Veratrum album* (case) she highlights the intensity of the guilt they feel for having committed a sin; the patient in that case did not feel she was worthy of treatment for her cancer because she had fallen so far in the eyes of God.

Veratrum album have numerous rubrics which all indicate hubristic 'delusions of grandeur'. Their religious fanaticism is a 'hubristic denial' and arrogance which allows them to feel pure and purified in the eyes of God.

- *Delusion* rubric: *Christ, himself to be: VERAT.*

- *Delusion rubric: God: communication with God; he is in: verat.*
- *Delusion rubric: God: messenger from God; he is a: verat. [1] 1.*
- *Delusion rubric: great person, is a: Verat.*
- *Delusion rubric: heaven, is in: Verat.*
- *Delusion rubric: heaven, is in: talking with God: Verat.[2] 1.*
- *Delusion rubric: Mary; Virgin: she is: verat.*
- *Delusion rubric: prince; he is a: verat. [1] 1.*
- *Delusion rubric: power: all powerful; she is: verat.*
- *Delusion rubric: religious: Verat.*
- *Delusion rubric: rank; he is a person of: verat.*

In the *Veratrum album* (case) she highlights the consequences of being unable to accept her illness. *Veratrum album* have the *Delusion* rubrics: *has a cancer, and will be murdered*. *Veratrum album* have the *Delusion* rubrics: *proud, and must keep a vow*.

The hardest issue to tackle in a *Veratrum album* case is their belief in righteous self-punishment. Self-destructive behavior and self-blame is justified because it is God's punishment.

If one is punished for sins committed then one is worthy of being let into heaven. Punishment is redemption and purification. *Veratrum album* believe that they deserve to be *doomed* forever for the *crimes they have committed*. *Veratrum album* have the

Delusion rubric: compelled to suicide, and the Mind rubric: suicidal disposition from religious despair. *Veratrum album* have religious convictions of martyrdom. *Veratrum album* have the *Mind rubric: religious psychotic preaching*.

There is hubris in the way *Veratrum album* embrace punishment.

All perceived faults cause them to flee into religious fanaticism so they can purify themselves; this is 'hubristic denial' and avoidance. *Veratrum album* have the *Delusion rubric: he is deaf and dumb, and has the disease cancer*. [1] 1. The simillimum will only be *Veratrum album* if the patient has a very low opinion of themselves when they are sick.

Veratrum album believes illness is proof of having been evil.

Underlying righteousness is fear of God's vengeance. The simillimum will only be *Veratrum album* if the patient believes that they deserve to be punished by being sick and that the punishment (sickness) will purify their soul.

1. Denial: *Delusion rubric: distinguished; he is: verat. Delusion rubric: Christ, himself to be: VERAT. Delusion rubric: heaven, is in: talking with God: Verat. [2] 1.*
2. Forsaken: *Delusion rubric: home: away from home; he is: verat.*
3. Causation: *Delusion rubric: criminal, he is a: verat.*

4. Depression: *Delusion* rubric: *doomed, being: Verat.*
5. Resignation: *Delusion* rubric: *disease: deaf, dumb and has cancer; he is: verat.*
[1] 1.
 - *Delusions: lost: she is: salvation; for: ars. Aur. hell. hura. plb.*
 - *Delusions: lost: she is: salvation; for: predestination, from: Lach. [2] 1.*

Avoidance: Underneath the belief that one's soul is beyond salvation will be an intensely exaggerated overwhelming fear or guilt about one's 'original sin'. *Aurum metallicum* have the *Delusion* rubric: *he has neglected his duty. Arsenicum album, Helleborus, Lachesis, and Plumbum* all have the *Delusion* rubrics: *he had committed a crime. Arsenicum album and Plumbum* are also listed in the *Delusion*: rubric: *one has sinned away his day of grace. Arsenicum album, Helleborus, and Lachesis* are all listed in the *Delusion* rubric: *he has done wrong. Hura* are listed in the *Delusion* rubric: *his friends have lost all confidence in him; this is their 'original sin'.*

Hura

Hura believe their soul is beyond salvation because they feel intensely exaggerated guilt over having abandoned their friends. *Hura* have the *Mind* rubrics: *anxiety about salvation, religious despair of salvation, reproaching oneself, despair of recovery, biting nails, hands, and himself.* All of these reflect their inner turmoil and anguish about salvation.

Hura are however, disturbingly and disproportionately reconciled to their fate and their inability to be saved.

The last psychological stage in the *Delusion* rubrics repertorisation is Resignation. *Hura* are not listed in the *any Delusion* rubrics of *exaggerated* predictions of decay. The homoeopath needs to understand the complexities of the remedies, and *which* constitutional remedies allow anxiety and fear and predictions of death to overwhelm them and *which* remedy profiles do not, and *why*. *Hura* also have no *Mind* rubrics: *fear of disease or fear of death, or anxiety about health.* They have the *Mind* rubrics: *despair of recovery, despair of religious salvation, and aggravated thinking of his complaints. Hura* have dreams of crimes and death. *Hura* have the *Mind* rubrics: *thoughts of death, and desires death, fear of misfortune, and the Delusion rubric: he is unfortunate, but they have no Mind rubrics or Delusion rubrics pertaining to hypochondria.* If a remedy profile have no fear of illness or death then it is disproportionate to expected normality. *Hura* have the *Mind* rubric: *moaning with pain.* This rubric is indicative of being passively reconciled to one's pain. *Hura* are also disproportionately reconciled to their fate of being an *outcast. Hura* dissociate themselves from their misfortune. *Hura* have the dissociative *Delusion* rubric: *floating in air.*

If a remedy profile has no *Mind* or *Delusion* rubrics pertaining to fear of death, then it indicates something extremely unusual and psychologically disturbing.

Hura have 'depersonalization disorder'. 'Depersonalization disorder' is an ability to inappropriately distance oneself emotionally from one's pain and from the pain inflicted on oneself from the outer world. It is these periods of detachment which allow *Hura* distance from feeling *appropriate* fear of illness or death. If your patient is frightened about being sick then the simillimum is *not Hura*. Conversely, if your patient is in conflict and self-denial about their psychological 'delusions of original sin', the simillimum is not *Hura*. *Hura* feel deserving of their banishment from salvation. *Hura* have the *Delusion* rubric: *on falling asleep he or she is hanging three feet from the ground.* [1] 1. This rubric either reinforces their dissociative tendencies or else it reinforces suicidal doom.

Hura is listed in Boericke as being a good remedy for the skin complaints of leprosy. Sankaran also allocates *Hura* to the leprosy miasm. Sankaran notes in *The Soul of Remedies*, that *Hura* is "longing to be part of normal society, to be among his friends, and the feeling of hopelessness of coming out of this destructive process that is leprosy." The feeling of hopelessness in *Hura* is reinforced because they passively dissociate themselves from acknowledging the pain inflicted on them by society. Sankaran notes in *The Soul of Remedies* that "the main feeling in the leprosy miasm is that even with intense, rapid, hectic activity to come out of this destructive process (leprosy), there is little hope." There is *no* struggle within *Hura*. *Hura* are passively resigned about their *despair of recovery* and *loss of salvation*.

Their 'depersonalization disorder' gives them an ability to distance themselves emotionally from their pain and from the pain inflicted on them from the outer world. *Hura* are passively resigned to their separation from society.

The simillimum will only be *Hura* if the patient feels deserving of their illness and death, and separation from society because of their illness.

1. Denial: *Delusion* rubric: *floating; air; in; hura.*
2. Forsaken: *Delusion* rubric: *forsaken; is; hura. Delusion* rubric: *outcast; she were an; hura. Delusion* rubric: *repudiated; he is; relatives; by his; hura. Delusion* rubric: *alone, being; world; alone in the; hura. Delusion* rubric: *despised; is; hura. Delusion* rubric: *dead; persons, sees; hura. Delusion* rubric: *friend; lose a friend; she is about to; hura.* [1] 1. *Delusion* rubric: *confidence in him; his friends have lost all; hura.*
3. Causation: *Delusion* rubric: *lost; she is; salvation; for; hura. Delusion* rubric: *confidence in him; his friends have lost all; hura. Delusion* rubric: *repudiated; he is; relatives; by his; hura.* [These last two rubrics can also be allocated into 'delusions of abandonment' or 'delusions of persecution']
4. Depression: *Delusion* rubric: *unfortunate, he is; hura. Delusion* rubric: *hanging; is; he or she was hanging; three feet from the ground; asleep; on falling; hura.* [1] 1. [This rubric pertains

to feeling dissociation, or abandonment, or depressive suicidal thoughts.]

5. Resignation: NONE.

- *Delusions: hell: going to hell because he had committed a unpardonable crime: med.[1] 1.*
- *Delusions: hell: in; is: camph. cann-i. germ-met. haliae-lc. hydrog. ignis-alc. lyss. merc. orig-v. Orig.*
- *Delusions: lost; she is: salvation; for: sexual desire; with violent: orig. [1] 1.*

Self-Deluding: The list of *Delusion* rubrics above all resonate with the theme of 'fire and brimstone' (God's punishment) and of being cast into the fires of hell and damnation as a result of having been bad. Self-deluding means that the remedy will hide their sins from themselves so they do not have to change their behavior. Self-deluding can also mean that if they do not acknowledge sins committed, they cannot understand why they are being punished in hell.

Lyssinum

Lyssinum is a homoeopathic remedy derived from the saliva of a dog suffering with rabies. *Lyssinum* have the *Mind* rubric: *desire to cut, mutilate or slit others*. *Lyssinum* have the *Delusion* rubric: *is in hell*.

Lyssinum are *in hell* but in their mind they are not responsible for getting themselves there. *Lyssinum* have the *Delusion* rubric: *he could do nothing*. The similimum will not be *Lyssinum* if the patient indicates that *they* are responsible for their predicament.

Lyssinum have the *Delusion* rubric: *momentary loss of consciousness*. The similimum will not be *Lyssinum* if the patient acknowledges blame. *Lyssinum* helplessly negate responsibility and attribute their desire to attack others to being possessed by the devil.

Lyssinum does not acknowledge inner fault for being sick. The blame for their illness is viciously reflected outwards with the same intensity of a dog with rabies.

The *Delusion* rubric: *torments of hell without being able to explain*, indicates self-deluding denial of any blame. *Lyssinum* will never acknowledge in a consultation that the reason they have, for example, a fatty liver is that they have been overindulging in too much alcohol and rich food. I have never treated *Lyssinum* when they are seriously or fatally ill, so I am not sure of the intensity of their self-deluding, but I imagine they would be equally intense, if not more so, when they have to change even one small part of their health regime by avoiding alcohol, for example. *Lyssinum*, even though they have the *Mind* rubric: *desire to attack others*, take no responsibility for being in hell. This is self-deluding behavior. Similarly, *Lyssinum* feel they have suffered wrong. *Lyssinum* have the *Delusion* rubric: *he has suffered wrong*. *Lyssinum* have the *Delusion* rubric: *being possessed, and possessed by the devil*.

Lyssinum have the *Delusion* rubric: *great person*, and the *Delusion* rubric: *he had received joyful intelligence*. [1] 1.

Psychological 'delusions of superiority' will mean that the *Lyssinum* patient will have a tendency to deflect responsibility. *Lyssinum* have the *Delusion* rubric: *two different thoughts influenced him at the same time*. [1] 2. *Lyssinum* also have the *Delusion* rubrics: *expecting joyful news*, and *expecting unpleasant news*. The simillimum will not be *Lyssinum* unless the patient demonstrates delusional denial over their health.

Lyssinum have the *Delusion* rubric: *she could not hold her head straight, something was drawing her around in a circle*. [1] 1. This rubric should not be taken literally, rather it indicates abdication of responsibility.

Lyssinum refuse to acknowledge they are responsible for holding their own head straight, nor are they responsible for moving in a circle. *Lyssinum* refuse to acknowledge they are responsible for any health predicament in which they find themselves. The *unpleasant news* the homoeopath delivers to the *Lyssinum* patient is not their fault.

1. Denial: *Delusion* rubric: *great person, is a*: lyss. *Delusion* rubric: *news: expecting news: joyful news*: lyss. [1] 2. [valer.] *Delusion* rubric: *intelligence: joyful intelligence; he had received*: lyss. [1] 1.
2. Forsaken: *Delusion* rubric: *forsaken; is*: lyss. *Delusion* rubric: *attacked; being*: lyss. *Delusion* rubric: *criticized, she is*: lyss. *Delusion* rubric: *deceived; being*: lyss. *Delusion* rubric: *injury*:

being injured; is: lyss. *Delusion* rubric: *insulted, he is*: lyss. *Delusion* rubric: *laughed at and mocked at; being*: lyss. *Delusion* rubric: *wrong: suffered wrong; he has*: Lyss. *Delusion* rubric: *tormented; he is*: lyss.

3. Causation: *Delusion* rubric: *hell: in; is*: lyss. OPPOSING *Delusion* rubric: *hell: torments of hell without being able to explain; suffers the*: lyss. *Delusion* rubric: *devil; possessed of a devil*: lyss. *Delusion* rubric: *possessed; being*: lyss. *Delusion* rubric: *dogs: he is dog: growls and barks*: lyss.
4. Depression: *Delusion* rubric: *tormented; he is*: lyss. *Delusion* rubric: *nothing: do nothing; he could*: lyss. [1] 1. *Delusion* rubric: *news: expecting news: unpleasant news*: lyss. *Delusion* rubric: *falling: he is*: lyss. *Delusion* rubric: *sinking: to be*: lyss.
5. Resignation: *Delusion* rubric: *consciousness: lose consciousness; he would: momentarily; he had lost consciousness*: lyss. [1] 1. *Delusion* rubric: *die: about to die; one was*: lyss. *Delusion* rubric: *swallow, cannot*: lyss. [1] 1. *Delusion* rubric: *mouth: cannot open mouth, lower jaw stiff and painful*: lyss. [1] 1.

Medorrhinum

*Medorrhinum*¹¹ struggle intensely with inner questioning and doubt about their motives because they appear, even to themselves, to be extremely unstable. The contrasting themes within their nature mean that they are extremely reactive and go into flight from themselves, as well

as over-react and go into flight from all other constraints or social expectations. *Medorrhinum* have the *Mind* rubric: *aversion to responsibility*, and the *Mind* rubric: *restlessness, must constantly move, goes from one room to the next*. Their reactivity is evident in the *Mind* rubric: *has to restrain himself in order not to curse*.

Medorrhinum condemn themselves and throw themselves into the fires of hell, especially with *despair from the smallest criticism*.

Medorrhinum have numerous *Delusion* rubrics pertaining to paranoia: *hearing voices behind him, someone whispering behind him, and sees faces looking from behind bed and furniture*. In a *Medorrhinum* (case) she highlights the seriousness with which they take their *unpardonable crimes*. *Medorrhinum* will be tormented by their sins, which is why *Medorrhinum* are the only remedy listed in the *Delusion* rubric: *she must do something to rid her mind of the torture*.

When sick, *Medorrhinum* are totally sure that they deserve to die.

Medorrhinum have the *Delusion* rubric: *time has come to die*. When *Medorrhinum* have even the smallest of health problems, like acne or a boil, they will seriously evaluate whether they should continue to live and whether they are worthy of your attention and care. Self-deluding is evident in the way *Medorrhinum* abandon themselves and avoid all responsibility even for living and preserving their life – *Delusion* rubric: *life was unreal*. *Medorrhinum* will

choose to condemn themselves to die rather than take responsibility for getting themselves out of the hell and torment they are in. Their passive-aggressive ineffectualness becomes a procrastination and crippling undermining of their own self-confidence. This is self-deluding behavior which they continue because it helps them avoid responsibility.

It is important to identify the psychological steps a patient will move through as they struggle to acknowledge or resign themselves to illness.

Medorrhinum religiously and righteously condemn themselves for their perceived sins; this is why they have the *Delusion* rubric: *going to hell because he had committed an unpardonable crime*.

Medorrhinum have strong, self-defeating, psychological 'delusions of persecution' which will need to be acknowledged when you are treating them, as they desire death so they can avoid the responsibilities involved in living.

A neurosis indicates an inability to have a rational or realistic objective view of one's life. *Medorrhinum* have no personal 'delusions of grandeur'; all their power is transferred outwards on to their 'spiritual guides' who stand beside them *caressing their head*. *Medorrhinum* struggle to separate their psyche from the influences of others. This instability perpetuates their numerous 'persecution complexes'. 'Transference neuroses' are a conflict between the 'ego' and the 'id'. The realistic 'ego' in *Medorrhinum* is undermined. The unconscious and unfettered 'id' in

Medorrhinum is suppressed by their disproportionate 'delusions of impending doom'. *Medorrhinum* have the *Delusion* rubrics: *being doomed*, and *something dreadful has happened*. [1] 1. The 'id' is unconscious and is not restricted by social conventionality. The 'id' is unrestrained, selfish self-gratification. *Medorrhinum*, for all their supposed social unconventionality, restrain their own 'id', *cut their own legs off*, and surrender personal power into persecutory paranoia because of their exaggerated 'delusions of original sin'. The 'never-well-since-event' or causation in a *Medorrhinum* case will always come from an over-exaggerated reaction to an *unpardonable crime*.

1. Denial: *Delusion* rubric: *religious*: med. *Delusion* rubric: *caressed on head by someone*: Med. [2] 1. *Delusion* rubric: *hand: smoothing her; felt a hand*: med. [1] 1. *Delusion* rubric: *women: bedside; by*: med. [1] 1. *Delusion* rubric: *hearing: illusions, of*: med. [This rubric can allude to hubristic illusions or to 'delusions of persecution']
2. Forsaken: *Delusion* rubric: *persecuted: he is persecuted*: med. *Delusion* rubric: *people: beside him; people are*: Med. *Delusion* rubric: *people; behind him; someone is*: Med. *Delusion* rubric: *faces, sees: looking from behind bed and furniture*: med. [1] 1. *Delusion* rubric: *faces, sees: wherever he turns his eyes, or looking out from corners*: med. *Delusion* rubric: *people: behind him; someone is: whispering*: med. [1] 1.
3. Causation: *Delusion* rubric: *hell: going to hell because he had committed a unpardonable crime*: med.[1] 1.

Delusion rubric: *crime: committed a crime; he had*: med.

4. Depression: *Delusion* rubric: *doomed, being*: med. *Delusion* rubric: *anxious*: med. *Delusion* rubric: *insane: become insane; one will*: med. *Delusion* rubric: *trembling: he was trembling: without trembling; but*: med. *Delusion* rubric: *torture: rid her mind of the torture; she must do something to*: med.[1] 1. *Delusion* rubric: *intoxicated: is; he*: med. [This rubric pertains to unconsciousness.] *Delusion* rubric: *happened; something has: dreadful has happened; something*: med. [1] 1. *Delusion* rubric: *unreal: life was unreal*: med. *Delusion* rubric: *business: accomplished; business could never be*: med. [1] 1.
5. Resignation: *Delusion* rubric: *die: time has come to*: med.

Origanum majorana

Origanum majorana believe they are deserving of punishment because they are sexually perverse. *Origanum majorana* have the *Delusion* rubric: *is despised with violent sexual desire*, and the *Delusion* rubric: *she is lost for salvation with violent sexual desire* [1] 1. *Origanum majorana* desire punishment. *Origanum majorana* have the *Delusion* rubric: *being in the chains of hell*. Below I have listed all the *Delusion* rubrics for *Origanum majorana*.

Origanum majorana have no *Delusion* rubrics pertaining to psychological 'delusions of grandeur'. Because there are no rubrics of 'hubristic denial', the self-condemnation is more profound than in other remedies.

All the remedies listed in this section know in their conscious and subconscious mind that they have committed crimes or that they are 'bad'. The essence of avoidance which sits in the conscious and subconscious mind is a psychological technique which allows the patient to either over-react to their sins or to use their over-reaction to their advantage.

Origanum majorana have strong, self-defeating psychological 'delusions of persecution'. These will need to be acknowledged when you are treating them as, in my experience, they desire death.

Origanum majorana have the *Mind* rubrics: *desires death, suicidal disposition, hysterical insanity, suicidal disposition throwing himself from a height, and suicidal disposition with violent sexual desire.* [1] 1. Self-destructive behavior, self-blame, and self-abuse will be maintained and nurtured because they reinforce their innermost dark secrets about themselves.

The simillimum will only be *Origanum majorana* if the patient enjoys being abused either by themselves or others.

- *Delusion rubric: hell: chains of; in; sexual desire; with violent: orig.* [1] 1.
 - *Delusion rubric: hell: in; is: Orig.*
 - *Delusion rubric: identity: errors of personal identity: orig.*
 - *Delusion rubric: insane: he is insane: orig.*
 - *Delusion rubric: lost; she is: salvation; for: despised in erotomania; and: orig.* [1] 1.
 - *Delusion rubric: lost; she is: salvation; for: sexual desire; with violent: orig.* [1] 1.
1. Denial: NONE.
 2. Forsaken: *Delusion rubric: despised; is: Orig.*
 3. Causation: *Delusion rubric: lost; she is: salvation; for: sexual desire; with violent: orig.* [1] 1. *Delusion rubric: hell: chains of; in: Orig.* [2] 1.
 4. Depression: *Delusion rubric: insane: he is insane: orig.*
 5. Resignation: NONE.
- *Delusions: looked down upon; she is: Lac-c. lac-lup. pin-con.*
 - *Delusions: confusion; others will observe her: Calc. choc. limest-b. sal-fr.*
 - *Delusions: body: ugly; body looks: bar-c. brass-n-o. bry. bufo. Cham. cina cygn-be. falco-pe. haliae-lc. loxo-recl. melal-alt. Nux-v. ol-eur. positr. pycnop-sa. Thuj. tub.*
 - *Delusions: dirty, he is: aster. cygn-be. hydrog. Lac-c. limest-b. lycps-v. nat-p.*
- *Delusion rubric: despised; is: Orig.*
 - *Delusion rubric: despised; is: sexual desire; with violent: orig.* [1] 1.
 - *Delusion rubric: devil: after her: is; sexual desire; with violent: orig.*
 - *Delusion rubric: devil: sees: orig.*
 - *Delusion rubric: hell: chains of; in: Orig.* [2] 1.

neon. olib-sac. plut-n. positr. rhus-t.
sanguis-s. *Syph.* thuj.

Self Deluding: The *Delusion* rubrics: *she is looked down upon, others will observe her confusion, body looks ugly, or he is dirty*, are all reflective of paranoid inner questioning and doubt about one's motives. The remedies listed in the rubrics above all have, in one way or another, an exaggerated over-reaction to their internal crisis of conscience which is disproportionate to their sins. These rubrics can all also be analyzed in 'delusions of persecution'. All these remedies are sure that someone is able to perceive their faults. This is a self-deluding exaggeration of their inner assumption of guilt.

One of the most notable dilemmas that patients face in acknowledging their illness or disease is what other people will say about them. Fear of exposure is a strong underlying indication of either a guilty conscience, or an exaggerated conscientiousness evident in psychological delusions of self-blame; this is the basis of the *Delusion* rubrics of sin.

One of the most pressing concerns people have over needing to change their diet when they find out they have an allergy to gluten, wheat, or fructose, for example, is what work colleagues, friends, and family will say about them being different and needing to eat different food. It is important in case-taking to consider the above group of rubrics whenever a patient is upset about how they are going to survive in society when others find out they are sick.

When something as simple as their diet being different, or something as profound as the 'world' finding out they have cancer, can make them feel fearful of being exposed to ridicule and blame, it is indicative of inner psychological delusions of guilt for unspecified sins.

Illness can be viewed as proof of inner fault. I have noticed that self-blame for illness has become more prevalent in society since the emergence of the 'New-Age' philosophies that attribute the cause of illness to the patient's negative emotions or thoughts. Since the emergence of 'New-Age' philosophies, my patients who have cancer have been exposed to an extra stress on top of what they are already having to deal with. I am frequently being told by patients, that friends, and family, and work colleagues, look down upon them and think lesser of them because *they* have caused their cancer. The first time that this became prevalent in my health practice was in the late eighties. My patient relayed how she felt about this rejection: *It is bad enough that I have cancer, but the worst part is that all my friends and family think that I am bad inside. I am bad inside because I have not been able to cure myself of this cancer. They are all angry with me because they don't think I have tried hard enough to live. I know I am very negative inside, and this cancer is proof of that.* My patient had bowel cancer, by the time it was diagnosed it had already spread into her liver. Both her parents had died of bowel cancer. The patient who 'takes on' this view of themselves feels that everyone is looking at them, thinking that they are in some way, 'negative'. The pain of the rejection from family and friends was more distressing for

this patient than her distress about dying. The *Delusion* rubrics which should be used in the rubric-repertorisation are – *she is looked down upon, others will observe her confusion, body looks ugly, or he is dirty.*

We are all in some way, to a lesser or greater degree, 'negative'. Illness uncovers our negativities; whether our negativities are the direct 'cause' of disease is a contentious issue. The role of the homoeopath is to find the simillimum which is able to contain within its profile similarities to the patient's profile. This section, which contains all the *Delusion* rubrics of sin, is critical to understanding constitutional homoeopathy. Each constitutional remedy will absorb their sins, or absolve themselves of sin, in unique and individual ways.

Calcarea carbonica

Calcarea carbonica suffer from paranoid fears of being *watched by someone behind* them because they are fearful of having not been 'good'. *Calcarea carbonica* misinterpret their own perceived illusions of having sinned. *Calcarea carbonica* have intense religious affections. *Calcarea carbonica* have the *Mind* rubric: *religious affections, wants to read the bible all day.*

Calcarea carbonica is a very important remedy profile to consider if the patient has an over-exaggerated conscientiousness about having been the cause of their illness because they have not been 'good'.

Calcarea carbonica feel that they have been 'bad', and that *someone has seen*

them being 'bad', and this is why they are being punished. On one hand, *Calcarea carbonica* have friends around them to make them feel secure, and on the other hand the friends observing them are part of an unfounded guilty conscience. *Calcarea carbonica* have the *Delusion* rubric: *others will observe her confusion*, and are the only remedy listed in the *Delusion* rubric: *someone is over the bed*. *Calcarea carbonica* over-react to their fears of being abandoned and left alone and *away from their home*¹². *Calcarea carbonica* equate abandonment with punishment for having been 'bad'. *Calcarea carbonica* fear *sinking into annihilation* and this is why they need their *religious affections* and their connection to God to save them. *Calcarea carbonica* live in a *fantasy world of imaginary friends* because they need reassurance that they are being protected. Furthermore, to help them feel secure, *Calcarea carbonica* live in a *fantasy world of wealth* where they are not abandoned without money. All of the *Delusion* rubrics of being *watched* or *someone standing over the bed* can indicate paranoia or exaggerated 'delusions of abandonment'. The *peculiarity* specific to *Calcarea carbonica* is that they equate illness with proof of having been 'bad' and this is why they are so obsessive about their religious affections. Since the emergence of all the 'New-Age' philosophies that attribute the cause of illness to the patient's negative emotional or mental thinking all my *Calcarea carbonica* patients have suffered from the perception that they must be guilty. *Calcarea carbonica* need support from *people beside them* otherwise they feel distraught – *Delusion* rubric: *body*

dashed to pieces. The simillimum will only be *Calcarea carbonica* if the patient is extremely anxious that their illness will mean they will be rejected by society

Calcarea carbonica need to be well to assure themselves that they are good people.

1. Denial: *Delusion* rubric: *wealth, of:* calc. *Delusion* rubric: *friend: fantasy world of imaginary friends; lives in a:* calc. [1] 1. *Delusion* rubric: *people: beside him; people are:* calc. [This rubric can indicate illusions of God standing next to you, or it can indicate paranoia.]
2. Forsaken: *Delusion* rubric: *bed: someone: over the bed; someone is:* calc. [1] 1. *Delusion* rubric: *home: away from home; he is:* calc. *Delusion* rubric: *watched, she is being:* Calc. *Delusion* rubric: *people; behind him; someone is:* calc. *Delusion* rubric: *people: beside him; people are:* calc. *Delusion* rubric: *criticized, she is:* calc.
3. Causation: *Delusion* rubric: *confusion; others will observe her:* Calc. *Delusion* rubric: *bed: someone: over the bed; someone is:* calc. [1] 1. *Delusion* rubric: *watched, she is being:* Calc. *Delusion* rubric: *people; behind him; someone is:* calc. *Delusion* rubric: *people: beside him; people are:* calc. [These rubrics can indicate exaggerated guilt or 'delusions of persecution'.]
4. Depression: *Delusion* rubric: *anxious:* calc. *Delusion* rubric: *ruined: is ruined; he:* calc. *Delusion* rubric: *insane: become insane; one will:* Calc.
5. Resignation: *Delusion* rubric: *annihilation; about to sink into:* calc. *Delusion* rubric: *disease: incurable disease; he has an:* calc. *Delusion* rubric: *die: about to die; one was:* calc. *Delusion* rubric: *sick: being:* **CALC.** *Delusion* rubric: *body: dashed to pieces, being:* calc. [1] 1.

Lac caninum

Sankaran, in *The Soul of Remedies*, states: "Lac caninum is a sycotic remedy. It is prepared from the milk of the dog (bitch). This remedy has in it the nature of the dog, an animal that has been totally controlled and civilized so that it has to suppress its basic animal nature and can only express its controlled, civilized side. It is dependent on its master for food and so it is out to please him. Its survival depends upon keeping its master happy by its performance, its affection, etc. It has to perform or it won't be wanted anymore and its master will kick it out. This need to please is the animal side of Lac caninum, but the dog knows that no matter how much it tries to please, it will never be equal to the human. It feels inferior, knows that it is at the bottom of the hierarchy." *Lac caninum* have been noted for the rubrics which emphasize their self-contempt. The *Delusion* rubric: *she is looked down upon*, as well as the rubrics listed below, all resonate with self-loathing flagellation, reminiscent of the lowly dog laying themselves at their master's feet ready to be kicked. *Lac caninum* have endless *Mind* rubrics: *loathing oneself, contemptuous of self, and doubtful of recovery*, which resonate with the image of a downtrodden dog. As soon as there is conflict inside a remedy,

there will be *Delusion* rubrics which mirror the perversity of self-deprecating inner conflict. Sankaran says, "The dog knows that no matter how much it tries to please, it will never be equal to the human." *Lac caninum* compensate for their feelings of servitude by dissociating from reality. *Lac caninum* have the *Delusion* rubrics: *has beautiful visions, as if exalted, and floating in air like a spirit*. Because *Lac caninum* have psychological 'delusions of grandeur' and dissociative denial they will, when sick, deny the process of their illness by somatically *floating off into the air like a spirit*. The *Delusion* rubric: *crazy if she could not get out of her body*, indicates a need to dissociate from their body.

If you expect *Lac caninum* to present in a consultation as a downtrodden, self-loathing, pitiful creature who believes themselves to be a *loathsome, horrible mass of disease*, then you will not recognize the simillimum. I cannot stress strongly enough the need to know and understand the psychological process that a patient will progress through as they struggle to accept or resign themselves to their illness. In their first consultation, a seriously sick *Lac caninum* will present in an *exalted* state of 'hubristic denial'.

When *Lac caninum* start to come to terms with being sick, their first defense will be that you have insulted them; this defense mechanism is associated with psychological 'delusions of abandonment'. They will then blame themselves and tell you with exaggerated intensity that they are dirty and diseased. The next phase is depres-

sive feelings of worthlessness. Finally, they will move into the psychological delusions of being a *loathsome mass of disease*. Below are the five stages of psychological processing that *Lac caninum* will move through as they struggle to acknowledge their illness. Feelings of worthlessness and self-loathing underpin the psychological 'delusions of original sin'. The *Delusion* rubric: *looked down upon*, reiterates the self-deprecating self-punishment that resonates in all of the rubrics attached to *Lac caninum*.

1. Denial: *Delusion* rubric: *exalted; as if: lac-c. Delusion* rubric: *floating; air, in; spirit; like a: lac-c. Delusion* rubric: *visions, has; beautiful: lac-c.*
2. Forsaken: *Delusion* rubric: *insulted, he is: lac-c. Delusion* rubric: *looked down upon; she is: Lac-c.* [This rubric can indicate persecutory paranoia or self-loathing.] *Delusion* rubric: *despised; is: lac-c.*
3. Causation: *Delusion* rubric: *dirty; he is: Lac-c. Delusion* rubric: *looked down upon; she is: Lac-c. Delusion* rubric: *prostitute, is a: lac-c.*
4. Depression: *Delusion* rubric: *worthless; he is: lac-c. Delusion* rubric: *body: out of the body; crazy if she could not get out of her body; she would become: lac-c.* [1] 1. *Delusion* rubric: *insane: become insane; one will; sitting still and thinking; when: lac-c.*[1]1.
5. Resignation: *Delusion* rubric: *disease: loathsome, horrible mass of disease; he was a: lac-c.*

- *Delusions: devil: sees: bed; sees devils about his: op. [1] 1.*
- *Delusions: criminal: he is a: executed, to be: OP. [3] 1.*
- *Delusions: wrong: done wrong; he has: punished; and is about to be: op. [1] 1.*

Opium

Although *Opium* are listed in the *Delusion* rubric: *he has done wrong*, it is the above *Delusion* rubric: *he is a criminal to be executed*, which is most *peculiar* and *specific* to *Opium*. *Opium* do not want to remain in a conscious mind state. *Opium* is a remedy derived from the opium poppy. In addition to alleviating pain, the psychological effects of opium, the drug, convey a sense of peace and contentment and 'emotional distance' from cares and worries. *Opium* have the *Mind* rubric: *indifference to joy and the suffering of others*, and the *Mind* rubric: *content, forgets all his ailments and pains*. *Opium* need to maintain delusional denial, illusions of beauty, and the psychological delusion that they are in a *euphoric* state because they don't want to care. *Opium* are overwhelmed by feeling. *Opium* have the *Mind* rubrics: *ailments from joy*, and *ailments from grief*. The history of the use of the opium poppy as a narcotic which allows the user to elevate themselves above the worldly pain of their everyday worries and grief of living is well documented. *Opium* choose to delude themselves that they are beautiful to avoid the harshness of the world. The simillimum will not be *Opium* unless the patient feels guilty because they don't care. The simillimum will only

be *Opium* if the patient tells you that they deserve their disease because they have never cared about anyone else's suffering.

The intensity of the 'persecution complex' in *Opium* is so self-condemning they believe they should be *executed*. The simillimum will only be *Opium* if the patient tells you that they have always lived to enjoy life and now they deserve their punishment (disease).

1. Denial: *Delusion* rubric: *beautiful: op. Delusion* rubric: *heaven, is in: op. Delusion* rubric: *visions, has beautiful: OP. Delusion* rubric: *superhuman; is control: is under superhuman: op. [This rubric can be aligned to God or the devil.] Delusion* rubric: *pleasing delusions: op. Delusion* rubric: *visions, has: fantastic: op. Delusion* rubric: *well, he is: op. Delusion* rubric: *enlarged: tall; he is very: op. Delusion* rubric: *enlarged: body is: op. Delusion* rubric: *flying: op. Delusion* rubric: *laughter, with: op.*
2. Forsaken: *Delusion* rubric: *execute him; people want to: OP. Delusion* rubric: *poisoned: he, has been: op. Delusion* rubric: *home: away from home; he is: Op. Delusion* rubric: *injury: about to receive injury; is: Op. Delusion* rubric: *journey; he is on a: op. Delusion* rubric: *stabbed; someone threatened to stab him; as if: op. [1] 1. Delusion* rubric: *murdered: will be murdered; he: Op. Delusion* rubric: *house: own house; not being in one's: Op. Delusion* rubric: *visions, has: horrible: op.*

3. Causation: *Delusion* rubric: *criminal; he is a: executed, to be: OP.* [3] 1. *Delusion* rubric: *wrong: done wrong; he has: punished; and is about to be: op.* [1] 1. *Delusion* rubric: *devil: sees: bed; sees devils about his: op.* [1] 1. [This rubric can pertain to admission of guilt or persecution.] *Delusion* rubric: *criminal, he is a: op. Delusion* rubric: *wrong: done wrong; he has: op. Delusion* rubric: *possessed; being: op. Delusion* rubric: *superhuman; is control: is under superhuman: op.* [These last two rubrics can be alignment to God or the devil.]
4. Depression: *Delusion* rubric: *doomed, being: op. Delusion* rubric: *drugged; as if: op.*
5. Resignation: *Delusion* rubric: *weight: no weight; has: op. Delusion* rubric: *body: lighter than air; body is: Op. Delusion* rubric: *brain: smoke on brain: op.* [1] 1. *Delusion* rubric: *dying: he is: op.*

CHAPTER ENDNOTES

- 1 According to Genesis, the first five books of Moses, Adam was the first man created by God and is acknowledged in Jewish, Christian and Islamic Religions. Adam and Eve appear in many books besides Genesis, such as the Quran, The Life of Adam and Eve, The Talmud and Gnostic texts.
- 2 In Genesis it is the serpent which tempts Eve to eat from the tree of knowledge of good and evil. In Christianity the serpent was interpreted as Satan. Early Christian interpretations also held Eve responsible for the fall of Adam because she tempted him to eat the forbidden fruit. In Gnostic tradition the fall meant man was delivered up to evil. In Islam, Adam is considered the first prophet of God and the expulsion of Adam and Eve from Eden was the first act of revenge from Satan for disobeying God. In the Islamic religion resisting 'original sin' is rewarded by being allowed into Paradise. In Judaism, Islamic, and Christian doctrine, man was born pure but was then corrupted and

cast out from Paradise. The belief in Buddhism is that man is born impure or unenlightened and that a human reincarnation is viewed very favorably as it allows man to seek enlightenment. In Hindu religions good actions and thoughts are aimed at improving your chances of a fortuitous human rebirth.

- 3 A 'persecution complex' is psychological terminology applied to an array of complex behaviors that specifically deal with the feeling of being persecuted for various possible reasons, imagined or real. A self-imposed persecution complex is applied to the patient who deliberately instigates predetermined 'delusions of persecution'. 'Delusions of persecution' is applied to the patient who believes that the whole world is against them. 'Delusions of persecution' can justify retaliation acts excused by the presumed hostility of the world. The acts of hostility become a self-fulfilling prophecy: the person is rejected by the world for their acts of hostility.
- 4 I have previously written an essay in *Links* (Winter 2005)

analyzing Frodo as *Anacardium* in the Tolkien story, *The Lord of the Rings*. Below is an extract from that essay.

The Lord of the Rings is a story of man's irresistible desire for control and power. Tolkien is concerned with telling a tale of great bravery, and with recounting a tale of how evil and the desire for hubristic power affects a simple person. The moralistic message that comes across in *The Lord of the Rings* is that all dark power will eventually destroy and neither good will, nor purpose, will be able to resist the dark power of hubristic evil. Frodo is in an *Anacardium* state because the Ring has matched his desire for acknowledgement and acceptance and thrown him into a 'like' *Anacardium* energy. The most interesting aspect of Frodo is that the 'like' *Anacardium* state of good versus evil means that only an *Anacardium* Frodo can resist the power of the One Ring and be chosen for the Quest to save Middle-earth. Frodo already displays a need to have the world acknowledge his importance by proving himself a notable person within the shire. Frodo is an orphan and as a result of his Uncle Bilbo

choosing to adopt and favor him, Frodo is acknowledged within the shire as an important person. Frodo is chosen for the Quest because he has a powerful need to prove himself and all the council can see that if the Quest is to succeed it will require all the strength and power behind Frodo's need. Within Frodo is an *Anacardium* desire to prove himself and be important. Whether Frodo was in an *Anacardium* state before he came into possession of the Ring is not possible to ascertain from the story as told by Tolkien. The mere fact of Frodo's orphaned state, his adoption by Bilbo, and the fact that he has stayed in his position within the shire with Sam as his servant, sets the scene for Frodo's emotional propensity to move into *Anacardium* or to be vulnerable to an *Anacardium* 'layer'.

Frodo's struggle with the possession of the Ring is the struggle of good over evil; it is an integral struggle that goes on within the nature of *Anacardium* all the time. *These two sides of Anacardium are constantly in opposition to each other: should he be an angel or a devil.* [Sankaran] *Anacardium* has an *angel* on one side, and a *devil* on the other side. As *Anacardium*, Frodo has a good side which is able to give strength and purpose to the Quest to destroy the Ring; he also has a dark side which causes him not to choose at the end of the journey to throw the Ring into the Fires of Mount Doom. Frodo displays the two sides of *Anacardium* when he becomes aware of the two powers of good and evil pulling him apart and tempting him: *he heard himself crying out: Never, never! Or was it: Verily I come, I come to you?... The two powers strove in him.* p.527. *The Fellowship of the Ring*. It is also his desire to prove himself that makes Frodo vulnerable to the power of the Ring. *The fear and enmity eventually come to the*

fore in Frodo; the evil in the Ring eventually overcomes the struggle for *good* and Frodo cannot stop moving into the *evil* [Kent] side of *Anacardium*. Frodo needs the power of the Ring to bring importance and self-confidence to a self that is devoid of the 'I'. *Anacardium* need recognition and fear being ignored, even more than they fear their cruel side. *Anacardium* suffer intense fears of being 'left out in the cold' and shunned by the world. *Anacardium* have no 'I' within the self. A delusion *peculiar* to *Anacardium* is that they see everyone's face in the mirror except their own. *Anacardium* suffers from loss of identity. The disintegration of 'I' or 'self' drives *Anacardium* to do the 'right' thing. *Anacardium* only know who they are when they receive praise from the world for their actions. Frodo, before he came into possession of the Ring, saw himself as insignificant. After the adventure and Quest is over he once again sinks into insignificance in the shire, and Pippin and Merry and Sam become the heroes of the Quest. Frodo's need to be the Ring-bearer, and offer himself to the council, is reflective of an *Anacardium* need to be praised. *Anacardium* suffer from a fear that there is something wrong with them, and they continually need to strive to prove it is not correct.

- *He is at odds with the world, and has little confidence in himself being able to accomplish what is demanded of him.* p.279. [Hahnemann].

Anacardium suffer from anxiety about being judged or found out to be flawed.

- *Internal anguish, which did not allow him to rest, he troubled himself about every trifle, as if it would cause great injury, with solicitude about the future.* p.279. [Hahnemann].

Frodo is the first to admit to Sam at the end of the journey, at the chasm of the Fires of Mordor, that he has failed in his Quest. Gandalf had been right in predicting the role of Gollum and the power of the Ring over Frodo. If had not been for the obsessive Gollum grabbing the Ring off Frodo at the last minute, and accidentally falling into the Fires of Mordor he would have failed in the Quest because he could not choose to relinquish the power and fame the Ring offered him. Throughout the journey as they draw nearer to the Fires of Mount Doom, Frodo loses his ability to resist the power of the Ring. Frodo on the chasm of Mount Doom declares, *I will not do this deed. The Ring is mine!* p.265 *The Return of the King*.

Anacardium can be sweeter and nicer than most people, but it is important to note that they are driven by the desire to prove they are worthy people and by their anxiety about being judged. *Anacardium* literally has two wills, *one bad, one good.* [Vermeulen] It is literally the good will within Frodo that can resist the Ring and is able to push him always onwards towards the Fires of Mordor. In deciding if Frodo is *Anacardium* you have to see his struggle in resisting the 'bad' in the Ring i.e. *the two powers strove in him*, and you also have to see within Frodo his decision to claim the evil for himself. *I am almost in its power now. I could not give it up, and if you tried to take it I should go mad,* is reflective of the struggle near the end of the Quest, but then Frodo declares, *The Ring is mine!* and this is the choice Frodo makes. The fact that it takes Frodo until the chasm of Mount Doom to give in to the power within the Ring is significant especially when taking into consideration that Elrond, Gandalf and Galadriel have all acknowledged they could not be Ring-bearers. The quality of the

'good' within *Anacardium* is the quality that Sankaran refers to as "a compensated *Anacardium*".

Whereas Anacardium is known for its hard-heartedness, cruelty, want of moral feeling, a compensated Anacardium cannot be cruel even when the situation demands. He will, perhaps, be unable to kill even an irritating mosquito. p.7. [Sankaran].

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- 5 I have written an essay in *Links* (Winter 2005) analyzing Gollum as *Mancinella* in Tolkien's story of *The Lord of the Rings*. Below is an extract from that essay.
- Mancinella* fear the world. *Mancinella* develop convoluted, obsessive compulsive habits and belief systems as a way of having superstitious power over the world. The thought of being alone in the world without anything to protect them can send them into a very real intense fear of losing their sanity. *Mancinella* obsess over how many times they turned the key in a lock, or how many cracks they stand on in the street, or the favorable position of the planets in astrology. All are merely devices of external power to protect their weakness of will and mind. *Mancinella* fear the world controlling their mind, and they fear losing control over their own mind in the world. The key sensation and theme of *Mancinella* is obsession with fear of possession by the devil.
- The hold the One Ring has on Gollum is integrally tied to how he came to acquire it. When Gollum first sees the Ring in Déagol's hand, he is insane with his desire to possess it. Déagol refuses to hand the Ring over and Gollum kills him in a moment of "insanity" [Kent]. Gandalf, in the telling of the history of the One Ring, emphasizes to Frodo that the Ring had given Gollum power only according to his existing stature. Gollum only used the invisibility powers of the Ring to find out secrets and deceits, and use them to his advantage over others. The Ring gives Gollum the power and protection he as *Mancinella* needs. The Ring also fuels his mania and madness. The fear of having to face the world without his "precious" drives Gollum to the brink of insanity. Gollum takes the Ring and moves deep underground away from all contact with his family, who he fears might take his present or discover the murder and how he came into possession of the Ring.
- Mancinella* suffer from a weakness of will. They fear being possessed precisely because they are too weak to be able to defend their own mind from attack. Gollum was so obsessed with the Ring it became a sadistic love and hate relationship. Gollum agreed to become the servant of Frodo and call him "master"; granted Frodo was the master of his "precious" and Gollum wanted to stay near his "precious", but Gollum, when tamed by the power of the Ring, is timid and cowering in its presence. This is the vulnerability of the unstable mind of *Mancinella* when confronted with what they see as their protector from the Devil. It is not until Gollum is aware of Frodo's intent, and sure of Frodo's vulnerability, that he wholeheartedly makes an attack to retrieve his "precious" on the chasm of Mount Doom.
- Everyone who comes into contact with Gollum is overcome with his torment and pain. Frodo comments that upon seeing Gollum he is overcome with pity for him. Gollum is a pathetic creature tortured by his own lack of will to defend himself against his

own *Mancinella* madness and mania. *Mancinella* are victims of their own obsessions, they have no will or strength to resist their temptations, or their own thoughts. When Gollum first spies the Ring he has no strength of will not to follow his own mania and kill his friend. *Mancinella* cannot let a thought or obsession go, which is why I earlier drew a parallel between Gollum and *Mancinella*, and a person suffering from dissociative identity disorder, or an obsessive compulsive disorder.

The closer that Frodo comes to the Fires of Mount Doom, the greater the mania and dissociative split grows within Gollum's mind; his fear is an overwhelming mania of not being able to survive without his "precious" to protect him. He becomes tortured by his desire to once again possess his "precious". "We wants it, we wants it, we wants it!" p.296. [Tolkien] *The Two Towers*. Morrison says of *Mancinella*, "There is an obsession with evil forces, with the devil, or with ideas of demoniac possession. Also sexual ideas may be mingled with obsessions." When Gollum on the chasm of Mount Doom manages to take the Ring from Frodo, "Gollum cried. 'My Precious! O my precious!' And with that, even as his eyes were lifted up to gloat on his prize, he stepped too far." Even as Gollum falls into the depths of Mount Doom his last words were "precious". In the film *The Lord of The Rings*, directed by Peter Jackson, the ecstatic pleasure in Gollum's face and eyes as he finally holds his desired love, and exclaims "O my precious!" reveals the sexual crossover between the "demoniac possession", "mingled with obsessions" that Morrison refers to. Gollum is in love with his "precious", and he also hated it; it was a *Mancinella* relationship of obsession and possession.

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6 "Causticum is excitable, stimulating, and restless. Causticum is also, conversely, stuck, paralyzed, and anxious. Causticums are an interesting mix of emotional sensitivity, empathic reactivity, and mental and emotional stagnation. The more over stimulated Causticums are, the more likely they are to shut down emotionally. In my practice I have used *Causticum*, the remedy, when patients' response to a deep loss or grief has been so totally overwhelming or paralyzing that they literally cannot get on with their own life, even after what would be seen as an acceptable mourning period. Causticums have such a strong mindset that they are completely obsessed. The most extreme picture of this type of person is a religious fundamentalist terrorist, while the not-so-extreme picture might be a vegetarian activist. Obviously, the manifestation of the passionate views of Causticum can be varied. Most commonly, the picture I see of Causticums in my practice are those who are so committed to a particular cause that they cannot 'loosen up' emotionally. This is the unhealthy, contracted picture of Causticum." Lalor, Liz. *A Homeopathic Guide to Partnership and Compatibility*. Berkeley, California, North Atlantic Books, 2004. p.27-28

7 I recently had an anorexia case. The woman had had extensive psychotherapy and had attended a clinic for eating disorders. She told me she felt that she would never be able to rid herself of the anorexia, nothing had ever worked: *It feels like a problem which comes over me and I can't change it, I think I will always have it. I am crippled by it.*

The initial rubrics used in the rubric-repensorisation are listed below:

- *Mind* rubric: *anorexia nervosa*.
- *Delusion* rubric: *doomed, being*.
- *Delusion* rubric: *troubles: great troubles had just come over him*: cycl. [1] 1.
- *Delusion* rubric: *paralyzed; he is*.

I asked her why she thought she was still suffering with her anorexia and bulimia. This question was aimed at finding the cause of her self-destruction. If a patient's case reveals self-destruction, there is self-punishment. If there is self-punishment there are psychological delusions of real or perceived sins which she has committed. I already know from what she has told me that she believes she is doomed to have this complaint all of her life and that she is crippled by it. *Cyclamen* have the *Delusion* rubric: *doomed* and the *Delusion* rubric: *is paralyzed*. This is the *Delusion* rubric layer pertaining to Depression. Preceding the Depression layer is the layer of Causation or sin. In this layer is her 'never-well-since-event'. I know this because inherent within the illness anorexia is self-dislike. Self-dislike is maintained to cover up and reinforce psychological 'delusions of original sin'. I add the *Delusion* rubric: *has done wrong*, even though I am not sure yet what it is she has done wrong, or even if she is going to tell me. Conclusion: the remedy is *Cyclamen*.

This is a very simple case in which following the five psychological steps allowed me to uncover the simillimum in just fifteen minutes.

This was her reply:

Liz, don't try to psychoanalyze

me because it does not work and I don't like it. Everyone has tried and it hasn't worked. I don't like to talk about myself. I don't want to reveal anything more about myself to you.

- *Mind* rubric: *taciturn*.

My next question was simply phrased as an intellectual query; this bypassed her refusal to reveal anything about herself but also sensitively respected that she was feeling emotionally distraught. I asked: why didn't you like the clinic?

Because they criticized me and threatened me and told me I had to do this and that otherwise I would be in trouble.

What did you feel like when they threatened you?

Like I do with my mother.

What happened with your mother?

It is not fair. I made one mistake and I have been on a path of self-destruction ever since. [cries]

What did you do?

I got drunk when I was sixteen and she came to the hospital. I was so drunk I ended up in hospital, and she screamed at me that I was disgusting. When I got home she had thrown all my things out of the house.

Do you think you are disgusting?

Yes.

I repertorised this case using the following rubric-repensorisation:

- *Mind* rubric: *anorexia nervosa*: Cycl.
- *Delusion* rubric: *doomed, being*: cycl.
- *Delusion* rubric: *troubles: great*

troubles had just come over him: cycl. [1] 1.

- *Delusion* rubric: *paralyzed; he is*: cycl.
- *Mind* rubric: *taciturn*: Cycl.
- *Delusion* rubric: *crime: committed a crime; he had*: cycl.
- *Delusion* rubric: *criminal, he is a*: cycl.
- *Delusion* rubric: *neglected: duty; he has neglected his*: cycl.
- *Delusion* rubric: *wrong: done wrong; he has*: cycl.
- *Mind* rubric: *reproaching, oneself*: cycl.

8 "The homeopathic remedy *Ignatia* is derived from a dilution of the seeds of the St. Ignatius bean. The seeds contain a high level of the poisons strychnine and brucine. Strychnine is also an ingredient in the homeopathic remedy *Nux vomica*. As with *Nux vomica*, *Ignatia* produces a characteristic excessive sensibility of the senses and a tendency to produce convulsive spasms. The levels of strychnine are far stronger in *Ignatia* and the result is a far more destructive picture than with *Nux vomica*. The destructiveness is manifested in the more extreme, unstable emotionalism of *Ignatia* in comparison to the emotional control of *Nux vomica*. The constitution *Ignatia* mirrors the nature of strychnine in the sense that mental, emotional, and physical sensations are cramped inside and struggle for expression. Because the emotions are more aggravated in *Ignatia*, pressure often builds to the point of being hysterical." Lator, Liz. *A Homeopathic Guide to Partnership and Compatibility*. Berkeley, California, North Atlantic Books, 2004. p. 33.

9 "The homeopathic remedy *Lachesis* is derived from a dilution of the poison of the

- Surukuku snake of South America, commonly known as the bushmaster. As the name implies, this snake is the master of its territory and has a reputation when disturbed of chasing its victim and attacking. It is known as one of the most poisonous and vicious snakes purely because the majority of snakes will choose to run rather than fight. The dilution of bushmaster snake venom was first made by the famous homeopath Hering, whose first experiments with the remedy were made when working in the Amazon as a zoologist. The poison was so toxic that just in the process of physically preparing the homeopathic remedy it was potent enough to throw Hering into a coma-like state with delirium and fever. Because homeopathy is based on the principle of “like cures like”, the personality of a Lachesis constitution has to match the personality of the bushmaster snake. Lachesis has the ability to disarm, charm, entice, and seduce victims. Lachesis is a personality state that has the same stunning and disabling qualities of the bushmaster poison and a theme that is reflective of the hyper-vigilance of the bushmaster snake. Across all levels Lachesis do not like restriction or control. Lachesis does not relax; even when charming and enticing, Lachesis is continually aware of any sort of perceived competition or threat to autonomy or territory.” Lalor, Liz. *A Homeopathic Guide to Partnership and Compatibility*. Berkeley, California, North Atlantic Books, 2004. p. 36.
- 10 “Silicea as a constitution presents with the same theme of the vulnerability of shattered glass, but with a seemingly converse dichotomy of being strong enough to hold up the stem of a plant. The same theme of searching for connective structure is also visible in the psyche of Silicea. Siliceas suffer from

shyness and lack of self-confidence, yet they overcome these by forming strong moral codes and by holding onto strong ideas and beliefs that help them find structure and inner strength. Siliceas are conscious of their assimilation faults, and are very conscientious about trying to eradicate them. Siliceas spend a lot of time creating a perfect outer image to try to reinforce their internal shakiness. This process creates a personality that is very refined and delicate, yet very exacting. This dichotomy of strong inner convictions juxtaposed with a seemingly delicate fragile outer presentation is the theme of Silicea. Siliceas are shy and appear outwardly as if they acquiesce because they do not argue or disagree; however, internally Siliceas never acquiesce and they never change their beliefs and morals.” Lalor, Liz. *A Homeopathic Guide to Partnership and Compatibility*. Berkeley, California, North Atlantic Books, 2004. p.72-73.

- 11 “The drive to cover up inner weakness and conflict brings about anxiety that is unique to Medorrhinums. If you do not have a point of reference, there are always unlimited horizons you can travel to. Medorrhinums can appear to others to lack self-control. If someone else tries to enforce controls or their concepts of conventions in the form of taking responsibility, Medorrhinums are likely to want to escape.

If inside of themselves, Medorrhinums know they do not have a solid grip on reality, they will push in the opposite direction to make sure all possible weaknesses are covered up. At the time Medorrhinums are feeling most unsure and vulnerable, they will often act as if nothing scares or affects them. Medorrhinums are extreme in everything. It is possible to either catch them on the flight

out of themselves when they present as the extrovert or on the flight into themselves when they present as the introvert. The essence is the same; they have to always be exceeding all limits. If you do not have an orientation point or boundary that contains you, then you will always alternate between extremes.” Lalor, Liz. *A Homeopathic Guide to Partnership and Compatibility*. Berkeley, California, North Atlantic Books, 2004. p.194.

- 12 “The homeopathic remedy *Calcarea carbonica* (shortened to *Calc-carb*) is derived from a dilution of carbonate of calcium, prepared from the inner layer of an oyster shell. The most obvious function of the oyster shell is to provide protection for the soft oyster inside. Calc-carbs carry the same theme of needing protection of a soft, inner emotional being. The problem is Calc-carbs do not have the protection of the oyster shell; consequently, they seek outward protection in the world. Because Calc-carbs struggle with issues of security and protection in the world, they will obviously change a lot depending on how secure they feel. Calc-carbs will be a lot more fearful in a relationship with a constitution that does not take into consideration how potentially threatened they feel being in the world without a shell to protect them.

The most important thing to ask yourself, if you think you are Calc-carb, is how do you feel about being in the world by yourself? Do you think you would cope if you did not have the support of family? If you feel that financial stability, a secure home, and a supportive partnership, are absolutely crucial to your health, then it is more than likely that you are Calc-carb. The oyster is the slowest creature in the ocean. This same tentativeness and

CHAPTER 4 - CAUSATION

lack of surety is a theme within Calc-carb. Calc-carbs know that the partner they choose in life

must be able to protect and look after them." Lalor, Liz, *A Homeopathic Guide to Partner-*

ship and Compatibility, Berkeley, California, North Atlantic Books, 2004.p. 19.

DEPRESSION

“IWILLNEVERBECOMEWELL.”

“I WILL NEVER SUCCEED.”

“I WILL ALWAYS FAIL.”

“THIS IS MY FATE.””

I have allocated all the *Delusion* rubrics which pertain to psychological ‘delusions of impending doom’ into Depression. If the trauma inside your patient starts with them feeling hopeless doom about being sick or them feeling like they will never succeed in becoming well in life, then the simillimum is listed in the *Delusion* rubrics: *failure* and *he will not succeed* and is allocated to the section Depression.

Kübler-Ross identified depression as the fourth stage. When someone finds out that they have a serious illness it is normal for them to find their thoughts sinking into depressive fear. The rubrics used in the rubric-repensorisation that would match these *very normal imaginations* are the *Mind* rubrics: *fear of disease* or *fear of death*, and *anxiety about health*. Furthermore, it is normal for a patient to feel depressed during or after an illness, and continue to feel depressed even when they have been given a good prognosis. When a patient is confronted with mortality for the first time, they can feel so anxious about their lack of control over life and death that they lose all confidence in themselves for years following the disease. It is incorrect to presume that a patient will become ‘a positive person’ after a good prognosis. It is normal for a patient to become a more positive person after a good prognosis but it is also normal for a patient to become pessimistic, and fatalistic after a good prognosis. When a patient is confronted with mortality for

the first time they are also confronted with the reality that they are not perfect; their body has failed them. Homoeopaths should not underestimate the impact this can have on a patient. Every day all health practitioners confront the reality of disease and death. The majority of my patients are experiencing for the first time their body having failed them. It is a shock which reverberates within their psyche for years afterwards. The shock is so profound that I often need to explain to patients that they are suffering from post-traumatic stress disorder. The way I explain this to patients is to use the analogy that until they became sick, or before they experienced loss in their lives, they believed that life was a wonderful fairy story in which everything turned out right in the end, and good always triumphed over bad. Now their belief in fairy castles and good triumphing over bad is shattered. Without fail when I use this analogy, patients confirm that I am correct and that it is not fair because they believed if they were good then this would not have happened to them; bad things only happen to bad people. I collect children's fairy stories from all around the world. In all fairy stories, regardless of the country of origin, the moral of the story is that if one's deeds are motivated by greed or evilness then the outcome will be bad. If one is motivated by good then they will be rewarded with three wishes and their Prince Charming and a wonderful castle. Fairy stories and cultural mythology form the moral guidance which is instilled in us by our parents from a very young age.

The belief that good deeds are rewarded is also the moral premise of all Eastern and Western religious ideologies and all 'New-Age' philosophies. The dismay which preempts a patient sinking into feelings of pessimistic hopelessness when they find out they are sick dates back to the beliefs that were instilled in them through the fairy stories of their childhood. Patients who experience illness or loss for the first time in their life are angry that their belief in life being a fairy story is incorrect. Disease and death is not the ending for 'a good person' in a fairy story.

The *Mind* rubrics applicable in the rubric-repertorisation are: *hypochondriasis, hysteria, thoughts of death, depressive mania, sadness, discouraged, doubtful of recovery, dwells on disappointments, exaggerating symptoms, fear something bad will happen, fear of suffering, forebodings, horrible things affect her, impatience about trifling things, inconsolable, lack of initiative, mental insecurity, introspection, irritability, irresolution about trifles, desire to kill, lamenting, laughing with weeping, sardonic laughing, loathing of life or work, weakness of memory, making mistakes with speech or time, moaning about complaints, morose, easily offended, pities herself, pessimistic, postponing everything, prostration of mind, quarrelsome, rage, religious affections, remorse, reproaching himself, resignation, sadness, sighing, thoughtless staring, suicidal, taciturn, thinking of his complaints, feels unfortunate, weeping, weary of life, and finally, everything seems wrong.* The reason I have listed so many of

the relevant *Mind* rubrics is to emphasize that illness can make one feel several, or all, of the above emotions.

A *Delusion* rubric is used only when there is an assumption or perception which is disproportionate to reality. If the shock of becoming ill for the first time has a *permanent* pessimistic influence on your patient even after they have a good prognosis then the simillimum is listed in the *Delusion* rubrics of Depression.

If the trauma inside your patient starts with them feeling *intense* hopeless doom about being sick, and/or always being sick, or feeling that they *will never succeed* in becoming well, then the simillimum is listed in the *Delusion* rubrics of Depression. These are the *Delusion* rubrics: *he cannot succeed, everything will fail, he does everything wrong, he is trapped, he is ruined, he will become insane, and being doomed*, to list just a few. Psychological 'delusions of impending doom' are disproportionate assumptions about future failure.

The need to believe that one is unfortunate in life is usually based on exaggerated psychological delusions of being evil, wrong, or bad. This is the reason that Causation, or 'delusions of original sin', precedes Depression in the five stage psychological model. If a patient needs to hang on to the belief that they are unfortunate, then they need to deflect responsibility for their situation from themselves. Commonly, patients will blame their unfortunate circumstances

on past life laws of karma, fate, or God who is testing their faith, or God who is punishing them for past sins. These varying ideologies are covered in the *Delusion* rubrics of Depression because underpinning their assumption that they deserve punishment is the need to believe that they are *doomed* and are *unfortunate*. (Aside from believing that one is ill-fated, the other reason why a person may not be able to achieve 'self-actualization' is that realistically they do not have the capacity to solve their problems. This is not necessarily delusional and is covered in all the *Mind* rubrics of Depression).

In this chapter, I specifically concentrate on the remedy profiles for which a delusional belief in failure, or a need to believe one will always fail, is an all consuming problem which causes future pathology. The *Delusion* rubrics of Depression resonate with disturbance because the remedy profiles in this group wish to maintain their depression and their belief that they will *always* fail and they will *never* succeed.

The delusional belief in failure is self-destructive. To an outsider, or to the homoeopath observing the patient suffering 'delusions of impending doom', it is not always reflective of reality. A patient can maintain a perception of themselves as a failure whereas in reality they are very successful. The *peculiar* reason why a patient continues to need to believe they will not succeed will always indicate the simillimum.

The purpose in understanding the five stage psychological analysis of the *Delusion* rubrics is to highlight the specific *peculiarities* of a remedy profile. The constitutional remedy profiles which are profoundly consumed by 'delusions of impending doom' have no 'delusions of grandeur' or denial processes which are able to create a 'hubristic illusion' of success. The patient who has no delusional belief in cure or no 'hubristic denial' process in place within their psyche will be more likely to sabotage their success and their medical or homoeopathic treatment.

DELUSION RUBRICS IN DEPRESSION

In this section I analyze and explain the meaning of each individual *Delusion* rubric. I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric. Furthermore, I explain their psychotherapeutic meaning and application by analyzing how each remedy listed under the rubric heading has utilized the delusional stance to its advantage. The reasons why each constitutional remedy is listed under a rubric will often be vastly different. Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in remedy recognition.

Each selection of *Delusion* rubrics discussed are shaded. Analyses of the remedy profiles follow each sub-section. The psychological development of *Delusion* rubrics for each constitutional remedy profile is analyzed according to either **avoidance** or **self-deluding** need.

- *Delusions: worthless; he is:* adam. agn. anac. aur. falco-pe. lac-c. lac-h. nat-ar. positr. thuj.
- *Delusions: succeed, he does everything wrong; he cannot:* adam. Anac. Arg-n. arn. Aur-m-n. Aur. bamb-a. bapt. Bar-c. gels. germ-met. lyc. melal-alt. naja. nat-c. nat-m. ozone. petr-ra. phos. sal-fr. sulph.
- *Delusions: fail, everything will:* act-sp. aq-mar. Arg-n. Aur-m-n. Aur. bamb-a. carc. chir-fl. cob-n. conch. cygn-be. kola. lac-c. lac-e. merc. nux-v. psor. sil.
- *Delusions: right; doing nothing right; he is:* anac. arg-n. Aur. germ-met. nat-c. plac-s.
- *Delusions: wrong; everything goes wrong:* androc. bac. bamb-a. calc. coloc. falco-pe. hep. kali-br. naja. nux-v. phys. plac-s.
- *Delusions: wrong; suffered wrong; he has:* adam. bac. bar-c. carc. chin. cygn-be. **HYOS.** lach. Lyss. naja. petr-ra. positr. sal-fr. ulm-c.
- *Delusions: unfortunate, he is:* bry. caust. Chin. cub. dream-p. graph. hura. ip. lyc. petr-ra. sep. Staph. verat.
- *Delusions: work: accomplish her work; she cannot:* bry. limen-b-c.
- *Delusions: poor; he is:* bamb-a. bell. bry. calc-f. coli. gink-b. hep. mez. nux-v. psor. sal-fr. Sep. stram. valer.
- *Delusions: ruined: is ruined; he:* calc. **IGN.** verat.
- *Delusions: misfortune: approaching: as if some misfortune were:* brass-n-o. cupr. Verat.

- *Delusions: misfortune: inconsolable over imagined misfortune: calc-s. Verat.*
- *Delusions: misfortune: calc-s. [1] 1.*
- *Delusions: happened; something has: calc. nux-v. Staph. sulph.*
- *Delusions: happened; something has; dreadful has happened; something: med. [1] 1.*
- *Delusions: destruction of all near her; impending: Kali-br. [2] 1.*
- *Delusions: depressive: ambr. Aur. KALI-BR. murx. nux-v. plat.*
- *Delusions: clouds; black cloud enveloped her; a heavy: Adam. arg-n. Cimic. dendr-pol. galla-q-r. irid-met. Lac-c. melal-alt. plut-n. puls. sal-fr.*
- *Delusions: doomed, being: acon. ars. aur. bell. cycl. hell. hyos. Ign. Kali-br. Kali-p. lach. Lil-t. lyc. med. meli. nat-m. op. Plat. psor. puls. stram. sulph. Verat.*
- *Delusions: melancholy: alum. Aur. KALI-BR. murx. nux-v. plat.*
- *Delusions: wretched; she looks: cygn-be. NAT-M.*

Avoidance: Delusional belief in poverty or ruin or impending misfortune is very often disproportionate to reality.

A patient may need to believe they are unfortunate because they do not want to succeed. These group of *Delusion* rubrics are particularly applicable to patients who believe that they will never recover from an illness.

These group of *Delusion* rubrics are also applicable to patients who believe that they will never have enough material possessions to prove that they are successful. Believing that one has failed in life reinforces and perpetuates depression. Believing everything will always fail is an excuse for avoiding the fact that if one tried to succeed, one might fail. Believing that a homoeopathic treatment or any other health treatment will never be successful is far easier than believing in cure. If a patient believes that they might be cured, they have to confront whether they believe *they are worthy of cure*. Believing in failure is easier than believing in self-worth.

Why a patient will choose to fail rather than succeed is *peculiar* to their constitutional remedy profile.

Byronia

Byronia have disproportionate psychological 'delusions of failure'. Although *Bryonia* have the *Delusion* rubric: *illusions of fancy*, they have so many *Delusion* rubrics pertaining to *seeing frightful images, seeing dead persons* and *strangers* that *illusions of fancy* pertains more to illusions of terror about being away from home, than hubristic illusions of grandeur. As a homoeopathic remedy, *Bryonia* is commonly used for children suffering from homesickness. As a constitutional remedy profile, *Bryonia* have a recurring need to find security both within and outside of themselves. *Bryonia* have an obsessive compulsive need to work hard in order to create security. *Bryonia* have

the *Delusion* rubrics: *is doing business, occupied about business, and is working hard. Bryonia have psychological 'delusions of deprivation'¹ from feeling abandoned. Bryonia have the Delusion rubrics: he is poor, unfortunate, and she cannot accomplish her work. Bryonia do not have any psychological 'delusions of hubristic grandeur' which are personally attributed to themselves. Their fancy illusions pertain to their idealized need to see themselves as wealthy and secure. Sankaran, in *The Soul of Remedies*, notes: "One may also compare Bryonia with *Veratrum album*, but *Veratrum* is concerned more with the loss of position than with the loss of money. So egotism, extravagance and show become the theme in *Veratrum*, but are not so much seen in *Bryonia*." *Veratrum album* are listed in the *Delusion* rubric: he is away from home along with *Bryonia*. *Veratrum album* have numerous hubristic 'delusions of grandeur' that they are a distinguished person who is a messenger from God. *Bryonia* are concerned with creating the illusion of wealth outside of themselves so that they can feel secure. *Veratrum album* are concerned with creating illusions of personal grandeur. *Bryonia* have the *Mind* rubrics: full of desires, more than she needs, fear of poverty, and fear of being sold. The 'never-well-since-event' or causation in any *Bryonia* case will always be 'delusions of deprivation'. *Bryonia* have the *Mind* rubric: desires to go out and when there, desires to go home.*

Bryonia also have the *Delusion* rubric: *floating in air*. This is a *Delusion* rubric which I have previously allocated to *Denial* because it pertains to deluded feelings of being above the mundane. In relation to *Bryonia*, this is not a rubric emphasizing 'hubristic denial'; it instead pertains to *Bryonia* being disconnected from their own ability to achieve success. *Bryonia* have the *Delusion* rubric: *occupied about business*. *Bry.* [2] 2. [op.] I have discussed this rubric in relation to *Opium* as a 'delusion of grandeur' because *Opium* feel empowered doing business – with *Bryonia* it pertains to drudgery. *Bryonia* are consumed with work because they have psychological 'delusions of failure'. *Bryonia* have the *Delusion* rubrics: *he is poor, and she cannot accomplish her work. Bryonia* have the *Mind* rubrics: *full of desires for unattainable things, thoughts of persistent desires, and ungrateful from avarice (greed)*.

Bryonia maintain their feelings of being unfortunate because they are never satisfied that they have been able to meet their own idealistic level of achievement. The *Delusion* rubric: *illusions of fancy*, can pertain to unattainable illusions. They never think they have done enough work.

They never think they have enough material possessions, and they always think they will be poor. *Bryonia* have the *Mind* rubrics: *feels unfortunate, fear of poverty, and capriciousness, when offered, rejecting things for which he has been longing. Bryonia* have psychological delusions of perpetual dissatisfaction which

they maintain because they are not satisfied with their own achievements.

They have the *Mind* rubric: *despair of recovery*. When *Bryonia* are sick they are convinced they will not recover. *Bryonia* have the *Delusion* rubric: *body looks ugly*. Just as *Bryonia* are never satisfied with their material possessions, they transfer the same avaricious desires on to their body; *Bryonia* desire the unattainable body because their *body is ugly*. My aim in the *Rubric-categories* is to highlight the self-destructive perspectives within the *Delusion* rubrics. *Bryonia* obsessively seek security in money and business, and in their home. What has not been previously understood about *Bryonia* is that regardless of how much money they obtain, they always feel *poor* and *unfortunate* because they scorn themselves. *Bryonia* have the *Mind* rubric: *ailments from being scorned*, and the *Mind* rubrics: *discontented with everything*, and *discontented with himself*.

Bryonia have the *Delusion* rubrics: *head was going around in a circle and when standing surroundings whirled around*. [1] 1. *Bryonia* are not able to stand still for long enough to appreciate their achievements.

Bryonia work at such a feverish pace that they are exhausted [*faint*]. *Bryonia* need to work until they exhaust themselves because they believe they will never become accomplished. Their self-doubt keeps them in a perpetual trap of feeling like a failure. Their unsatisfied greed also keeps them in a perpetual trap of feeling like a failure.

1. Denial: NONE. [*Delusion* rubric: *fancy, illusions of: bry.*]
2. Forsaken: *Delusion* rubric: *home: away from home; he is: must get there: BRY.* *Delusion* rubric: *home: away from home; he is: BRY.* *Delusion* rubric: *strange: land; as if in a strange: bry.* *Delusion* rubric: *strangers: control of; under: bry.* *Delusion* rubric: *soldiers: seeing: bry.* *Delusion* rubric: *figures: seeing figures: bry.* *Delusion* rubric: *beaten, he is being: bry.* *Delusion* rubric: *injury: being injured; is: bry.* *Delusion* rubric: *pursued; he was: bry.* *Delusion* rubric: *dead: persons, sees: bry.* *Delusion* rubric: *strangers: friends appears as strangers: bry.* *Delusion* rubric: *images, phantoms; sees: frightful: bry.*
3. Causation: *Delusion* rubric: *work: accomplish her work; she cannot: bry.* [This rubric can pertain to an admission of guilt as well as an expression of failure.] *Delusion* rubric: *drunk: been drunk; he had: night; before: bry.* [1] 1. [This rubric emphasizes their guilt over not being sober at work the next morning.]
4. Depression: *Delusion* rubric: *unfortunate, he is being: bry.* *Delusion* rubric: *work: accomplish her work; she cannot: bry.* *Delusion* rubric: *poor; he is: bry.* *Delusion* rubric: *business: doing business; is: Bry.* *Delusion* rubric: *business: occupied about business: Bry.* [2] 2. *Delusion* rubric: *work: hard; is working: bry.* *Delusion* rubric: *smoke; of: Bry.* *Delusion* rubric: *bed: sinking: she is sinking: down deep in bed: bry.* [This rubric should not be

taken literally. The psychodynamic interpretation is that the patient feels like they are swallowed up by depression and cannot get out of bed.] *Delusion* rubric: *floating: air, in: bry.* [In relation to *Bryonia* this rubric reinforces their belief that they cannot accomplish anything.]

5. Resignation: *Delusion* rubric: *body: ugly; body looks: bry. Delusion* rubric: *faint; he would: bry.*

Calcarea sulphuricum

Calcarea sulphuricum is a remedy profile which is renowned for predictions of *misfortune*. *Calcarea sulphuricum* are particularly noted for their anger at being overlooked. Sankaran, in *The Soul of Remedies*, writes: "Calcium sulphate is commonly known as gypsum and is most familiar to us as plaster of Paris, from which are made the plaster casts used to immobilize a fractured limb, to help healing by providing stability. In addition to a need for stability of *Calcarea*, Sulphur introduces an element of ego and appreciation to the salt. Hence the main feeling of *Calcarea sulphurica* is that he is not appreciated at the place of security, for example by his parents. Thus the *Calcarea sulphurica* person is constantly trying to do things that will gain him appreciation. There is a constant feeling of not being appreciated or valued, of being put down and suppressed at the place of security." *Calcarea sulphuricum* have the *Mind* rubrics: *lamenting because he is not appreciated* [1] 1., and *hatred of persons who do not agree with him* [1] 1. *Calcarea sulphuricum* have the *Mind*

rubrics: *inclination to sit and meditate over imaginary misfortune*, and *quarrelsome from jealousy*. Sankaran, in *The Soul of Remedies*, writes: "He is perhaps the second or third child in the family who has not yet learned to struggle on his own, he cannot be independent but his parents praise other children more than him. So he laments passionately so that they realize how he feels."

Calcarea sulphuricum not only ruminate over *perceived misfortune*, they also have delusional expectations and *visions of misfortune*.

Calcarea sulphuricum have numerous 'delusions of persecution' which are projected on to *frightful images and phantoms*. *Calcarea sulphuricum* have *visions* which confirm their *imagined misfortune*. *Calcarea sulphuricum* will over-exaggerate and disproportionately imagine that they are being overlooked and persecuted.

The need to continue to *imagine misfortune* and be persecuted by *frightful images* is maintained and negatively nurtured by *Calcarea sulphuricum* because they wish to avoid the fact that they have no faith in their own abilities.

Calcarea sulphuricum doubt their capacity to succeed and rather than confront their fear of having failed in the past, or the possibility of failing in the future they transfer blame for their lack of achievement on to others. *Calcarea sulphuricum* have the *Mind* rubrics: *self-depreciation*, *want of self-confidence*, *cowardice*, and *dullness*. [3]. *Calcarea sulphuricum* will

choose to sabotage rather than admit they lack the confidence to succeed. My aim in writing the *Rubric-categories* is to highlight the psychodynamic crisis within each constitutional remedy profile. *Calcarea sulphuricum* will also choose to sabotage homoeopathic treatment rather than admit that they lack the belief they can become healthy. The homoeopath needs to actively support the growth of self-belief while they are treating the *Calcarea sulphuricum* patient.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *visions; has: Calc-s.* [In relation to *Calcarea sulphuricum* this rubric pertains to 'delusions of persecution' and not hubristic visions.] *Delusion* rubric: *images, phantoms; sees: frightful: calc-s.* *Delusion* rubric: *images, phantoms; sees: calc-s.* *Delusion* rubric: *images, phantoms; sees: frightful: night: sleep; while trying to: calc-s.* *Delusion* rubric: *images, phantoms; sees: frightful: night: sleep: going to; on: calc-s.*
3. Causation: NONE.
4. Depression: *Delusion* rubric: *misfortune: inconsolable over imagined misfortune: calc-s. [1]* 2. *Delusion* rubric: *misfortune: calc-s. [1]* 1.
5. Resignation: NONE.

Murex

Murex as a homoeopathic remedy is often applicable for a female patient who has extreme anxiety and distress before her menses. *Murex* is a homoeopathic remedy derived from the shellfish, *Murex*

brandaris. Similarly to *Sepia*, the uses and themes of all the sea remedies are often ideal remedies for depression with climatic disorders. *Murex* have the *Mind* rubrics: *desire to weep all the time*, and *sadness aversion to company and desire for solitude*. *Murex* sink into psychological delusions of melancholia and depressive hypochondria. If a patient is able to transfer blame for their depression on to sins they have committed then there is some evidence of self-assessment in their persona.

The simillimum will not be *Murex* unless the patient is so depressed that are unable to assess their life. *Murex* have no sense that anything can possibly change in their lives.

If a patient looks back on their life and believes they are able to find where they went wrong then there is evidence that the patient feels empowered enough to enact change. If a patient is able to transfer blame for their depression on to others for forsaking them, then there is at least some evidence within the personality profile of some degree of belief in oneself. *Murex* have no rubrics in the Denial, Forsaken or Causation stages of the rubric-repertorisation. The reason the psychological delusional stance of depression is maintained by *Murex* is that they lack 'delusions of grandeur' in their psyche. Consequently, without any egotistical delusions to uphold them they are unable to avoid sinking into depression. *Murex* the homoeopathic remedy is derived from *Murex brandaris* which is a shellfish which has been noted to cause paralytic poisoning.

If a homoeopathic remedy is derived from a substance which causes paralysis then within the psyche of the remedy profile there has to be the same paralysis across all levels of the persona – emotionally, mentally, and physically.

Murex alternate between feeling highly sexed and depressed. *Murex*, in contrast to the remedy profile of *Sepia*, are noted for their strong sexual desire. *Murex* and *Platina* are the only remedies in the *Mind* rubric: *women who become lascivious at every touch*. [2] 2. *Murex* also have the *Mind* rubric: *satyriasis* (excessive sexual desire in males) – therefore it cannot be assumed that it is predominantly a female remedy.

The simillimum will only be *Murex* if there is evidence that sexual excitement is the *only* thing that is able to lift the patient out of depression.

1. Denial: NONE.
 2. Forsaken: NONE.
 3. Causation: NONE.
 4. Depression: *Delusion* rubric: *depressive*: murx. *Delusion* rubric: *melancholy*: murx.
 5. Resignation: *Delusion* rubric: *sick: being*: murx.
- *Delusions: insane; become insane; one will: Acon.* act-sp. agar. ail. alum. ambr. aq-mar. arg-n. ars. asar. brom. Calc. **CANN-I**. cann-s. cann-xyz. cham. *Chel.* chlor. **CIMIC**. colch. cupr. cycl. cypra-eg. *Eup-per.* falco-pe. gels. glon.

ham. hydrog. hyos. *Ign.* iod. iris-t. kali-bi. kali-br. kali-p. lac-c. *Lac-e.* lam. lil-t. limen-b-c. maias-l. **MANC**. med. merc. nat-m. nat-s. nitro-o. nux-v. pall. phys. plat. psor. sil. streptoc. sulph. *Syph.* tanac. tarent. vario.

- *Delusions: insane; he is insane: Cimic.* falco-pe. germ-met. *Kali-br.* maias-l. ol-j. orig. pall. phys. sanic. spong. sulph. *Thuji.*
- *Delusions: insane; people think her or him being insane: aids.* **CALC.** germ-met. hydrog. sal-fr.
- *Delusions: mind; out of his mind; he would go: ambr.* calc. cot. eup-per. ham. *Kali-br.* *Lac-c.* nit-ac. ol-j. paraf. petr. visc.
- *Delusions: brain: dissolving and she were going crazy; brain were: calc.*[1] 1.
- *Delusions: confusion; others will observe her: Calc.* choc. limest-b. sal-fr.

Avoidance: A patient will maintain psychological delusions of insanity so they can avoid the struggle involved in trying to succeed.

Chelidonium

Chelidonium are noted for their exaggerated personal blame and shame. *Chelidonium* have the *Mind* rubric: *fear that she has ruined her health*, as well as the *Delusion* rubric: *he has ruined his health*.

The importance of understanding that *Chelidonium* is weighted so heavily with rubrics pertaining to Causation, Depression, and Resignation is that it is not possible the simillimum will be *Chelidonium* if the patient does not have intense predictions of self-ruin. *Chelidonium* feel

solely responsible for the welfare of their health. *Chelidonium* are noted for exaggerated personal blame for indulgences.

Chelidonium as a homoeopathic remedy is strongly recommended for the patient suffering from liver toxicity as a result of excessive alcohol use. *Chelidonium* have the *Mind* rubrics: *stupor in jaundice*, and *unconsciousness in jaundice* [3] 1. *Chelidonium* have the *Mind* rubric: *violence*. [3] 3. Their violence is directed inwards in the form of self-punishing indulgences which damage their health. All the *Mind* rubrics and *Delusion* rubrics which emphasize their ruined health indicate that the ruin is violently self-inflicted punishment for sins committed. *Chelidonium* have the *Mind* rubrics: *reproaching oneself*, and *remorse*. *Chelidonium* have the *Delusion* rubric: *he had committed the unpardonable sin*. With no psychological 'delusions of grandeur' *Chelidonium* are left with intensely disproportionate anxiety and despair of salvation for their health and soul. *Chelidonium* feel solely responsible for the welfare of their soul.

The simillimum will only be *Chelidonium* if the patient shows signs of shame. *Chelidonium* have the *Mind* rubric: *fear of her condition being observed*.

The *Delusion* rubrics: *I am dying, sick, I have ruined my health*, and *I have an incurable disease*, are all examples of exaggerated predictions of decay which are predominately in *Chelidonium* because they have no *Delusion* rubrics in Denial to be able to elevate them out of their obsessive psychological 'delusions of hypochondria'.

The simillimum will only be *Chelidonium* if the patient is filled with obsessive fears about their health.

Chelidonium have no psychological delusions of pretentiousness to use as tools of self-denial. *Chelidonium* have the *Mind* rubric: *discontented with surroundings*. *Chelidonium* have the *Delusion* rubric: *one will become insane*. *Chelidonium* have the *Mind* rubrics: *causeless moroseness*, *feeling helplessness*, and *feels unfortunate*.

The simillimum will only be *Chelidonium* if the patient is filled with psychological delusions of depressive doom.

Vermeulen, notes in *Prisma*, that *Chelidonium*, "never wastes time with analyzing emotions". And that they are "not overtaken by their emotions". *Chelidonium* do not want to allow themselves to get in touch with their emotions because it overwhelms them with confusion. *Chelidonium* have the *Mind* rubric: *causeless feeling as though she must shriek* [1] 1. *Chelidonium* also have the *Mind* rubric: *weeping when carried*. [1] 1. *Chelidonium* do not want to allow themselves to get in touch with their emotions because it overwhelms them with self-hate. *Chelidonium* are deeply affected if they are emotionally supported [carried] by others.

Chelidonium have intense self-hate and self-blame for sins committed. *Chelidonium* have no *Delusion* rubrics in Denial which allow themselves to feel self-love. *Lycopodium* are often compared to *Chelidonium*. *Lycopodium* in comparison have 'delusions of grandeur'—they believe they *are a great person*.

Lycopodium suffer with underlying fears of failure but their capacity to rely on their delusional hope [*childish fantasies*] elevates them into delusional positivity and self-love. The simillimum will not be *Chelidonium* if the patient shows signs of self-love. Furthermore, the simillimum will not be *Chelidonium* if the patient shows signs of being willing to allow themselves to be emotionally supported.

Chelidonium have the *Delusion* rubric: *everything turned in a circle*. It is a mistake to interpret this rubric literally because in relation to *Chelidonium* it reemphasizes the degree to which they feel defeated by life.

Chelidonium are unable 'to think their way out' of dilemmas in life.

Vermeulen quotes Grandgeorge in *Prisma* as noting, "They make an effort to avoid speculation or abstraction, and never try to understand the situation they face, since they see this as a waste of time. In short, they remain in the material world and only with great difficulty can they rise to a more elevated perspective, to an outlook of a spiritual nature." *Chelidonium* have no 'delusions of grandeur' which elevate them into a position of spiritual hope, therefore they are unable to have speculation or abstraction or a 'spiritual outlook'. *Chelidonium* have the *Delusion* rubric: *she cannot think*. The simillimum will only be *Chelidonium* if the patient is filled with confusion.

Chelidonium have the *Mind* rubrics: *religious affections too occupied with religion, fear about his social position, despair, religious despair of salvation, and*

fear, insanity with restlessness and heat [3] 1. *Chelidonium* need religion to protect them from their own insanity.

Chelidonium have the *Delusion* rubric: *is falling forward*. The simillimum will only be *Chelidonium* if the patient is filled with despair. *Chelidonium* have the *Delusion* rubric: *being a soldier at night*. This rubric should not be interpreted literally. This rubric indicates a hyper-vigilant need to guard oneself from potential attack. *Chelidonium* often appear 'in control'. It is a mistake to interpret this external appearance of control as mental and emotional rationality, rather it is an external defense to protect *Chelidonium* from their own fears of insanity and societal exposure. The simillimum will only be *Chelidonium* if the patient has exaggerated fears about their sanity.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *soldiers: being a soldier: night: chel. [1] 1.* [This rubric pertains to 'delusions of persecution'].
3. Causation: *Delusion* rubric: *sinned; one has: unpardonable sin; he had committed the: chel. Delusion* rubric: *crime: committed a crime; he had: chel.*
4. Depression: *Delusion* rubric: *insane: become insane; one will: Chel. Delusion* rubric: *think: cannot think; she: Chel. Delusion* rubric: *skull diminished: chel. Delusion* rubric: *turn: everything turned: circle; in a: chel. Delusion* rubric: *turn: everything turned: sitting up; on: chel. [1] 1. Delusion* rubric: *falling: forward: is falling forward; she:*

chel. [It is a mistake to interpret these last three rubrics literally. These *Delusion* rubric emphasize the tendency *Chelidonium* have of never being able to achieve anything.]

5. Resignation: *Delusion* rubric: *health, he has ruined his*; *chel. Delusion* rubric: *sick: being*; *chel. Delusion* rubric: *die: about to die; one was*; *Chel. Delusion* rubric: *disease: incurable disease; he has an*; *chel. Delusion* rubric: *skull diminished*; *chel.* [This rubric can pertain to an inability to think or it can pertain to physical deficiency].

Natrum sulphuricum

Natrum sulphuricum is a homoeopathic remedy which is commonly used for mental confusion arising from physical injuries to the head. *Natrum sulphuricum* have the *Mind* rubrics: *confusion of mind after injury to the head* [3], and *mental symptoms from injuries to the head*. [2] 1. Within the profile of *Natrum sulphuricum* is evidence of a desire to remain unconscious. *Natrum sulphuricum* wish to obliterate their psyche. *Natrum sulphuricum* as a constitutional remedy profile is traditionally thought of as a strong suicide remedy. *Natrum sulphuricum* are the only remedy in the two *Mind* rubrics: *loathing life, must restrain herself to prevent doing injury*, and *suicidal thoughts, must restrain himself because of his duties to his family*. [3]. 1. *Natrum sulphuricum* feel overwhelmed by the seriousness of responsibility. *Natrum sulphuricum* have the *Mind* rubrics: *too much sense of duty, never succeeds*, and *taking responsibility too seriously*. *Natrum sulphuricum* choose to maintain the belief

that they cannot cope [*insane*] to avoid the fact that too much responsibility can make them feel like they will not *succeed* [*disgraced*]. The *Mind* profile of *Natrum sulphuricum* is abandonment of life [*suicide*] and abandonment of all belief in the self.

The psychodynamic theme in the *Delusion* rubrics attached to *Natrum sulphuricum* is unconscious self-effacement. *Natrum sulphuricum* have a delusional need to deface [*disgrace*] themselves – they unconsciously sabotage everything they attempt. *Natrum sulphuricum* is a remedy profile for a patient who displays passive-aggressive behavior.

Natrum sulphuricum have the *Mind* rubric: *strongly attached to others*, and conversely they have the *Mind* rubrics: *aversion to his wife*. *Natrum sulphuricum* will sabotage their relationships (including their relationship with the homoeopath) because they are frightened of becoming dependent. Passive-aggressive behavior is passive, sometimes obstructionist resistance to following through with expectations in interpersonal relationships. It can manifest itself as learned helplessness, or deliberate failure to accomplish requested tasks for which one is responsible. The passive-aggressive person 'defends himself' from others by retaliating with passivity and unconscious sabotage. Passive-aggressive behavior can manifest as a destructive need to deliberately sabotage relationships by withholding intimacy. What underpins passive-aggressive behavior is a deep feeling of rage (in the unconscious mind)

which is transferred on to anyone upon whom one becomes dependent. The 'never-well-since-event' in all *Natrum sulphuricum* cases will arise from abandonment in childhood. For many constitutional remedy profiles, abandonment is part of their 'never-well-since-event'. The *specific* and *peculiar* interpretation (aphorism 153) of a particular trauma by an individual patient is the inner disturbance which is the core of our case-taking. This disturbance is always reflective of what is *unusual* or disturbing to the homoeopath's inner sensibilities. *Natrum sulphuricum* peculiarly interpret abandonment shamefully. *Natrum sulphuricum* have delusional feelings of shame [*disgraced*] over being abandoned. Understanding this helps explain why *Natrum sulphuricum* need to withhold intimacy. Intimacy is disproportionately associated with feeling abandoned; acknowledgment of abandonment is associated with acknowledgment of shame. Feeling disgraced in turn is proof of never succeeding in life. Never succeeding is continually reinforced because whenever they take on responsibility they are overcome with the pressure of the responsibility and subsequently collapse.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *disgraced: she is: nat-s²*. [This rubric can pertain to abandonment or admission of guilt.]
3. Causation: *Delusion* rubric: *disgraced: she is: nat-s*.
4. Depression: *Delusion* rubric: *insane: become insane; one will: nat-s³*.
5. Resignation: NONE.

- *Delusions: paralyzed; he is: agar. cist. con. cycl. falco-pe. hippoc-k. sacch-l. sang. syph.*
- *Delusions: prisoner; she is a: falco-pe. germ-met. haliae-lc. Moni. olib-sac. positr.*
- *Delusions: trapped; he is: cygn-be. dendr-pol. falco-pe. haliae-lc. hippoc-k. ign. lac-e. lath. limest-b. naja. ol-eur. oncor-t. positr. sal-fr. stry. Tub.*

Self-deluding: It is a mistake to interpret these rubrics literally.

The psychodynamic need behind the delusional belief that one is trapped is maintained by the patient because it is an excuse which justifies non-action.

Passive-aggressive patterning or learned helplessness allows the patient to delude themselves about the need to break free and succeed in life. When I was studying psychotherapy, there was a cartoon drawing of a bird in a cage on the wall in our study room. Even though the cage door was open the bird stayed in the cage. The patient who stays trapped needs to believe they are trapped so they can avoid their fear of failure; this is learned passivity. Furthermore, the patient who stays trapped needs to believe they are trapped so they can transfer punishment on to the person who they believe is holding them prisoner; this is learned aggressive transference. Learned passivity and learned aggressive transference are the psychological patterns evident in passive-aggressive behavior.

Cistus canadensis

Cistus canadensis are listed in only one *Delusion* rubric: *he is paralyzed*. Passive-aggressive behavior is characterized by obstructionist resistance to demands. Deliberate resistance can occur within the work place by repeated failure to accomplish tasks, or it can occur within relationships by withholding intimacy. Learned helplessness is needed by the patient because it helps them to defend themselves against their own fears that they might not succeed. Their behavior results in increased anger being directed towards them because of their lack of involvement. The anger directed towards them reinforces their need to maintain 'control' and defend themselves by not responding to others' demands. This in turn sparks off another round of procrastinating behavior. The bird who stays in the cage after the door has been opened can stay there because it is too frightened to fly free, or it can stay there because it believes that it is resisting demands put upon it to be free. The symptom which confirms a passive-aggressive psychological patterning is a *strong resistance to feeling*. The bird did not want to be disturbed in its cage and similarly the passive-aggressive patient does not want to feel any emotion. The sabotage within the behavior of the passive-aggressive patient is unconscious. The passive-aggressive patient *wants and needs to remain calm and tranquil*. Sabotage is a classic characteristic of withholding intimacy or emotional involvement. More significantly, the passive-aggressive patient does not want to tap into their unconscious. If the

passive-aggressive patient is confronted with their behavioral patterns they deflect responsibility for their behavior and become extremely angry with the person who they believe has trapped them in the cage. Their own anger in turn disturbs them as the force of the emotion starts to tap into their unconscious. In the unconscious mind of *Cistus canadensis* is the psychodynamic crisis which holds the secret of their 'never-well-since-event'.

The remedy profile of *Cistus canadensis* contains a strong resistance to feeling, a strong desire to remain calm, and a strong reaction to feeling their own anger. If a patient does not want to learn how to use their anger positively to motivate themselves out of whatever stasis they are encapsulated in, then they remain stuck [*paralyzed*].

The irony is that the patient then spends their time being angry at how stuck they are rather than redirecting their anger into self-motivation. This behavior is exemplified in the *Mind* rubric: *anger feels as if paralyzed*. This is the psychological pattern evident within the remedy profile of *Cistus canadensis*.

When *Cistus canadensis* are sick they remain in stasis and hold on to their illness.

Cistus canadensis is a homoeopathic remedy which is used for patients suffering from swollen glands associated with influenza, malignant tumors, or sepsis. The stasis [*paralyzed*] evident in stagnant

swollen glands is also evident within the constitutional remedy profile. When *Cistus canadensis* are sick they psychologically need to maintain the delusional belief that they are unable to become well; this is the psychodynamic meaning of the *Delusion* rubric: *he is paralyzed*.

- *Mind: anger: paralyzed; feels as if: Cist.*
- *Mind: ailments from: anger: cist.*
- *Mind: ailments from: emotions: cist.*
- *Mind: ailments from: excitement: emotional: Cist.*
- *Mind: tranquility: cist.*
- *Mind: mood: agreeable: cist.*

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *paralyzed; he is: cist.* [This rubric can pertain to 'delusions of persecution' – the passive-aggressive patient blames their entrapment upon others].
3. Causation: NONE.
4. Depression: *Delusion* rubric: *paralyzed; he is: cist.*
5. Resignation: *Delusion* rubric: *paralyzed; he is: cist.* [When sick *Cistus canadensis* need to maintain the delusional belief that they will remain sick [*paralyzed*].]

Lac-equinum

Lac-equinum is a homoeopathic remedy derived from horses' (mares') milk. Within the tethered psyche of the domesticated horse is conflict between their desire to run free and their desire to *connect* to

man. The psyche of the horse wants to remain free, they do not want to be tamed by man, they only want to have a working relationship with man. The horse needs to maintain their free spirit.

Lac-equinum are deeply depressed patients who *trap themselves* in depression because like the horse they have allowed themselves to be tamed and trapped, and domesticated.

Lac-equinum patients *trap* themselves in depression because they believe they have failed. The Achilles-Heel that traps them is their self-destructive need to stay in servitude because they need to prove their worthiness.

The psychological system of allocating rubrics into the five stages highlights what is *peculiar* to each remedy. The reason *Lac-equinum* judge themselves and life so harshly is that they have no hubristic 'delusions of grandeur'.

Lac-equinum have the *Delusion* rubric: *losing control over one's organization*, and the *Mind* rubric: *ailments from poor job performance*. [1] 1. *Lac-equinum* have the *Delusion* rubric: *neglected his duty*. It is their 'delusions of original sin' that they have let their boss (owner) down, or that their *organization* will fail, which traps them into feelings of depressive failure.

Lac-equinum have the delusional need to stay trapped because they believe life is hard and will always remain hard [*life is hardship*]. They have the *Mind* rubrics: *anxiety for his family's safety*, and *attempts to escape from her family and children*.

Lac-equinum have the *Dream* rubrics: *escaping*, and *danger from escaping*. *Lac-equinum* are trapped between caring for their family, and needing to escape from their family. They dream of escaping and they dream of the dangers of escaping.

The 'never-well-since-event' or psychodynamic crisis within *Lac-equinum* is formulated in their psyche at a moment when they feel like they have not fulfilled their duty, specifically towards *family* or *friends*.

Lac-equinum have the *Mind* rubric: *ailments from discord between family members*. [2] 1. *Lac-equinum* disproportionately judge their performance at work, in relationships and life in general. It is this delusional judgment of their worthiness that entraps *Lac-equinum* in servitude. *Lac-equinum* have the *Mind* rubric: *suicidal thoughts*. A *Delusion* rubric is attached to a remedy profile if within the persona of the remedy profile there is evidence of a psychological pattern which traps the patient in self-destructive behavior. *Lac-equinum* are *trapped* in their own depression because they believe they will *always* fail [*everything will fail*]. *Lac-equinum* have the *Mind* rubric: *suffocative breathing from anxiety*. [1] 1. When *Lac-equinum* are sick they sink into a depressive anxiety which has such a tight grip on their psyche that they believe there is no hope of cure [*sinking in quicksand*]. The homoeopath treating *Lac-equinum* needs to instill hope into their patient. *Lac-equinum* remain in *suffocating* servitude because they have no *Delusion* rubrics allocated into Denial. *Lac-equinum* have no *Delusion* rubrics allocated into psychological 'delusions of

grandeur' which would enable them to have a *grandeur* vision of themselves.

Lac-equinum have the following *Dream* rubrics.

- *Dreams: animals: restrained by collar:* lac-e. [1] 1.
- *Dreams: betrayed, having been:* lac-e.
- *Dreams: escaping:* Lac-e.
- *Dreams: escaping: danger; from:* lac-e.
- *Dreams: helping people:* lac-e.
- *Dreams: friends:* lac-e.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *stalked; he is being:* lac-e. [1] 1. *Delusion* rubric: *house: surrounded; house is:* lac-e. *Delusion* rubric: *insulted, he is:* Lac-e.
3. Causation: *Delusion* rubric: *neglected: duty; he has neglected his:* lac-e.
4. Depression: *Delusion* rubric: *trapped; he is:* lac-e. *Delusion* rubric: *fail, everything will:* lac-e. *Delusion* rubric: *hard; everything is:* lac-e. *Delusion* rubric: *hardship; life is:* lac-e. [1] 1. *Delusion* rubric: *hindered; he is:* Lac-e. *Delusion* rubric: *insane: become insane; one will:* Lac-e. *Delusion* rubric: *sinking; to be:* lac-e. *Delusion* rubric: *sinking; to be: quicksand; in:* lac-e. [1] 1. *Delusion* rubric: *control; out of: organization; losing control over one's:* lac-e.
5. Resignation: *Delusion* rubric: *sinking; to be: quicksand; in:* lac-e. [1] 1. [When *Lac-equinum* are sick, they sink into

deep hopelessness. It is hard for the homoeopath to loosen its grip.] *Delusion* rubric: *noise: exaggerated, loud; seems: lac-e. [1] 1.* [When *Lac-equinum* are sick they are aggravated by all noise.]

- *Delusions: ground: coming up to meet him; ground were: bell. calc. cann-xyz. pic-ac. sil.*
- *Delusions: ground; gave way beneath his feet: arg-n. con. cypra-eg. digin. Kali-br. sulph. tep. visc.*

Self-deluding: It is a mistake to interpret these rubrics literally. The psychodynamic belief behind the perception that the ground beneath your feet will give way is reflective of deep emotional insecurity about one's existence.

Digitalinum

Digitalinum is an active principle (glucoside) of *Digitalis*. Allen states in *Encyclopedia of Materia Medica*: "*Digitalinum* acts with great energy on the heart, throwing it into violent and disorderly contractions, which quickly end in a cessation of movement. The frequency of the contractions is not increased, but is progressively diminished, and the functions of the heart are abolished very early, voluntary power surviving the death of the organ." *Digitalis* in comparison to *Digitalinum* are able to live in a semi-conscious state which affords them a sense of hope. *Digitalis* escape into *illusions of fancy* which create an imaginary world in which they have assured confidence over life. Although *Digitalis* struggle to get over the sense that they have failed and that it is their fault, in comparison to *Digitalinum* they have

the *illusion* of hope. *Digitalinum*, similarly to *Digitalis*, have psychological 'delusions of original sin' that they have caused their own demise. *Digitalinum* have the *Delusion* rubric: *he has done wrong*.

In comparison to *Digitalis*, *Digitalinum* have *no* 'delusions of grandeur' which are able to lift them out of their *morose unconsciousness*. *Digitalinum* have the *Mind* rubrics: *fear of misfortune, stupefaction, morose, indifference, and unconsciousness*. *Digitalinum* will be the applicable simillimum in a case in which the patient is assured of guilt and assured of death.

1. Denial: NONE.
 2. Forsaken: *Delusion* rubric: *ground: gave way beneath his feet: digin.* [This rubric can pertain to self-abandonment of the body].
 3. Causation: *Delusion* rubric: *wrong: done wrong; he has: digin.*
 4. Depression: *Delusion* rubric: *ground: gave way beneath his feet: digin.*
 5. Resignation: *Delusion* rubric: *ground: gave way beneath his feet: digin.* [This rubric can pertain to self-abandonment of the body].
- *Delusions: love is impossible: dioxi. hippoc-k.*
 - *Delusions: bad: triumphs over good because good is not good enough: dioxi. [1]1.*
 - *Delusions: seeing: river of tar: dioxi. [1]1.*

Self-deluding: The psychodynamic need behind the delusional belief that love is impossible is maintained by the patient because it is an excuse which re-enforces failure.

Dioxin

Dioxin is a homoeopathic remedy derived from a dioxin. Dioxin belongs to a large group of chemicals that are created as a byproduct during the manufacturing or burning of organic chemicals and plastics that contain chlorine. The most toxic of these chemicals is 2,3,7,8-tetrachlorodibenzo-p-dioxin or TCDD. On the internet there are numerous scientific papers proving and disproving possible carcinogenic effects of dioxin. The homoeopathic proving of Dioxin (the substance) has had debilitating and destructive effects on the provers' psyches, so it is safe to assume that arguments warning of its carcinogenic effects are more than likely true. *Dioxin* (the homoeopathic remedy) is an extremely relevant remedy to consider for extreme depression and debility.

Robbins writes in *Evolving homeopathy, Towards a developmental Approach to Homeopathy*, EH., Radar™: "This new remedy was introduced to me by a local, self-taught homoeopath, Mathew Lines, who claimed that it could cure depression and chronic fatigue, especially in cases caused by chemical exposure. He had been using it himself for some time. Mathew was involved in an earlier proving of DNA and in exchange for some potencies of DNA he swapped me a bottle of Dioxin 30c. Soon after this, a colleague of mine who is sensitive to remedies undertook a blind, proving of this remedy on herself. Her main finding

was that this remedy would be useful for people overloaded by toxicity from any source. Quite a useful attribute I thought. Another colleague, Linda Grierson, became enthusiastic about this remedy and offered to supervise a full proving of it. This she did most effectively. Several potencies of the remedy were purchased from Helios Pharmacy in England and a proving was conducted in September and October 2000. All provers were blind to the remedy (being proved) and had a homeopathic supervisor. "

The following list of mental and emotional responses to the proving of *Dioxin* were taken by Robbins from the provers' notes.

- Depression and despair.
- Negative.
- No interest in communication with people.
- Lethargic.
- Total isolation.
- I didn't set up energy so that I would connect with others.
- Melancholy, lack focus, purpose.
- Not much inspiration.
- I feel exhausted, old, stiff and fat and totally uninspired.
- Didn't feel much joy and happiness in situations that he normally would.
- Mentally and emotionally drained.
- Low energy, achy muscles, fatigued.
- I have to work so hard.
- Deep sadness, disappointment.
- I am never good enough.
- Tears.

- Deep feeling of being alone, lost in this feeling, nothing penetrates this mood, not friends, children, partner, music.
- No connection between mind and feelings.
- Not in touch with mental facilities.
- Devoid of light/love.
- Insidious, kept in emotional realm where it is dense and dark and I am alone.
- Exhausted with my deep dark depths.
- Immediate lifting of chronic depressed state.
- Unable to change mood.
- Strong line of negativity.
- I don't want this.
- Opposite of creativity.
- No thought, more feeling of lethargy.
- Withdrawn into self.
- Distinct negativity pertaining to self.
- I am no good.

The *Dioxin* patient will have *no* sense of hope. *Dioxin* have no *Delusion* rubrics pertaining to psychological 'delusions of grandeur'. The overwhelming number of *Delusion* rubrics are all allocated in Depression.

Dioxin is a chemical which has been detected in breast milk. Every person has supposedly been exposed to the dangerous chemical *Dioxin* in one form or another. *Dioxin*, along with *Carcinosin*, have the *Delusion* rubric: *has no defense protection*. *Dioxin* also have the *Mind* rubric: *sensitive to psychic environment*.

Dioxin have the *Delusion* rubric: *seeing a river of tar*. This rubric should not be interpreted literally. The psychodynamic implications of *seeing a river of tar* are that all forward movement is impeded. The desolation and hopeless despair in *Dioxin* is soul destroying.

Dioxin have the *Mind* rubrics: *fear of embracing life*, and *fear of asking for what I want*. [1]1. *Dioxin* do not even feel able to have control over their own body – they have the *Delusion* rubric: *limbs have their own brain*. [1] 1. *Dioxin* is destructive on all levels – the patient's emotional will to live is destroyed, their mental capacity to feel empowered is non-existent, and their physical control is defenseless to attack from within and from outside.

The simillimum will not be *Dioxin* if the homoeopath can detect emotional hope, or positive thoughts, or physical wellness. *Dioxin* believe that wellness is not achievable. *Dioxin* have the *Delusion* rubric: *bad triumphs over good because good is not good enough*. The simillimum will not be *Dioxin* unless the patient believes that there is no point in becoming well because good health will change nothing in their life; they will remain depressed.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *separated: world: from the: he is separated: dioxin*.
3. Causation: *Delusion* rubric: *place: wrong place; he was in the: dioxin*. [This rubric is an admission of failure by default. The expression, 'he was in wrong place at the wrong time' can apply to this rubric.]

4. Depression: *Delusion rubric: love is impossible: dioxi. Delusion rubric: bad: triumphs over good because good is not good enough: dioxi. [1]1. Delusion rubric: seeing: river of tar: dioxi. [1]1. Delusion rubric: help: wanted; is not: dioxi. [1]1.*
5. Resignation: *Delusion rubric: protection, defense; has no: dioxi. [1]2. [carc.] Delusion rubric: separated: body: mind are separated; body and: dioxi. Delusion rubric: limbs: brain; have own: dioxi. [1]1.*

CHAPTER ENDNOTES

- 1 Psychological 'delusions of deprivation' are illusions and delusions of poverty. Generally speaking, survivors of war, refugees or displaced persons, are noted for their desire to work exceedingly hard if they have been fortunate enough to immigrate to a stable country. Australia is a country built on its waves of refugees from China, Italy, Greece, and Vietnam, to list just a few. After the Second World War, Melbourne, where I live, became home to the largest community of Holocaust survivors per capita outside Israel. Each new group has a strong need to reestablish themselves in a new country and to make themselves feel as secure as possible by accumulating great wealth. They usually like to have large families to reinforce a sense of the survival of their family, especially if they have lost a lot of their family in wars. They also like to accumulate numerous real estate properties to give themselves a solid sense of belonging. Psychologically, they never lose their somatic memories of deprivation and loss. It is not unusual for a survivor of war to always have a refrigerator full of food and panic if they leave any uneaten food on their plate, regardless of how much food they have access to, or regardless of how much they have already eaten. It is also not unusual for a refugee in a new country to still continue to feel anxious about not having accumulated enough money, regardless of how much wealth or property they own. Within the Jewish community for example, numerous psychological studies have looked at the effects of the decimation of families and the Jewish race on the survivors themselves as well as the second and third generations of Holocaust survivors. It has been noted that psychological 'delusions of deprivation' continue in the following generations regardless of existing wealth or regeneration. It is also common for abandoned children to grow up with a burning desire to accumulate wealth and property, and they often marry into large families. It has also been noted that each new wave of refugees, Greek, Italian, and Vietnamese refugees have followed similar patterns of accumulating wealth, property and having large extended families.
- 2 This Delusion rubric is a recent addition to Natrum sulphuricum from Rajan Sankaran. I accessed this Delusion rubric via Radar© Schroyens F., Synthesis Treasure Edition, Millennium view (progressive).
- 3 The Delusion rubric: one will become insane is a recent addition to Natrum sulphuricum. I accessed this Delusion rubric via Radar© Schroyens F., Synthesis Treasure Edition, Millennium view (progressive). When Frans Vermeulen discussed Natrum sulphuricum in Prisma he noted: "Nat-s. is in NONE of the delusion rubrics." In Kent's Repertory of the Homoeopathic Materia Medica the Delusion rubric: she will become insane, does not include Natrum sulphuricum, nor is the remedy listed in the primary Delusions rubric. I do not view this addition to Synthesis as contentious because I believe the Delusion rubrics: one will become insane and she is disgraced both reflect and confirm the self-effacing passive-aggressive behavior I have observed in Natrum sulphuricum. If a patient shows signs of self-destructive behavior there has to be a Delusion rubric attached to the constitutional remedy profile. Out of immense respect to Frans Vermeulen I have discussed Natrum sulphuricum and the addition of the Delusion rubrics with Frans.

RESIGNATION

“I AM DYING.”

“I AM SURE I
HAVE CANCER.”

“I AM SURE I HAVE A
TERRIBLE DISEASE.”

“I AM TOO WEAK TO
SURVIVE THIS WORLD.”

I have allocated all the *Delusion* rubrics which pertain to psychological ‘delusions of hypochondria’ into Resignation. If the patient’s trauma starts with hypochondria or delusional doom about being sick, or you feel that your patient is exaggerating their weakness or sickness then the simillimum is listed in the *Delusion* rubrics: *death*, and *disease* and is allocated to the section Resignation.

When someone finds out that they have a serious illness it is normal for them to find their thoughts alternating between believing they will be cured, and the very next minute morbidly dwelling on imagining their death. The rubrics used in the rubric–repertorisation that would match these *very normal imaginations* are the *Mind* rubrics: *fear of disease* or *fear of death*, and *anxiety about health*. It is neither exceptional nor unusual to find that a patient will develop irrational, paranoiac fears about their health or their family’s health after they have experienced for the first time a friend or family member dying of cancer. If these fears are present and predominant for an appropriate amount of time then this is not exceptional or *unusual*. For example, in this last year in my practice I have consulted with a significant number of patients who have had bowel cancer. Because my mother died of bowel cancer, it would not be unusual for me to become anxious about developing bowel cancer. This is a normal, expected anxiety which will, every three or four years, remind me that I must go to the doctor for a colonoscopy to check for bowel cancer. It is not in the

fore front of my mind daily, nor do I suffer any obsessive fears about bowel cancer. However, I do expect to feel anxious when I have a colonoscopy and I also expect my mind will travel off into the imaginary fears of 'what if'? These imaginary fears are not *unusual* or significantly disproportionate. All patients are likely to experience the same imaginary fears when they are having medical check-ups. It is only significant in case analysis if the fears take precedence and become a 'never-well-since-event', leading to crippling anxiety about health.

The fifth stage in Doctor Elisabeth Kübler-Ross's model is acceptance. Acceptance is a *realistic* acknowledgment of mortality. Coming to terms with impending death can be a painful, long and confronting process and peaceful acceptance only comes after: denial, anger, bargaining, and depression. Illness is loss of personal control and freedom. Illness which is potentially life-threatening is loss of our life and loss of our future experiences, loss of our future with our loved ones and loss of everything which we know and depend on. I have chosen the word 'resignation' as the fifth stage in my model because the *Delusion* rubrics pertaining to death, and disease resonate with *exaggerated* internal self-damnation. Doctor Elisabeth Kübler-Ross's fifth stage of acceptance assumes that the patient has arrived at a place inside of themselves which has allowed them to finally be able to peacefully consent to receiving their death. When one has to resign oneself to a situation, it implies that even if one is able to *reconcile* themselves to the situation they find themselves in,

they are not in peace. Resignation is an uncomplaining *endurance* or *exaggerated* resignation of the situation rather than a consenting peaceful acceptance of death. If the patient sinks into overblown or *exaggerated* resignation of disease and death then the homeopath should be alerted to a disproportionate *need* within the patient to resign themselves to illness.

The theme of the *Delusion* rubrics in this group include the psychological 'delusions of hypochondria'. Hypochondria is a morbid, unfounded anxiety about one's health. The theme of hypochondria within the *Delusion* rubrics in this group pertain to psychological delusions of *exaggerated* fragility and weakness and *disproportionate* predictions of disease and death.

The mental and emotional trauma of acknowledging the lack of control we have over disease and death can easily become a paranoiac misrepresentation of reality. Hypochondria is an obsessive-compulsive need to become so morbidly anxious about one's health that one's perception is no longer correct, and fears of possible diseases are blown out of proportion.

If there is no indication that the patient has an invested interest in maintaining their 'delusions of hypochondria', and that the patient is realistically assessing the gravity of their illness, then the rubrics are simply the *Mind* rubrics: *fear of disease* or *fear of death*, and *anxiety about health*.

If there are contradictions and inconsistencies in the rubric-repertorisation pertaining to a remedy profile then there is inner conflict which is indicative of the psychological pathology of conflict between acknowledging disease and reconciliation and resignation.

The self-denial is evident in the inconsistencies between the rubrics pertaining to 'delusions of grandeur' or denial, and the rubrics pertaining to disease and death or resignation. In particular, if there are inconsistencies between Stage one and Stage five, then this is evidence of self-denial and suppression and internal discord in the acknowledgment process.

This internal discord will either accelerate present pathology or precede future pathology, especially exaggerated hypochondria.

If it is advantageous for your patient for them to believe they are weak and fragile then it is essential that a *Delusion* rubric is used in the case analysis. Furthermore, if it is advantageous for your patient to believe they are sick and dying then it is also essential that a *Delusion* rubric is used in the case analysis.

The *Delusion* rubrics: *I am dying, sick, I am dead, I have an incurable disease, diminished, disintegrating, cut through, emaciated*, are all examples of exaggerated predictions of decay.

The other reason a *Delusion* rubric is used is if there are signs of avoidance. Avoidance of reality enables the person to justify their misrepresentation of reality and this is a psychological delusional stance. In this section I want to emphasize that if the patient is presenting with an energy which is predominantly weighted in the rubrics pertaining to 'delusions of hypochondria', then the homoeopath needs to understand why it is advantageous to the patient to have over-exaggerated predications of illness and fragility and over-blown predictions of death. The homoeopath also has to understand the complexities of the remedies, and *which* constitutional remedies allow anxiety and fear and predictions of death to overwhelm one, and *why*.

One reason the psychological delusional stance is maintained by the patient is because it is advantageous to them to delude themselves of reality; this is the case in the example of *Pulsatilla* below. *Pulsatilla* have the *Delusion* rubric: *he is well*, versus the *Delusion* rubric: *one was about to die*. Preceding the rubrics pertaining to illness and death are the section of rubrics pertaining to depression and failure. It is advantageous to *Pulsatilla* to remain dependant to protect themselves from internal anxiety which can become crippling out of proportion. If *Pulsatilla* concentrates on over-exaggerating their illness, then they feel justified in remaining dependant. It is emotionally advantageous to *Pulsatilla* to maintain their position as it allows them to remain fragile and needy. *Pulsatilla* know they need to seek continual reassurance and protection.

1. Denial: *Delusion* rubric: *well, he is*: puls.
2. Forsaken: *Delusion* rubric: *alone, being: world; alone in the*: Puls.
3. Causation: *Delusion* rubric: *sinned; one has*: puls.
4. Depression: *Delusion* rubric: *anxious: Puls*.
5. Resignation: *Delusion* rubric: *sick: being: PULS. Delusion* rubric: *die: about to die; one was*: puls.

The other reason the psychological delusional stance is maintained by the patient is that they have none, or not enough, of the 'delusions of grandeur' in their psyche to enable them to avoid anxiety and the psychological 'delusions of hypochondria'.

This is the case in the example of *Aconite* below. *Aconite* are predominantly weighted in the rubrics pertaining to 'delusions of hypochondria', and predictions of death. The homoeopath needs to understand why *Aconite* maintain delusional predictions of death. *Aconite* is also weighted significantly in numerous *Mind* rubrics: *fear of death, anxiety about health, ailments from fear, fright, and grief*. One reason the psychological delusional stance is maintained by the patient is because it is advantageous to them to delude themselves of reality. The other reason is that they have none of the 'delusions of grandeur' which strengthen their psyche to avoid anxiety and hypochondria. This is the case for *Aconite*. *Aconite* will only be the simillimum for the patient who is extremely unsure

and uncertain of themselves. Hypochondriac psychoses are a conflict between the sense of one's self or the strength of 'ego'¹ and the external world. The *Delusion* rubrics: *I am dying, sick, I am dead, I have an incurable disease*, are all examples of *exaggerated* predictions of decay which emphasize the threat the world poses to the weakened self-esteem in *Aconite*.

1. Denial: *Delusion* rubric: *fancy, illusions of: Acon*. [This is significantly the only *Delusion* rubric from the rubrics pertaining to 'delusions of grandeur'. Because *Aconite* are listed in numerous other *Delusion* rubrics: *seeing specters, ghosts, spirits*, and the *Delusion* rubric: *hearing voices*, and the *Delusion* rubric: *sees images and phantoms*, the relevance and strength of this rubric is undermined and diminished. The *Delusion* rubrics: *seeing specters, ghosts, spirits*, and the *Delusion* rubric: *hearing voices*, and the *Delusion* rubric: *sees images and phantoms*, pertain to 'persecutory fears' which undermine *Aconite*. *Aconite* have no significant 'delusions of grandeur' which psychologically protect them from their overwhelming fears and *illusions* of death.]
2. Forsaken: *Delusion* rubric: *home: away from home; he is*: acon.
3. Causation: *Delusion* rubric: *jostling against everyone she meets*: acon. [1] 1.
4. Depression: *Delusion* rubric: *anxious: Acon. Delusion* rubric: *doomed, being: acon. Delusion* rubric: *insane: become insane; one will: Acon*.

5. Resignation: *Delusion* rubric: *body: deformed, some part is: acon. Delusion* rubric: *die: about to die; one was: ACON.*

The essential relevance of the above process is that it allows one to understand that an *Aconite* patient will not present with psychological 'delusions of grandeur'. As a direct psychological consequence of that lack, an *Aconite* patient will be overcome with all the psychological 'delusions of hypochondria'.

In this section it is important to note the inconsistencies between Stage one and Stage five. It is important to understand why the avoidance or self-denial is maintained. The preoccupation with hypochondriacally orientated delusions will either be advantageously needed, as it is with *Pulsatilla*, or it will be as a result of deficiencies, as is the case with *Aconite*.

Another example is the remedy profile of *Chelidonium*. The *Delusion* rubrics: *I am dying, sick, I have ruined my health, and I have an incurable disease*, are all examples of exaggerated predictions of decay which predominate in *Chelidonium* because they have no *Delusion* rubrics in Denial to be able to elevate them out of their obsessive psychological 'delusions of hypochondria'. The simillimum will only be *Chelidonium* if the patient is filled with obsessive fears about their health. *Chelidonium* is weighted so heavily with rubrics pertaining to Causation, Depression, and Resignation that it is not possible the simillimum will be *Chelidonium* if the patient does not have intense, restless

anxiety of conscience. *Chelidonium* is noted for exaggerated personal blame. The simillimum will only be *Chelidonium* if the patient is filled with psychological delusions of depressive doom. With no psychological 'delusions of grandeur' *Chelidonium* are left with intensely disproportionate anxiety and despair of salvation for their health and soul.

1. Denial: NONE.
2. Forsaken: *Delusion* rubric: *criminals, about: Chel. Delusion* rubric: *soldiers: being a soldier: night: chel. [1] 1.* [These rubrics pertain to 'delusions of persecution']
3. Causation: *Delusion* rubric: *sinned; one has: unpardonable sin; he had committed the: chel. Delusion* rubric: *crime: committed a crime; he had: chel.*
4. Depression: *Delusion* rubric: *insane: become insane; one will: Chel. Delusion* rubric: *think: cannot think; she: Chel. Delusion* rubric: *skull diminished: chel. Delusion* rubric: *turn: everything turned: circle; in a: chel. Delusion* rubric: *turn: everything turned: sitting up; on: chel. [1] 1. Delusion* rubric: *falling: forward: is falling forward; she: chel. [It is a mistake to interpret these last three rubrics literally. These *Delusion* rubrics emphasize, and pertain to, the tendency of *Chelidonium* to never being able to achieve anything.]*
5. Resignation: *Delusion* rubric: *health, he has ruined his: chel. Delusion* rubric: *sick: being: chel. Delusion* rubric: *die: about to die; one was: Chel. Delusion* rubric: *disease: incurable disease; he has an: chel.*

The importance of the five psychological processes is that it allows the homoeopath to understand the varying layers attached to the simillimum and match those to the constitutional remedy profile, and the patient, and to the behavior of the patient when they are sick.

DELUSION RUBRICS IN RESIGNATION

In this section I analyze and explain the meaning of each individual *Delusion* rubric. I offer previously unexplored explanations of the psychological delusional state inherent in each *Delusion* rubric. Furthermore, I explain their psychotherapeutic meaning and application by analyzing how each remedy listed under the rubric heading has utilized the delusional stance to its advantage. The reasons why each constitutional remedy is listed under a rubric will often be vastly different. Understanding the need for the psychological delusions within each of the constitutional remedy profiles will aid in remedy recognition.

Each selection of *Delusion* rubrics discussed are shaded. Analyses of the remedy profiles follow each sub-section. The psychological development of *Delusion* rubrics for each constitutional remedy profile is analyzed according to either **avoidance** or **self-deluding** need.

- *Delusions: dying, he is:* acon. ant-t. apis cact. cann-i. chlf. *Lac-lup.* morph. nux-v. op. podo. pot-e. rhus-t. stram. ther. thyr. vesp. xan.
- *Delusions: die: about to die; one was:* ACON. agn. alum. am-c. ant-t. Arg-n. arn. ars. asaf. asar. bar-c. bar-m. bell. cact. calc. cann-i. caps. caust. cench. *Chel.* *Croc.* cupr. gels. glon. graph. hell. iris-t. kali-c. lac-d. *Lach.* lil-t. lyc. lyss. mag-p. magn-gr. med. meli. merc. mur-ac. *Nit-ac.* nux-v. petr. phos. *Plat.* *Podo.* positr. psor. puls. pyrus raph. rhus-t. ruta sil. stram. sulph. tab. thea. *Thuj.* v-a-b. verat. *Xan.* zinc.
- *Delusions: die: about to die; one was: exhaustion; she would die from:* lach. [1] 1.
- *Delusions: die: about to die; one was; lie down and die; she must:* kali-c. [1] 1.
- *Delusions: die: time has come to:* ars. bell. dendr-pol. lach. med. sabad. thuj.
- *Delusions: die: rather die than live; one would:* xan. [1] 1.
- *Delusions: disease: every disease; he has:* Aur-m. stram.
- *Delusions: disease: incurable disease; he has an:* acon. adam. alum. Arg-n. arn. cact. calc-sil. calc. chel. *Ign.* lac-c. *Lach.* Lil-t. macro. mag-c. nit-ac. petr-ra. phos. plb. podo. positr. *Sabad.* *Stann.* *Syph.*
- *Delusions: health, he has ruined his:* bamb-a. chel.
- *Delusions: ideas: rush of ideas prevented him from completing his work:* stann. [1] 1.
- *Delusions: cancer, has a:* carc. sabad. verat.
- *Delusions: dead; he himself was:* agn. anac. anh. apis ars. camph. cann-i. choc.

cypra-eg. graph. *Lach.* mosch. oena. *Op.*
phos. plat. raph. sil. stram.

- *Delusions: mutilated bodies; sees:* ant-c. arn. con. mag-m. maias-l. marb-w. merc. *Nux-v.* sep.
- *Delusions: grave, he is in his:* anac. *Gels.* lepi. stram.

Self-deluding: The *Delusion* rubrics: *I am dying, sick, I am dead, and I have an incurable disease,* are all examples of exaggerated predictions of decay which are maintained because it is psychologically advantageous.

The homoeopath looking at a case analysis has to be able to understand why it is advantageous for the patient to maintain the obsessive psychological 'delusions of hypochondria'. Alternatively, the homoeopath needs to understand what the patient is *lacking* which will cause them to be swamped with obsessive fears about their health, and predictions of death.

Aconite

Aconite are predominantly weighted in the rubrics pertaining to 'delusions of hypochondria', and predictions of death. The homoeopath needs to understand *why Aconite* are so vulnerable to predictions of death every time they become ill. *Aconite* as a homoeopathic remedy is frequently used for the patient who, after shock, feels convinced that they are going to die. *Aconite* have the *Mind* rubrics: *fear of death, anxiety about health, ailments from fear, fright, and grief.* *Aconite* is a

homoeopathic remedy used for permanent anxiety after shock. *Aconite* have the *Mind* rubric: *timidity after fright.* [2] 1. *Aconite* as a homoeopathic remedy is often used for intense attacks of diarrhoea when the patient becomes convinced that they are going to die. *Aconite* have the *Delusion* rubric: *thoughts come from the stomach.* [1] 1. *Aconite* have the *Mind* rubric: *anguish before stool, and anguish during peritonitis.* [3] 1. and the *Mind* rubric: *anguish driving from place to place with restlessness.* *Aconite* overreact to all illness, especially stomach problems, and are convinced they are going to die.

Aconite will easily be overcome with anxiety because their high expectations of self predispose them to predictions of doom. A patient suffering *illusions of fancy* has grand visions of persona: their expectations of what they *should* achieve are exaggerated. *Aconite* have not lived up to their own expectations of success. As a constitutional remedy, *Aconite* will only be the simillimum for the patient who is extremely unsure and uncertain of themselves because they have previously failed in their life. Insecurity as a result of not having met their own expectations of perfection is the predetermining personality trait which predisposes *Aconite* to exaggerated fears of death with every health complaint, regardless of its severity.

The simillimum will not be *Aconite* unless the patient is able to display evidence of perfectionism. *Aconite* have the *Mind* rubrics: *increased ambition, audacity and boaster.* Their need to maintain control predisposes them to extreme shock if they have not managed to achieve perfect

predictability [*illusions of fancy*]. It is fair to say that every person, to one degree or another, likes to be in control. The 'never-well-since-event' in an *Aconite* case will not only involve an accident or intense shock. The simillimum will only be *Aconite* if the patient feels that they made a fool of themselves at the time of the accident.

Aconite have numerous Resignation rubrics which all pertain to them looking foolish – some part is *deformed*, their *head is large*, or their *body is small*. The simillimum will not be *Aconite* unless the patient reveals they are vulnerable to unpredictability. *Aconite* as a constitutional remedy profile will have within their persona a *strong* need for known predictable stability across all levels – emotionally, mentally, and physically.

Aconite have only one *Delusion* rubric: *jostling against everyone she meets*, which can be allocated to the Causation rubrics or acknowledgments of personal blame or sins. This rubric can be analyzed in two ways. On the one hand, it can be seen that *Aconite* are always in such a highly anxious state that they irritate others. The other interpretation of this rubric, which is more relevant to *Aconite*, is that they lack strength and self-esteem. They are so unsure of themselves that they will always be the cause of, or the recipient of, contradictions and *jostling*. This integral lack of societal self-confidence predisposes *Aconite* to anxiety. The idealistic fanciful illusions of *Aconite* predispose them to becoming anxious because they can't hope to fulfill their own high expectations of themselves. *Aconite* have the *Mind* rubric: *tormenting himself*. [2] 8.

1. Denial: *Delusion* rubric: *fancy, illusions of: Acon*.
2. Forsaken: *Delusion* rubric: *home: away from home; he is: acon. Delusion* rubric: *assembled things, swarms, crowds etc.: acon. Delusion* rubric: *images, phantoms: sees: acon. Delusion* rubric: *figures: seeing figures: acon. Delusion* rubric: *voices: hearing: acon*. [These last two rubrics can pertain to 'God by one's side'; however, in relation to *Aconite* they pertain to persecutory fear.]
3. Causation: *Delusion* rubric: *jostling against everyone she meets: acon*. [1] 1.
4. Depression: *Delusion* rubric: *anxious: Acon. Delusion* rubric: *doomed, being: acon. Delusion* rubric: *insane: become insane; one will: Acon. Delusion* rubric: *weeping; with: acon*.
5. Resignation: *Delusion* rubric: *die: about to die; one was: ACON. Delusion* rubric: *body: deformed, some part is: acon. Delusion* rubric: *dying: he is: acon. Delusion* rubric: *small: body is smaller: acon. Delusion* rubric: *swollen, is: acon. Delusion* rubric: *head: large: too large; seems: acon. Delusion* rubric: *large: parts of body seem too large: acon. Delusion* rubric: *thoughts: stomach; come from: acon*. [1] 1.

Gelsemium

Gelsemium are listed in numerous *Delusion* rubrics pertaining to 'delusions of hypochondria' – *he is in his grave, about to die, he has been poisoned, and his heart stops beating when sitting*. *Gelsemium* are also

listed in numerous *Mind* rubrics: *ailments from anticipation, ailments from death of loved ones, fear of death, forebodings, and anxiety with fear*. Sankaran notes in *The Soul of Remedies*, "So the main feeling in *Gelsemium* is: 'I have to keep my control when going through ordeals. I have to be able to withstand very difficult, trying situations, I have to be able to withstand shock and bad news without losing my control'. So they keep courage when facing ordeals, and are not shaken up even by frightening situations. This courageous *Gelsemium* is exactly the opposite of the picture we read in the books, of the coward who is unable to face any unexpected event." *Gelsemium* is a homoeopathic remedy derived from a plant containing poisonous properties. Vermeulen notes in *Prisma*, "Many members of the Loganiaceae are extremely poisonous, causing death by convulsions. Poisonous properties are largely due to indole alkaloids such as those found in *Strychnos*, *Gelsemium* and *Mostuea*. Due to its very rapid effects, the species *Gelsemium elegans* is used in China as a criminal poison. Glycosides in the form of pseudo-indicans are also present, as loganin in *Strychnos*, and the related substance aucubin in *Buddleja*. The alkaloids in *Gelsemium* have the following activities: convulsant, hypotensive, cardiodepressant, and, chiefly, CNS (Central Nervous System) depressant. All parts of *G. sempervirens* are toxic, including the flower and nectar. The plant can cause skin allergies and it is possible that the plant toxins can be absorbed through the skin, especially if there are cuts. The primary toxic compounds are gelsemine and gelseminine, which act as

motor nerve depressants. Symptoms of toxicity in humans include difficulty in use of voluntary muscles, muscle rigidity and weakness, dizziness, loss of speech, dry mouth, visual disturbances, trembling of extremities, profuse sweating, respiratory depression, and convulsions. Cattle, sheep, goats, horses and swine have been poisoned by feeding on the plants. Symptoms in animals include muscular weakness; convulsive movements of head, front legs and sometimes hind legs; slow respiration; decreased temperature; excessive perspiration; death due to respiratory failure."

The alkaloids in *Gelsemium* act as a CNS depressant. Similarly, *Gelsemium* (the constitutional remedy profile) force themselves into a paralytic immobilized state, reminiscent of the nature and action of the poison. This suppression of their emotive and somatic responses to perceived danger allows them to shut down all feelings and responses to fear. *Gelsemium* have the *Mind* rubric: *fear of losing self-control*. *Gelsemium* allow themselves to move into a catatonic state of immobilized paralysis [*emptiness*] because their *enlarged* imagination is likely to overwhelm them with crippling fears. *Gelsemium* as a homoeopathic remedy is frequently used for the patient who is overcome with crippling stage fright. *Gelsemium* have the *Mind* rubrics: *cowardice, anticipation, stage fright in singers and speakers, and timidity about appearing in public*. [4] 31.

The homoeopath should not expect to find *Gelsemium* in a frantic [*delirious*] and worried state about their impending fears of disease and death; rather they are

calmly controlled. However, it is a mistake for Sankaran to interpret this calm control as a “courageous *Gelsemium*”. *Gelsemium* have several *Mind* rubrics which all indicate that they are mentally and emotionally ‘shut down’.

Gelsemium have the *Mind* rubrics: *answering in monosyllables, unable to answer when emotionally hurt, confusion of mind, muscles refuses to obey the will when attention is turned away, and confusion of mind, as to his identity, sense of duality*. *Gelsemium* somatically suppress feeling; this is not courage, it is suppression. *Gelsemium* shut down their exaggerated responses to fear. The suppressive [*emptiness*] in *Gelsemium* makes the patient appear as if they are mentally and emotionally unconscious of all of their feelings. The homoeopath should not presume that *Gelsemium* will appear *hysterically delirious*. The CNS suppression inherent in its origins allows them to suppress their mental and emotional responses to trauma.

Gelsemium have no *Delusion* rubrics of self-blame for real or supposed sins. The relevance of this fact is crucial. If a constitutional remedy has psychological ‘delusions of original sin’ which they need to flagellate themselves for, or hide from, it creates within their psyche an internal dialogue of self-blame. *Gelsemium* have no self-blame.

The simillimum will not be *Gelsemium* if the patient is filled with guilt.

1. Denial: *Delusion* rubric: *enlarged: Gels. Delusion* rubric: *large: everything looks larger: Gels.* [These rubrics, when

analyzed along with the overwhelming number of exaggerated *Delusion* rubrics of predictions of death, have to be interpreted as a psychological delusion of hypochondriac foreboding, and not as a psychological ‘delusion of grandeur’ which increases their confidence². For *Gelsemium* the *Delusion* rubric: *enlarged*, and *everything looks larger* reinforce their exaggerated fears and forebodings.]

2. Forsaken: *Delusion* rubric: *snakes: in and around her: gels. Delusion* rubric: *poisoned: he: has been: gels.*
3. Causation: NONE.
4. Depression: *Delusion* rubric: *succeed, he does everything wrong; he cannot: gels. Delusion* rubric: *insane: become insane; one will: gels. Delusion* rubric: *falling: height; from a: gels. Delusion* rubric: *emptiness; of: Gels. Delusion* rubric: *identity: someone else, she is: gels. Delusion* rubric: *person: other person; she is some: gels.*
5. Resignation: *Delusion* rubric: *die: about to die; one was: gels. Delusion* rubric: *grave, he is in his: Gels. Delusion* rubric: *delirious: become delirious; he would: gels.* [1] 1. *Delusion* rubric: *body: lighter than air; body is: hysteria; in: gels.* [1] 1. *Delusion* rubric: *heart: stops beating when sitting: gels.*

Kali carbonicum

Kali carbonicum are noted for internal antagonism and conflicting behavior; on the one hand needing company, and on the other hand rejecting company. This is

reflected in the *Mind* rubrics: *antagonism with self*, *desire for company yet treats those who approach outrageously*, and the *Mind* rubric: *quarrelsome with her family*. Conversely, they also have the *Mind* rubrics: *love for family*, and the *Mind* rubric: *loyal*. [3] 3. The *Mind* rubrics: *love for family*, and *quarrelsome with family*, highlight a self-conflicting dynamic within the remedy profile which reflects internal confusion.

My aim in understanding the delusional states in the five stages of illness and death is to shed light on psychological inconsistencies within the remedy profile. If, in a repertory, the homoeopath only notes particular rubrics for *Kali carbonicum*, like the *Mind* rubric: *antagonism with self*, and the *Mind* rubric: *quarrelsome with family*, then the student homoeopath can be left with an incorrect understanding of the remedy profile of *Kali carbonicum*. *Kali carbonicum* were always noted, when I was a student, as the 'demanding' patient who would be most likely to complain; conversely, they are also noted as loyal patients. Sankaran notes, in *The Soul of Remedies*, that the sycotic theme of *Kali carbonicum* is seen in the feeling: "I am too weak to support myself and need the company of family". *Kali carbonicum* are noted for their lack of self-confidence. This is reflected in the *Mind* rubrics: *want of self-confidence*, and *full of inexpressible desires*. The abandonment within *Kali carbonicum* is self-abandonment which is covered up, and supported by a need for social conservatism. *Kali carbonicum* are noted for the *Mind* rubrics: *conformism*, [3] 3., *dress conservative*, [1] 1., *dogmatic*, and *too*

much sense of duty. *Kali carbonicum* need a secure 'nine to five' job or a conservative stable profession to strengthen their self-confidence. *Kali carbonicum* lack the self-confidence which fuels a person's ability to propel themselves into financial risk-taking. *Kali carbonicum* needs the homoeopath who is treating them, yet they continually complain. *Kali carbonicum* needs family, yet they also reject them. *Kali carbonicum* are *full of inexpressible desires* which they don't have enough confidence or emotional strength to express. *Kali carbonicum* need financial predictability, yet they become overwhelmed by pressure [*duty*] and expectations. *Kali carbonicum* are noted for the *Mind* rubric: *too much sense of duty*.

If *Kali carbonicum* *desires company, yet treats those who approach him outrageously* then it equates to self-sabotage. If in the case analysis the patient is *not* noted for 'shooting themselves in the foot', especially in the area of family and intimate relationships, then the simillimum will *not* be *Kali carbonicum*.

For internal confusion and self-sabotage to be significant (in the case) there must be evidence that they are have become the precursor for deeper destructive pathology. If the rubric-repertorisation (of the five stages) reveals that a remedy profile is weighted with *Delusion* rubrics of abandonment, then the homoeopath has to expect the patient to display self-deserting unassertiveness.

Furthermore, if the rubric-repertorisation (of the five stages) reveals that a remedy profile is weighted with *Delusion* rubrics

relating to hypochondria, then the homoeopath has to expect the patient to display internal self-deserting self-destructive anguish. *Kali carbonicum* have the *Delusion* rubric: *about to die, she must lie down and die.* [1] 1. *Kali carbonicum* feel abandoned and will abandon themselves.

Kali carbonicum are one of three remedies listed in the *Delusion* rubric: *seeing mask*. I have listed this rubric in the *Delusion* rubrics pertaining to abandonment. A mask is traditionally associated with the image of someone hiding behind a mask. Seeing a mask on others is, on the other hand, reflective of the ability to discern another's falsity. The conflict within *Kali carbonicum* stems from the fact that the abandonment is viewed as coming from within and outside of themselves; this fuels their lack of self-confidence. *Kali carbonicum* will literally abandon their own thoughts and psyche and project their need for security outwards to family and the world. *Kali carbonicum* only feel confident if they are hiding behind the mask of either their family, or their conservative job, or their health practitioner. Furthermore, *Kali carbonicum* continually question the mask they present to the world, as well as the mask the world presents to them. The psychodynamic need to self-examine comes from the lack of psychological 'delusions of grandeur' which strengthen egotism. Their only Denial rubric: *illusions of fancy*, predisposes *Kali carbonicum* to illusions of fanciful idealism which they cannot achieve.

The homoeopath needs to continually alert *Kali carbonicum* to the downfalls of maintaining hubristic idealism. Their idealism

predisposes them to continual perceptions of failure. Furthermore, their illusions of fanciful idealism preempt their continual need to re-examine all of their decisions. *Kali carbonicum* continually need to re-examine everyone else as well as themselves; it is this characteristic which sheds light on the psychological inconsistencies within the remedy profile. *Kali carbonicum* struggle to trust their own perceptions. If in the case analysis the patient is *not* noted for 'shooting themselves in the foot' in the area of trust then the simillimum will not be *Kali carbonicum*.

Kali carbonicum maintain their 'delusions of hypochondria' because it reinforces their need for the homoeopathic practitioner. The simillimum will only be *Kali carbonicum* if the patient indicates that they *need* illness even though they are obsessed and terrified of illness and death. *Kali carbonicum* have the *Mind* rubrics: *hypochondriacal anxiety*, and *fear of impending disease*. [3]. *Kali carbonicum* have a passive/aggressive relationship with the world and with their own health.

Kali carbonicum maintain their 'delusions of hypochondria' because it allows them to avoid examining their own self-deserting abandonment.

If the patient presents with conflicting behavioral patterning within their personality profile, then they will always have *Delusion* rubrics within the case analysis, which will explain their *peculiar* internal anguish and self-destruction. *Kali carbonicum* are aware of their own internal *abyss*, which always threatens

their security. *Kali carbonicum* have the *Delusion* rubrics: *to be sinking*, and *their whole body is hollow*. The consequence of always *turning around and finding nothing but emptiness* is that *Kali carbonicum* feel that even their own thoughts have abandoned them. Self-questioning is what fuels their need to rely on the homoeopathic practitioner; conversely their self-questioning also fuels their disbelief in their cure.

The psychological delusion which preempts the self-abandonment and anxiety in *Kali carbonicum* is self-doubt. *Kali carbonicum* have the *Delusion* rubrics: *thoughts had vanished*, and *abyss behind him*.

Kali carbonicum are noted for anxiety, but the anxiety which is *peculiar* to *Kali carbonicum* is their ability to abandon all confidence *in themselves*. *Kali carbonicum* will only be the simillimum if the patient has no faith or hope in themselves being cured.

Furthermore, *Kali carbonicum* will only be the simillimum if the patient has no faith in being able to cure themselves. *Kali carbonicum* need to maintain their belief that they will always be sick because to abandon psychological delusions of impending death would require them to come to terms with how alone [*emptiness*] and abandoned they feel [*abyss behind them*].

The homoeopath working with a *Kali carbonicum* patient needs to slowly reinforce and encourage self-confidence; only then will they become well across all levels.

1. Denial: *Delusion* rubric: *fancy, illusions of: kali-c. Delusion* rubric: *visions, has: kali-c.* [These rubrics, when analyzed along with the overwhelming number of exaggerated *Delusion* rubrics of predictions of death, and the numerous abandonment rubrics pertaining to forebodings and exaggerated ailments from fear have to be interpreted as psychological delusions of hypochondriac foreboding, not as psychological 'delusions of grandeur' which increase egotism. *Kali carbonicum* have numerous persecutory rubrics of seeing images and phantoms, *Delusion* rubric: *sees dead persons, sees devil, and sees faces, vermin, pigeons flying around the room, sees creeping worms*, and is the only remedy listed in the *Delusion* rubric: *seeing figures of old repulsive persons.* [2] 1.]
2. Forsaken: *Delusion* rubric: *abyss: behind him: Kali-c.* [2] 1. *Delusion* rubric: *emptiness; of: behind one on turning around; emptiness: kali-c.* [1] 1. *Delusion* rubric: *murdered: will be murdered; he: kali-c. Delusion* rubric: *poisoned: he, has been: kali-c. Delusion* rubric: *mask: seeing: kali-c. Delusion* rubric: *hollow: body is hollow; whole: Kali-c.* [This last rubric pertains to self-deserting abandonment as well as indicating physical weakness.]
3. Causation: NONE [*Kali carbonicum* have the *Delusion* rubric: *sees devil*, but they have no psychological delusions of *personal guilt*.]
4. Depression: *Delusion* rubric: *sinking: to be: kali-c.* [This rubric should not be

interpreted literally. This rubric reflect feelings of impending doom.] *Delusion* rubric: *thoughts: vanish: had vanished; thoughts: kali-c.* [This rubric reflects self-doubt.]

5. Resignation: *Delusion* rubric: *die: about to die; one was; lie down and die; she must: kali-c.* [1] 1. *Delusion* rubric: *sick, being: Kali-c.* *Delusion* rubric: *hollow: body is hollow; whole: Kali-c.* [This last rubric indicates feelings of exaggerated physical weakness.] *Delusion* rubric: *faint; he would: kali-c.* *Delusion* rubric: *die: about to die; one was: kali-c.*

Lilium tigrinum

Lilium tigrinum have exaggerated pretensions about their self-importance. This is reflected in the *Delusion* rubric: *everything is depending on him.* The theme of the Liliales is adoration of self-perfectionism. On the one hand *Lilium tigrinum* feel as if they are so important that everything depends on them, and on the other hand they feel that everything is depending on them, and that no one is able to care for them. *Lilium tigrinum* have the *Delusion* rubric: *is forsaken, no one to care for her.* *Lilium tigrinum* maintain the feeling that no one can possibly take care of them to reinforce delusional self-importance. *Lilium tigrinum* have the *Mind* rubric: *taking responsibility too seriously.* *Lilium tigrinum* maintain their grandiose belief in their high position to deny fears of insanity. *Lilium tigrinum* have the *Delusion* rubrics: *one will become insane, and if he did not hold himself he would become insane.* *Lilium tigrinum* also maintain their grandiose belief in their high position to

deny their sins. *Lilium tigrinum* have the *Delusion* rubric: *being doomed to expiate her sins and those of her family.* [2] 1.

‘Hubristic denial’ for *Lilium tigrinum* refers to their belief that everyone is depending on them. Their failure and sin, which is a psychological delusion, is that they have abandoned their family – *Delusion* rubric: *cannot get along with her family, does not belong to her own family.* [1] 1. Their internal conflict stems from the feeling or belief that they are entitled to adoration and praise. This feeling or belief removes them from their family. If a patient has ‘delusions of grandeur’, their denial is maintained to avoid acknowledging reality.

If there are inconsistencies between Stage one and Stage five, then that is evidence of self-denial and suppression which will either accelerate present pathology or precede future pathology. On the one hand *Lilium tigrinum* believe *everything is depending on them*, and on the other hand *they are going to go insane unless they can get out of their body.* If a patient has an urgent need to prove themselves, they are more likely to push their body to extreme levels of exhaustion. Continual exhaustion is the precursor of hypochondria.

Lilium tigrinum leave themselves open to internal instability [*insanity*] because they invest so much of their psyche in delusional denial. This internal conflict will accelerate collapse and disease because *Lilium tigrinum* will exhaust their energy in the attempt to live up to their own expectations of importance.

Lilium tigrinum are in continual exaggerated fear of disease and dying because they have exhausted themselves as a result of their internal battle to control their sexual lasciviousness. All suppression which is based on needing to deny part of ourselves will eventuate in mental and emotional instability [*insanity*] or self-destruction.

Lilium tigrinum have the *Mind* rubrics: *muti- lating his body, desire to pull her own hair, tormenting himself*, and the *Mind* rubric: *wild feeling in head from suppression of sexual desire*. [1] 2. [med.] *Lilium tigrinum* have numerous *Mind* rubrics pertaining to their *conflict between religious ideals and sexuality* which I have discussed further in *Causation*. *Lilium tigrinum* struggle between religion and sexual desires. Their inner guilt and turmoil is reflected in the *Delusion* rubrics: *divided into two parts, and body is divided*.

Conflict and suppression will always be the precursor to the development of destructive pathology.

1. Denial: *Delusion* rubric: *depending on him; everything is*: lil-t. [1] 2. [lac-lup]
2. Forsaken: *Delusion* rubric: *forsaken; is: care for her; no one would*: lil-t. *Delu- sion* rubric: *forsaken; is*: lil-t. *Delusion* rubric: *poisoned. he: has been*: lil-t.
3. Causation: *Delusion* rubric: *wrong: done wrong; he has*: Lil-t. *Delusion* rubric: *doomed, being: expiate her sins and those of her family; to*: Lil-t. [2] 1. *Delusion* rubric: *family, does not*

belong to her own: get along with her; cannot: lil-t. [1] 1.

4. Depression: *Delusion* rubric: *insane: become insane; one will*: lil-t. *Delusion* rubric: *doomed, being*: Lil-t. *Delusion* rubric: *insane: become insane; one will: hold himself; if he did not*: lil-t. [1] 1. *Delusion* rubric: *insane: become insane; one will: unless she got out of her body*: lil-t. [1] 1. *Delusion* rubric: *divided: two parts; into*: lil-t.
5. Resignation: *Delusion* rubric: *die: about to die; one was*: lil-t. *Delusion* rubric: *disease: incurable disease; he has an*: Lil-t. *Delusion* rubric: *insane: become insane; one will: unless she got out of her body*: lil-t. [1] 1. *Delusion* rubric: *body: divided, is*: lil-t. *Delusion* rubric: *divided: two parts; into*: lil-t.

Podophyllum

Podophyllum have an intensely *dispropor- tionate* amount of *Delusion* rubrics relating to illness and death. *Podophyllum* have the *Delusion* rubrics: *about to die, he is dying, he has an incurable disease*, as well as, *he will die of heart or liver failure*. *Podophyllum* also have the *Mind* rubric: *anxiety about one's health*.

Podophyllum have extreme psycholog- ical 'delusions of hypochondria'.

Podophyllum as a homoeopathic remedy is often used for rectal incontinence associated with the condition Irritable Bowel Syndrome, or gastroenteritis, where similarly, the patient feels powerless to stop bowel evacuations.

As a constitutional remedy, the profile of *Podophyllum* has the same theme of not being able to 'hold on' to themselves. *Podophyllum* are sure they are going to die.

The simillimum will not be *Podophyllum* unless the patient indicates that they have persecutory fears. *Podophyllum* is derived from a poisonous plant. If ingested in large amounts along with alcohol, poisoning symptoms may occur, typically, headaches, gastroenteritis and collapse.

If a homeopathic remedy is derived from any poisonous substance, within the psyche of the homeopathic profile there is always an element of collapse and/or self-destruction.

Podophyllum is applicable to the patient who is easily overwhelmed with illness. *Podophyllum* have the *Delusion* rubric: *body is smaller*. This rubric should not be interpreted literally. Rather it is indicative of how powerless *Podophyllum* feel. I have only used *Podophyllum* once, constitutionally, and it was for a woman who was 'spiritually attached' to her gastric disturbances. Every time she was overcome by an explosive bowel motion she felt depressed and thought she was going to die. However, every time I tried to encourage diet changes she subconsciously sabotaged my efforts. Eventually, after a few months of persisting with my prescription of *Podophyllum* she revealed to me that she felt that her extreme sensitivity to food proved she was highly attuned to the universe; this is a 'delusion of grandeur' or 'spiritual ego'. When her

diarrhoea stopped she felt like everyone else who *had gross insensitive bodies and lacked spiritual sensitivity*. Cure in this case came when the patient was able to realize that she could maintain her *heightened spiritual sensitivity* without needing to have it validated by extreme food sensitivities.

In 'New-Age' groups I have noticed a common myth that 'sensitivity' to the environment or to particular foods is proof of 'spiritual sensitivity' or 'spiritual awareness'.

None of the dietary changes I had tried to enforce were effective. The action of simillimum exposed her delusional denial, she was subsequently able to release her attachment to maintaining her psychological delusion, and her diarrhoea stopped. The first action of the simillimum will expose or heighten psychological denial. The importance of understanding the psychological delusional stages will alert the homeopath to predominant delusional states. Each remedy profile has a predominance in one area, whether it be 'delusions of grandeur', 'delusions of abandonment', 'delusions of original sin', 'delusions of impending doom' or 'delusions of hypochondria'. I have discussed each remedy profile in the five stages according to the predominant delusional themes within the profile. Cure from the action of the simillimum will first expose psychological denial. *Podophyllum* have an intensely *disproportionate* amount of *Delusion* rubrics relating to 'delusions of hypochondria'. *Podophyllum* will maintain their 'delusions of hypochondria' for a specific reason. Furthermore, if there are inconsistencies between Stage one and

Stage five, then there is evidence of self-denial and suppression which will either accelerate present pathology or precede future pathology.

Podophyllum have the *Delusion* rubric: *he is well* and the contradictory *Delusion* rubric: *he is going to be sick*. Inconsistencies within the remedy profile should alert the homoeopath to the patient's need of self-destructive psychological patterning to maintain their delusional perceptions. The collapse within *Podophyllum* is immediate. *Podophyllum* presume that they will always become unwell; they do not believe they can sustain well-being. *Podophyllum* need to suppress their physical well-being to support their 'delusions of grandeur' of being united with a *higher consciousness*.

It is this degree of suppression which leaves them vulnerable to persecutory fears and 'delusions of hypochondria'. *Podophyllum* maintains the perception they are *smaller* to avoid being persecuted. In the psyche of all the remedy profiles which are derived from poisons is a somatic hypersensitivity to perceived annihilation. Ironically, remaining in a *small* state leaves *Podophyllum* exposed to annihilation.

Podophyllum will only be the simillimum if the patient is mentally and emotionally attached to remaining vulnerable.

Podophyllum have the *Mind* rubric: *desire to be magnetized*, and the *Delusion* rubric: *unification with higher consciousness*. The

simillimum will not be *Podophyllum* unless the patient indicates that their sensitivity is a result of their heightened spiritual connection to a higher consciousness. *Podophyllum*, along with *Hydrogen*, choose to live in the presence of a higher consciousness. *Hydrogenium* experience a psychological delusional conflict between their higher consciousness and their existence in the world. *Podophyllum* on the other hand, as a result of their heightened consciousness, suffer from exaggerated awareness of their vulnerability. The simillimum will not be *Podophyllum* unless the patient indicates that they are extremely vulnerable to all outside influences across all levels—emotionally, mentally, and physically.

1. Denial: *Delusion* rubric: *well, he is*: *pod.*

Versus

5. *Delusion* rubric: *sick: going to be sick; he is*: *pod.*

1. Denial: *Delusion* rubric: *well, he is*: *pod.* *Delusion* rubric: *consciousness: higher consciousness; unification with*: *pod.* [1] 2. [hydrog.]

2. Forsaken: *Delusion* rubric: *criticized, she is*: *pod.* *Delusion* rubric: *assaulted, is going to be*: *pod.* *Delusion* rubric: *persecuted: he is persecuted*: *pod.* *Delusion* rubric: *place: strange place; he was in a*: *pod.*

3. Causation: *Delusion* rubric: *sinned; one has: day of grace; sinned away his*: *pod.*

4. Depression: *Delusion* rubric: *sick: going to be sick; he is*: *pod.* *Delusion* rubric: *unreal: everything seems unreal*: *pod.*

5. Resignation: *Delusion* rubric: *die: about to die; one was: Podo. Delusion* rubric: *dying: he is: podo. Delusion* rubric: *disease: incurable disease; he has an: podo. Delusion* rubric: *liver disease; that he will have: podo. [1]*
 1. *Delusion* rubric: *sick: being: podo. Delusion* rubric: *heart: disease: going to have a heart disease and die; is: podo. Delusion* rubric: *sick: going to be sick; he is: podo. Delusion* rubric: *small: body is smaller: podo.*

Sabadilla

Sabadilla are listed in numerous rubrics pertaining to extreme hypochondria. *Sabadilla* have only one 'delusion of grandeur', the *Delusion* rubric: *illusions of fancy*. The essence of understanding the psychological profile within the five stages is that it will always highlight *peculiarities*, or *strange* and *rare* aspects of each remedy profile.

Sabadilla have numerous *Delusion* rubrics pertaining to 'delusions of hypochondria' and not enough 'delusions of grandeur' which can boost their stature. It is debatable whether in the case of *Sabadilla* the fanciful idealism inherent in the *Delusion* rubric: *illusions of fancy*, is a psychological 'delusion of fancy' or the precursor of their overwhelming illusions of illness and disease. If the latter is correct, which I suspect is the case, then it indicates that *Sabadilla* do not have the 'ego' strength to be able to resist their delusional hypochondria.

Sabadilla have several physical, psychosomatic and imaginary [*illusions of fancy*] illnesses. Their obsessive, neurotic hypochondria, illusions and imaginations are turned inwards against themselves. They have numerous *Delusion* rubrics which all center around self-repulsion.

Sabadilla the homoeopathic remedy is derived from seeds of the South American lily (*Schoenocaulan officinale*). The seeds of the *Sabadilla* are used as an insecticide. The seed dust is the least toxic and is used as a botanical insecticide against armyworms, harlequin bugs, stink bugs, cucumber beetles, leafhoppers, and blister beetles. It is considered among the least toxic of botanical insecticides and breaks down rapidly in sunlight. Although *Sabadilla* is classified as slightly toxic, it is toxic to honey bees. *Sabadilla* dust causes irritation to eyes and produces sneezing if inhaled. The purified alkaloid is very toxic. It is a severe skin irritant and even small amounts cause headaches, nausea, and vomiting. Large doses can cause convulsions, respiratory failure and cardiac arrest. *Sabadilla* (the homoeopathic remedy) is commonly used for hay fever, sneezing, throat irritation, headaches and skin irritation. *Sabadilla* is also used for nausea and diarrhoea. If a homoeopathic remedy is derived from a poisonous substance, then within the profile of the remedy there will always be evidence of self-destruction and fear of annihilation (persecution).

Within *Sabadilla*, obsessive self-destruction stimulates psychological illusions of their body devouring itself from the inside out. *Sabadilla* have the *Delusion* rubric: *his stomach is devoured*. *Sabadilla* have several physiological imaginings: *imagining they are pregnant, filled with flatus*, and illusions they are pregnant.

'Phantom pregnancy' is the appearance of clinical, and/or sub-clinical, signs and symptoms associated with a pregnancy, when the patient is not pregnant. Psycho-dynamic theories attribute the 'phantom pregnancy' to a somatic manifestation of internal mental and emotional conflict. Either the patient has an intense desire to become pregnant, or an intense fear of becoming pregnant. *Sabadilla* have a psychosomatic desire to be pregnant.

Sabadilla need to be taken over by something inside of themselves or by someone outside of themselves. *Sabadilla* have no strength of 'mind over body'.

Sabadilla have the *Mind* rubrics: *persistent thoughts of mind and body separated, feigning to be sick, wakes his wife and child talking anxiously about his hypochondriasis, and runs recklessly about and jumps out of bed, wants to destroy himself but lacks the courage*. The *Delusion* rubric: *the house is coming down on her*, should not be taken literally, rather it is indicative of fear of annihilation ('delusions of persecution'). *Sabadilla* have a psychosomatic desire to imagine

themselves sick, deformed, and dying of cancer. The simillimum will only be *Sabadilla* if the patient indicates that they are unable to resist their imaginings that their body is diseased from the inside out.

The rubric-list below lists the numerous body delusions of *Sabadilla*.

- *Delusions: diminished, all is: sabad.*
- *Delusions: separated: body, mind are separated: body and: sabad.*
- *Delusions: thoughts: outside of body; thoughts are: sabad. [1] 1.*
- *Delusions: die: time has come to: sabad.*
- *Delusions: cancer, has a: sabad.*
- *Delusions: disease: incurable disease; he has an: Sabad.*
- *Delusions: disease: throat disease, which ends fatal; has: SABAD.*
- *Delusions: emaciation; of: sabad.*
- *Delusions: poisoned: he, has been: sabad.*
- *Delusions: sick: being: Sabad.*
- *Delusions: withering, body is: sabad.*
- *Delusions: faint; he would: sabad.*
- *Delusions: brain: round and round; brain seemed to go: sabad. [1] 1.*
- *Delusions: body: shrunken, like the dead; body is: Sabad. [2] 1.*
- *Delusions: diminished: shrunken, parts are: Sabad.*

- *Delusions: disease: throat disease, which ends fatal; has: SABAD.* [3] 1.
 - *Delusions: enlarged: scrotum is swollen: sabad.* [1] 1.
 - *Delusions: falling: hold on to something; she would fall if she did not: sabad.* [1] 1.
 - *Delusions: small: body is smaller: sabad.*
 - *Delusions: pregnant, she is: Sabad.*
 - *Delusions: pregnant, she is: distension of abdomen from flatus; with: SABAD.*
 - *Delusions: body: deformed, some part is: SABAD.*
 - *Delusions: abdomen: fallen in; abdomen is: SABAD.* [3] 1.
 - *Delusions: stomach: devoured; his stomach is: SABAD.* [3] 1.
 - *Delusions: stomach: ulcer in stomach; has corrosion of an: sabad.*
1. Denial: [*Delusion rubric: fancy, illusions of: Sabad.*] NONE.
 2. Forsaken: *Delusion rubric: poisoned: he, has been: sabad. Delusion rubric: house: house coming down on her; house is: sabad.* [1] 1. [This rubric can pertain to 'delusions of persecution' or 'delusions of impending doom'.]
 3. Causation: *Delusion rubric: crime: committed a crime; he had: sabad. Delusion rubric: criminal, he is a: sabad.*
 4. Depression: *Delusion rubric: thoughts: outside of body; thoughts are: sabad.* [1] 1. *Delusion rubric: diminished, all is: sabad. Delusion rubric: separated:*

body, mind are separated: body and: sabad. Delusion rubric: house: house coming down on her; house is: sabad. [1] 1. *Delusion rubric: house: falling on her; as if houses were: sabad.* [1] 1. *Delusion rubric: dull: liquor; from taking: sabad.* [1] 1. [This rubric should not be interpreted literally. It indicates unconsciousness.]

5. Resignation: *Delusion rubric: die: time has come to: sabad. Delusion rubric: cancer, has a: sabad. Delusion rubric: body: deformed, some part is: SABAD. Delusion rubric: disease: incurable disease; he has an: Sabad. Delusion rubric: disease: throat disease, which ends fatal; has: SABAD. Delusion rubric: emaciation; of: sabad. Delusion rubric: sick: being: Sabad. Delusion rubric: withering, body is: sabad. Delusion rubric: faint; he would: sabad.*

Stannum

Stannum is a homoeopathic remedy derived from tin. The theme within the metal remedies is mental stimulation. *Stannum* have abundant ideas, but they are not able to control their ideas.

The mental debility is marked in *Stannum*. *Stannum* feel unable to complete anything in their life. *Stannum* are overwhelmed by their own mental stimulation. Their ideas cause disintegration.

Stannum have many *illusions of fancy* but they lack the ability to be able to sustain their energy. *Stannum* have the *Mind rubrics: undertaking many things,*

persevering in nothing, and ailments from writing. [1] 3. *Stannum* have several *Mind* rubrics which all confirm instability – *fear of spending money in order not to be short of it in the future* [1] 3., *praying timidly* [1] 1., *begging in sleep* [1] 1., *jumps out of bed from fear* [1] 3., *weeping feels like crying all the time but it makes her worse.* [1] 1. *Stannum* lack stamina; not only do they struggle with the practicalities of living, they are overwhelmed by their own feelings and thoughts. The simillimum will only be *Stannum* if the patient shows evidence of not being able to enact change in their lives. *Stannum* have the *Delusion* rubrics: *objects too far off, distances are enlarged* and *rush of ideas prevented him from completing his work.* *Stannum* are overwhelmed by everything in their lives, everything is too hard to achieve and everything is unattainable. The simillimum will only be *Stannum* if the patient has totally fallen [*fainted*] into their resigned predictions of illness and impending death. *Stannum* have no *Delusion* rubrics allocated to Forsaken or Causation. The simillimum will not be *Stannum* if the patient presents with psychological delusions of being abandoned or psychological delusions of exaggerated guilt.

Stannum fully embrace predictions of decline, they do not transfer their abandonment of health on to others.

1. Denial: *Delusion* rubric: *fancy, illusions of:* stann.

2. Forsaken: NONE.
3. Causation: NONE.
4. Depression: *Delusion* rubric: *objects; about: far off; too:* stann. *Delusion* rubric: *emptiness; of:* stann. *Delusion* rubric: *enlarged: distances are:* stann. [These rubrics should not taken literally. They allude to everything being unattainable.] *Delusion* rubric: *visions of fire.* [This rubric should not be taken literally. Patients who are overwhelmed with *visions of fire* suffer from predictions of impending doom.] *Delusion* rubric: *afternoon, it is always:* stann. [1] 2. [This rubric should not be interpreted literally. *Stannum* are physically exhausted by the afternoon. This rubric indicates a foreboding of exhaustion.]
5. Resignation: *Delusion* rubric: *disease: incurable disease; he has an; Stann.* *Delusion* rubric: *ideas: rush of ideas prevented him from completing his work:* stann. [1] 1. [This rubric confirms physical decline from mental excitement. Therefore it should be allocated to Resignation.] *Delusion* rubric: *faint; he would:* stann.

Xanthoxylum

Xanthoxylum desert their own body [*floating in air*] and their own body deserts them; they would rather die than live. *Xanthoxylum* have numerous depression rubrics which perpetuate predictions of decline. *Xanthoxylum* literally feel like they fall to pieces and sink into their bed.

The simillimum will be only *Xanthoxylum* if the patient fully embraces predictions of decline. *Xanthoxylum* want to die because they do not have enough mental and emotional energy to desire life.

Xanthoxylum (the homoeopathic remedy) is derived from the Prickly Ash tree (*Zanthoxylum americanum*). If the fruit of the plant is rubbed on the skin (especially on the lips and face) it has a numbing effect. The pulverized root and bark chewed has been used as a cure for toothache. The fruits are considered more active than the bark, they are also antispasmodic, carminative, and excellent for rheumatic pain. *Xanthoxylum* as a homoeopathic remedy is commonly used for neuralgic pain, spinal disorders, nerve numbness and headaches, especially associated with dysmenorrhea. Boericke notes that the remedy is for mental depression.

Xanthoxylum (constitutionally) carry within their psyche a numbing unresponsiveness to life. *Xanthoxylum* would rather sink into decline and die, than make the choice to live.

Xanthoxylum are the only remedy listed in two *Delusion* rubrics: *floor was soft like walking on wool*, and *while walking, the ground is soft like wool*. *Xanthoxylum* feel thwarted in life, they feel like they are unable to make a mark in the world [*like walking on wool*]. The simillimum will be only *Xanthoxylum* if the patient displays evidence of extreme depressive weakness across all levels – emotionally, mentally, and physically.

1. Denial: *Delusion* rubric: *floating: air, in: xan.* [This rubric indicates a 'Dissociative Disorder'.] *Delusion* rubric: *floating: air, in: sitting; when: xan.* [1] 1.
 2. Forsaken: NONE.
 3. Causation: NONE.
 4. Depression: *Delusion* rubric: *bewildered; he is: xan.* [1] 1. *Delusion* rubric: *die: rather die than live; one would: xan.* [1] 1. *Delusion* rubric: *bed: sinking: she is sinking; down deep in bed: xan.* *Delusion* rubric: *decline; is going into a: Xan.* [2] 1. *Delusion* rubric: *walking: wool on walking; floor was soft like: xan.* [This rubric indicates that the patient feels unable 'to make their mark in life'.] *Delusion* rubric: *falling: forward: is falling forward; she: xan.* [This rubric should not be interpreted literally, it pertains to predictions of failure.]
 5. Resignation: *Delusion* rubric: *die: about to die; one was: Xan.* *Delusion* rubric: *die: rather die than live; one would: xan.* [1] 1. *Delusion* rubric: *dying: he is: xan.* *Delusion* rubric: *head: divided; is; xan.* *Delusion* rubric: *body: pieces: falling to pieces; body is: xan.* *Delusion* rubric: *body: lighter than air; body is: xan.* *Delusion* rubric: *enlarged: body is: xan.*
- *Delusions: sick, being: ambr. arg-n. Ars. asar. bar-c. bell. Calc. caust. cham. chel. cic. Colch. graph. hell. lod. Kali-c. lac-c. laur. led. Lyc. merc. mosch. murx. naja. nat-c. nat-m. nit-ac. nux-m. Nux-v. petr. phos. podo. psor. Puls. Sabad. sel. sep. spig. spong. Staph. stram. tarax. Tarent. valer. verat.*

Self deluding: The exaggerated belief that one is sick can be maintained and nurtured for varying reasons. The homoeopath looking at a case analysis has to be able to understand why it is advantageous for the patient to maintain the belief that they will always be sick. One reason that the psychological delusional stance is maintained by the patient is that they lack the 'delusions of grandeur' in their psyche which would enable them to avoid anxiety and hypochondria. Secondly, if there are inconsistencies between Stage one and Stage five then there will always be evidence of internal discord which will either accelerate the present pathology of hypochondria or precede future obsessive health anxieties.

Colchicum

Colchicum have numerous persecutory *Delusion* rubrics: *sees insects, sees mice, sees rats, and someone under the bed*. Given that they have so many persecutory fears it is questionable whether their *illusions of fancy* and their *illusions of hearing* indicate hubristic visions or paranoiac illusions. *Colchicum* have no *Delusion* rubrics pertaining to personal blame.

Their internal distress is not coming from within. *Colchicum* have several *Mind* rubrics which indicate that they are overwhelmed by others who are upsetting their equilibrium. *Colchicum* are a very sensitive remedy profile.

Colchicum have the *Mind* rubrics: *ailments from the rudeness of others, insanity from intolerable pain, and fear of being touched*. Because *Colchicum* are lacking in psychological 'delusions of grandeur'

they are easily dismissive of themselves and consequently they are also easily overwhelmed by others. *Colchicum* have the *Mind* rubrics: *indifference, does not complain unless questioned, says nothing of his condition*[1]1., and *indifference, aversion to answer, says nothing when questioned*. [2]1. *Colchicum* as a homoeopathic remedy is commonly used for the treatment of gout; it is especially applicable to the patient who is so overwhelmed by the pain they cannot move. *Colchicum* (the homoeopathic remedy) is derived from *Colchicum autumnale* which is highly toxic and fatal. The symptoms of poisoning have been compared to arsenic because the victim experiences paralysis of all organs.

Within the psyche of all homoeopathic remedies which are derived from poisonous or toxic substances is fear of annihilation, and powerlessness in the face of illness. *Colchicum* are overwhelmed by outside influences. *Colchicum* sees attacks coming from all directions. The simillimum will only be *Colchicum* if the patient shows signs (across all levels) of paralytic helplessness in the face of presenting health conditions.

1. Denial: NONE. [*Delusion* rubric: *fancy, illusions of: colch. Delusion* rubric: *hearing: illusions of: colch*. Both of these rubrics are more likely to reflect persecutory visions than 'hubristic illusions' of grandeur.]
2. Forsaken: *Delusion* rubric: *bed: someone under the bed; someone is: colch. Delusion* rubric: *insects, sees: colch. Delusion* rubric: *rats, sees: colch. Delusion* rubric: *mice: sees: colch*.

3. Causation: NONE.
4. Depression: *Delusion* rubric: *insane*: become insane; one will: colch.
5. Resignation: *Delusion* rubric: *sick*: being: Colch.

Iodum

Iodum have inconsistencies between Stage one and Stage five which is evidence of internal discord; that discord accelerates the externalized destructive pathology that is associated with *Iodum*.

1. Denial: *Delusion* rubric: *well, he is*: *Iod*.

Versus

5. Resignation: *Delusion* rubric: *sick*: being: *Iod*.

Iodum have the psychological delusion that they are a *great person*. The value of understanding the five stages within the rubric-repertorisation is that it will immediately highlight *peculiar* weaknesses. *Iodum* are overwhelmed by their fear of falling sick.

Iodum have the *Mind* rubrics: *disgust oneself, must check twice or more, and says he is well when very sick* – all of these rubrics indicate obsessive unstableness. *Iodum* fear that they will become insane. If such stark inconsistencies exist between Stage one and Stage five, it immediately highlights instability in the remedy profile. Psychological discord in their psyche between grandeur and failure [*insanity*] means that *Iodum* cannot afford to rest or sit still within themselves. *Iodum* are noted

for frightful thoughts when they are forced to sit still. *Iodum* have the *Delusion* rubric: *one will become insane*, and the *Mind* rubric: *fear of insanity he must always move if he wants to repose* (rest). [1] 2. [ars.]. *Iodum* have no *Delusion* rubrics for self-blame. *Iodum* have five *Mind* rubrics relating to an impulsive need to kill, especially an *irresistible impulse and desire to kill a woman*. [2] 1. Noted within the typical psychotic persona are the classic fears of society; those fears justify their need to protect themselves by impulsive desires to kill.

Iodum have the *Mind* rubric: *aversion to being approached by people, and morbid impulse to do violence*. *Iodum* will only be the simillimum if the patient forcefully denies that they are sick. *Iodum* will only be the simillimum if the patient forcefully denies that they are sick, and if they have no guilt over any aspect of the life. The psychotic personality type denies guilt for sins committed and always needs to pretend that they are perfect [says *he is well when very sick*].

Iodum have the *Delusion* rubric: *is a great person*. If there is an inconsistency between Stage one and Stage five there has to be evidence of destructive psychotic behavior which will always be the precursor to physical illness.

1. Denial: *Delusion* rubric: *fancy, illusions of*: *Iod*. *Delusion* rubric: *great person, is a*: *Iod*. *Delusion* rubric: *well, he is*: *Iod*.
2. Forsaken: *Delusion* rubric: *dead persons, sees*: *Iod*. *Delusion* rubric: *iodine; illusions of fumes of*: *Iod*. [1] 1.

[The homoeopath should not assume that this rubric is literally reflective of the substance from which the homoeopathic remedy is derived. It is a persecutory *Delusion* rubric.]

3. Causation: NONE.
4. Depression: *Delusion* rubric: *insane: become insane; one will: iod.*
5. Resignation: *Delusion* rubric: *sick: being: iod. Delusion* rubric: *falling; walking; when if she walks: iod. [1] 2. [calc].* [This rubric implies physical weakness.]

Tarentula hispanica

*Tarentula hispanica*³ is a homoeopathic remedy derived from the spider *Lycosa tarantula*. Although *Tarentula hispanica* have the *Delusion* rubrics: *illusions of fancy*, and *religious* listed in Denial, they have *so many Delusion* rubrics of being attacked and persecuted that their presentation is overwhelmingly one of fear of being persecuted. The *Delusion* rubrics *religious*, *illusions of fancy*, and *visions* are rubrics which pertain more to superstitious self-protection than to self-empowerment or 'delusions of grandeur' rubrics. Their continual insecurity about their safety predisposes *Tarentula hispanica* to exhaustion and illness.

Tarentula hispanica present in a highly anxious state when they are sick. They are convinced that they will be rejected⁴ [*persecuted*] by society when they are sick.

The *Delusion* rubrics: *legs cut off* and *body is smaller* should be taken literally; they are a true representation of the somatic dilemma of powerless that overwhelms *Tarentula hispanica*.

Ironically, *Tarentula hispanica* have the *Mind* rubric: *feigning fainting* [1] 1., and *feigning to be sick*. [2]. My aim in presenting the five psychological stages is to highlight inconsistencies which could explain and highlight *peculiarities* within each remedy profile. All psychological delusions are maintained because they serve a purpose. The *Lycosa tarantula* spider does not spin a web as a snare but as a subterfuge to hide behind as it waits for prey to walk past its burrow. The first symptom reported after being bitten is a state of depression and lethargy which the sufferer will usually only come out of if they are roused by music and dance. The *Materia medica* presentations of *Tarentula hispanica* often concentrate on their erratic, high energy behavior and their need for, and love of music and dancing. If the homoeopath is looking for *Tarentula hispanica* to present with this picture then they will miss the predominant picture of *Tarentula hispanica*.

When sick, *Tarentula hispanica* are more likely to present with depressive psychological 'delusions of persecution' and an overwhelming fear of people.

The confusing dilemma inherent in all psychological delusional states is *why* a patient would maintain the delusional perception.

Tarentula hispanica have no *Delusion* rubrics of self-blame, therefore the simillimum will not be *Tarentula hispanica* if the patient looks internally into their own consciousness for their contribution to their predicament. *Tarentula hispanica* project all of their 'persecution complexes' outwards on to others. *Tarentula hispanica* feign sickness and maintain their psychological 'delusions of hypochondria' because it allows them to project all blame outwards on to others who have persecuted them.

The homoeopath working with a *Tarentula hispanica* patient should be alerted to the fact that they do not want to become well. *Tarentula hispanica* choose to maintain their 'delusions of hypochondria' because it allows them to remain hidden from self-responsibility.

The one Denial rubric which is indicative of the dissociative avoidance inherent within *Tarentula hispanica* is the *Delusion* rubric: *floating in air*. Within the psyche of all the homoeopathic remedies derived from poisonous substances or poisonous venom is fear of annihilation. This is also true for *Tarentula hispanica*. What is also inherent within the psyche is the same escape hatch that is inherent within the cure of poisoning from the *Lycosa tarantula* spider. I stated above that the first symptom reported after being bitten is a state of depression and lethargy which the sufferer will usually only come out of if they are roused by music and dance. *Tarentula hispanica*

similarly disassociate by *floating into air*. I have come to understand this through working psychotherapeutically with *Tarentula hispanica* patients.

Tarentula hispanica feign illness and feign fainting and need sickness because it helps them hysterically rouse themselves out of crippling persecutory depression. *Tarentula hispanica* will only be the simillimum if there is evidence that the patient hysterically [*insanity*] enjoys reverting to sickness and ill health.

The trap the homoeopath can fall into when treating *Tarentula hispanica* is to presume that they have the wrong remedy because the patient has *feigned sickness*. Illness allows *Tarentula hispanica* to elevate their mood [*floating into air*] when they fear annihilation. Within *Tarentula hispanica* is a symbiosis between psychological 'delusions of persecution', 'delusions of hypochondria', and 'delusions of grandeur'.

1. Denial: *Delusion* rubric: *religious: tarent. Delusion* rubric: *fancy, illusions of: Tarent. Delusion* rubric: *visions, has: tarent. Delusion* rubric: *floating air, in: Tarent.*
2. Forsaken: *Delusion* rubric: *assaulted, is going to be: tarent. Delusion* rubric: *figures: seeing figures: tarent. Delusion* rubric: *fall; something would: him; on: tarent.* [1] 2. *Delusion* rubric: *insulted, he is: tarent. Delusion* rubric: *persecuted: he is persecuted: tarent. Delusion* rubric: *visions, has: horrible: tarent. Delusion* rubric: *unseen things;*

- delusions of: tarent. [1] 1. Delusion rubric: faces, sees: diabolical faces crowd up on him: tarent. Delusion rubric: voices: hearing: tarent.*
3. Causation: NONE.
 4. Depression: *Delusion rubric: insane: become insane; one is: tarent.*
 5. Resignation: *Delusion rubric: sick; being: Tarent. Delusion rubric: legs: cut off; legs are: tarent. Delusion rubric: small: body is smaller: tarent.*
 - *Delusions: body: continuity of body would be dissolved: thuj.[1] 1.*
 - *Delusions: body: pieces: coming in pieces; body is in danger of: thuj. [1] 1.*
 - *Delusions: dissolving, she is: aids. neon. olib-sac.*
 - *Delusions: body: absent; is: cocain. germ-met. ozone.*
 - *Delusions: diminished; all is: cann-i. cinnm. grat. hydrog. irid-met. lac-c. sabad. sulph.*
 - *Delusions: body: diminished; is: agar. falco-pe.*
 - *Delusions: body: delicate, is: Thuj. [2] 1.*
 - *Delusions: body, disintegrating: Lach. marb-w.*
 - *Delusions: legs: glass; were made of: Thuj. [2] 1.*
 - *Delusions: body: brittle, is: falco-pe. gard-j. ign. lac-leo. nux-v. sars. seq-s. stram. Thuj.*
- *Delusions: existence: longer; she cannot exist any: thuj. [1] 1.*
 - *Delusions: emaciation; of: Anh. nat-m. sabad. sulph. thuj.*
 - *Delusions: body: thin; is: limest-b. thuj.*
 - *Delusions: light⁵: is light; he: agar. agath-a. ara-maca. Asar. bit-ar. camph. cann-i. chin. chir-fl. coca-c. Coff. Croc. dendr-pol. dig. eup-pur. falco-pe. gels. hippoc-k. ignis-alc. lac-c. lac-leo. lac-lup. lach. lact-v. lact. manc. mez. mim-p. musca-d. neon. op. ozone. petr-ra. phos. pieri-b. Plut-n. puls. rhus-g. Stict. stram. tep. thuj. valer. zinc.*
 - *Delusions: emptiness⁶; of: am-c. Calad. cann-i. COCC. Gels. germ-met. Ign. irid-met. Kali-c. Kola. lac-loxod-a. Mur-ac. oena. ol-eur. Olnd. ozone. petr-ra. Plat. plut-n. PULS. sars. SEP. stann. stry. Sulph. Zing.*
 - *Delusions: hollow: body is hollow; whole: aur. Kali-c. oncor-t. pall.*
 - *Delusions: body: lighter than air⁷; body is: asar. galla-q-r. ignis-alc. irid-met. lac-loxod-a. lac-lup. lach. limest-b. olib-sac. Op. psil. sanguis-s. thuj. visc. xan.*
 - *Delusions: weight: no weight; has: cann-i. hyos. op.*
- Self-deluding:** These *Delusion* rubrics indicate that each remedy profile suffers from the delusional belief that they are fragile.

The *Delusion* rubrics: *body diminished*, *body absent*, and *body brittle*, are examples of exaggerated predictions of decay which emphasize the threat that the world poses. The homoeopath needs to understand what the patient is lacking which causes them to believe that they will no longer be able to exist because they are too *hollow*, *thin*, *weak* or *delicate*.

Cocainum

Cocainum have the sensation of feeling absent from the world. The *Delusion* rubric: *body is absent*, indicates exaggerated self-abandonment. The Denial rubric for *Cocainum*—*floating in the air*, also indicates a desire to abandon reality.

The *Delusion* rubrics for *Cocainum* all indicate a self-protective pathology which is advantageously maintained to protect the patient from the harshness of reality.

The reason I have chosen to discuss the remedy profile of *Cocainum* in the rubrics pertaining to 'delusions of hypochondria' is that it is not uncommon for a patient who is suffering from a potentially life threatening disease to present in a *Cocainum* state.

When someone finds out that they have a serious illness, it is normal for them to feel that their body has abandoned them [*body is absent*]. It is also normal to want to abandon reality and pretend that they are not sick – "this is not happening to me". When someone finds out that they have a serious illness, it is normal for

them to find their thoughts alternating between believing they will be cured, and the very next minute morbidly dwelling on imagining their death.

Cocainum alternate between imagining cure, and persecutory anger; in both states their aim is to avoid the reality of being sick.

It has been reported to me by my patients that the effect of consuming cocaine (the drug from which the homoeopathic remedy is derived) is that they feel socially confident and self-important. *Cocainum* have the *Mind* rubric: *sensation as if he could do great deeds*. [2] 3. *Cocainum*, when faced with illness, abandon reality by *floating off* into fanciful illusions of grandiose cure. They also abandon their body or feel that their body has deserted [*absent*] them. *Cocainum* fixate on feeling undeservedly abandoned by others or feel undeservedly *persecuted* by their disease. The *Delusion* rubrics pertaining to disease resonate with *exaggerated* illusions of body decay. *Cocainum* have all the classic body illusions of being covered in worms and bugs. These are common hypochondriacal pathological fears which predominate in patients who feel attacked from inside and from outside of themselves by illness.

The simillimum will only be *Cocainum* if the patient is not willing to acknowledge personal guilt. The simillimum will not be *Cocainum* if the patient is depressed. *Cocainum* alternate between delusions of cure, and persecutory fears of attack from inside and from outside.

Cocainum maintain the psychological delusion that their *body is absent* because they prefer to either live in illusionary hope or persecutory anger.

I have observed in cocaine users that they present with either exaggerated perceptions of personal grandeur or persecutory fear or anger. The simillimum will only be *Cocainum* if the patient shows signs of wanting to avoid 'inhabiting their body'.

1. Denial: *Delusion* rubric: *visions, has: cocain. Delusion* rubric: *hearing: illusions of: cocain. Delusion* rubric: *floating: air, in: cocain.* [These all indicate 'Dissociative Disorders'.]
2. Forsaken: *Delusion* rubric: *abused, being: cocain. Delusion* rubric: *criticized, she is: cocain. Delusion* rubric: *persecuted: he is persecuted: Cocain. Delusion* rubric: *pursued; he was: enemies, by: Cocain. Delusion* rubric: *worms: covered with; he is: cocain.* [1] 1. *Delusion* rubric: *worms: Cocain.* [2] 1. *Delusion* rubric: *bugs; sees: Cocain.* [2] 1. *Delusion* rubric: *images, phantoms; sees: frightful: cocain.*
3. Causation: NONE.
4. Depression: NONE.
5. Resignation: *Delusion* rubric: *body: absent; is: cocain.*

Crocus

Crocus is a homoeopathic remedy derived from the *Crocus sativus* herb which is the source of the dye and spice saffron.

Vermeulen, in *Prisma*, draws a resemblance between the effects of opium and crocus – "In *small* quantities both exhilarate the mind, raise the passions, and invigorate the body; in *large* doses intoxication, languor, and stupor succeed this". *Crocus* and *Opium* share the *Mind* rubrics: *indifference to joy of others, ailments from excessive joy, and indifference to everything.* The profound difference is that *Crocus* have no *Delusion* rubrics pertaining to Causation or perceived sins. *Opium* have notable 'delusions of original sin'. (This aspect of the remedy profile of *Opium* is discussed in the chapter on Causation.) *Crocus* differs profoundly from *Opium* in that they have numerous *Mind* rubrics of religiosity, as well as the *Delusion* rubric: *religious.* *Crocus* feels remorseful shame, and anxiety of conscience, as distinct from guilt and self-blame. The aim of their remorse is to purify the soul, as distinct from *Opium* who need to annul their sins. The distinctive *Mind* rubrics (indicating anxiety of conscience) which differentiate between the two remedies are the *Mind* rubrics: *anger alternating with repentance, anxiety of conscience and anger followed by remorse.* [1] 1. *Crocus* repents quickly, whereas *Opium* have numerous 'delusions of grandeur' which allow them to avoid their multitude of sins. This distinction is significant

Crocus diminish themselves because it reinforces their religious piety. *Crocus* will present in an exaggeratedly *small* and unworthy state when they are sick.

In the Denial chapter I comment on the fact that *Opium* are often attracted to Tibetan

Buddhism. The same can be said for *Crocus*. 'Delusional piety', and the resonance of the saffron robes of a pious monk repenting for their anger and rage is the picture I associate with *Crocus*.

Peculiar to *Crocus* are the *Delusion* rubrics: *she is pregnant* and *animals in abdomen*. Both of these rubrics are associated with 'delusions of hypochondria'. False pregnancy (pseudocyesis, or what is most commonly termed 'phantom pregnancy' in humans) is the appearance of clinical and or sub-clinical signs and symptoms associated with a pregnancy, when the patient is not pregnant. An intense desire to become pregnant, and/or an intense fear of becoming pregnant, can create internal delusional conflict states. *Crocus* have an internal conflict of 'delusional piety'. It is wrong to think that the *Delusion* rubrics: *she is pregnant* and *animals in abdomen* should only be used in case analysis for the patient with pseudocyesis. The *Mind* rubric: *anger followed by remorse*, and *rage followed by remorse*, and the *Delusion* rubric: *religious*, all indicate exaggerated 'delusional piety' and purity.

A need to remain *pure* and pious in the mind creates a conflicting need to remain *pure* and pious in the body. The *Delusion* rubric: *body is smaller* is applicable to *Crocus* because they have an intense fear of becoming pregnant. *Crocus* have religious purity.

They are a pure monk or nun in saffron robes; this is why they need to appear in a small diminished state, *unfit for business* and unworthy of any life other

than a religious life. *Crocus* have the *Mind* rubric: *religious affections*, *too occupied with religion*, and *religious affections*, *want of religious feeling*. 'Delusional piety' will create internal conflict and remorse. *Crocus* need to maintain the delusional perception that their body is small and light to avoid their fear of being pregnant. *Crocus* also maintain the perception that their *body is smaller* and they are *light* so they can reinforce their religious piety. *Crocus* have a symbiotic relationship between their 'delusions of grandeur' and their 'delusions of hypochondria'.

The simillimum will only be *Crocus* if the patient desires religious purity and shows evidence of needing to maintain the perception that they are small. Patients who believe that they are more 'spiritual' when they are small and light are vulnerable to developing anorexia. I have previously prescribed *Crocus* to a patient suffering from anorexia who was starting to lose her cognitive processing. *Crocus* have the *Delusion* rubric: *thoughts would suddenly vanish*. Within 'New-Age' spiritualism there is a perception that if one is *small and light* then one is more pious and 'spiritual'.

1. Denial: *Delusion* rubric: *fancy, illusions of: croc*. *Delusion* rubric: *religious: croc*. *Delusion* rubric: *music: thinks he hears: croc*.
2. Forsaken: *Delusion* rubric: *poisoned: he has been: croc*. *Delusion* rubric: *fire: visions of: croc*. *Delusion* rubric: *specters, ghosts, spirits: seeing: Croc*.
3. Causation: NONE.

4. Depression: *Delusion* rubric: *business: unfit for, he is: Croc.* [2] 1. *Delusion* rubric: *intoxicated: is; he: croc.* *Delusion* rubric: *thoughts: vanish: would suddenly vanish; as if thoughts: croc.*
5. Resignation: *Delusion* rubric: *small: body is smaller: croc.* *Delusion* rubric: *light: is light; he: Croc.* *Delusion* rubric: *animals: abdomen, are in: Croc.* *Delusion* rubric: *die: about to die; one was: Croc.* *Delusion* rubric: *pregnant, she is: Croc.*

Opium

Opium need to maintain the illusions and psychological delusions that they are in a beautiful heaven because it helps them avoid realism. *Opium* do not want to remain in a conscious mind state in which they allow themselves to acknowledge their real feelings. *Opium* do not want to acknowledge illness, especially an illness which is potentially life threatening. *Opium* is an extremely interesting constitutional remedy to consider for the psychological delusions that can overwhelm a patient when they are faced with predictions of death. It is not unusual that a patient, when presented with a diagnosis of a life threatening illness, will move into an *Opium* remedy profile. The homoeopathic remedy *Opium* is derived from the opium poppy. Morphine is the principal alkaloid of opium and is used most commonly for cancer sufferers. Morphine is the opiate analgesic which alters the central nervous system's perceptions of pain and emotional responses to pain. Morphine also produces changes in mood, including euphoria and drowsiness and mental cloudiness. The

history of the opium poppy as a narcotic which allows the user to elevate themselves above the worldly pain of their everyday worries and grief of living is well documented. Ironically, this exalted euphoric state is similarly experienced when someone is faced with death.

It is not unusual for patients with cancer to present in a heightened state of meditative euphoria in which they are appreciating every leaf on the trees and reveling in every experience of living.

In the Tibetan tradition, meditation practice is most commonly obscured by two obstacles. One obstacle to meditation is dullness, the grossest form of which is falling asleep while mediating, while its most subtle form is allowing your mind to stay in a pleasant feeling of relaxation. The other obstacle to meditation is allowing your mind to be distracted by continual busy thoughts. The busyness can also manifest as euphoric meditative experiences which divert your mind from mindfulness. Both states of mind, sleepiness or dullness, and busyness or heightened euphoria, are an avoidance of conscious feeling or 'mindful awareness'. *Opium* similarly alternate between two states of mind: either a sleepy, pleasant nothingness or an excited, euphoric mental *agility*. Commonly, the majority of cancer sufferers delve into meditation as part of the experience of having cancer and dying from cancer. Quite often the patient will describe the experience of meditation as "euphoric". The patient will report that the experience of having cancer has heightened their perception of life and that everything is now much more meaningful and rich. In fact, when they become well or

move into remission they often reminisce about the heightened experience that they had when they were sick. The underlying fear which they are often trying desperately to avoid acknowledging is the fear that they are dying.

Opium are fearful of death. This fear can become a delusional state in which *Opium* become paranoid and obsessive about the doctors and the medical system wanting to poison them with radiotherapy and chemotherapy drugs. *Opium* have the *Delusion* rubric: *he is poisoned and about to receive injury*. *Opium* are fearful of acknowledging all mindful reality.

Opium are listed in all the *Mind* rubrics: *ailments from fright, grief, homelessness, reprimands, mental shock* and even *sudden joy*. *Opium* have the *Mind* rubric: *indifference to joy and the suffering of others*. *Opium* also have the *Mind* rubrics: *ailments from joy* and *ailments from grief*. Their 'delusions of grandeur' and their belief that they are beautiful allows *Opium* to escape into a state which is *lighter than air*. *Opium* have the *Mind* rubric: *blissful feeling* and the *Delusion* rubric: *body is lighter than air*. *Opium* do not want to *feel*. *Opium* avoid conscious feeling or 'mindful awareness'.

Opium choose to delude themselves that they are *beautiful* and in *heaven* to avoid the harshness of the world. On the one hand they have psychological delusions that they are *well*, and on the other hand they have psychological delusions that they are *dying*.

A dying patient often feels that their heightened perceptions have created a blissful, God-like beauty which has penetrated their whole being. Dying patients often tell me that they think they emanate euphoria physically which assures them and their loved ones that they are cured. I have also noted that my patients' family and friends view their loved one as beautiful and blissful and God-like in their dying and death. I, on the other hand, see a body racked by pain and starvation. There is a contradiction between Denial and Resignation in *Opium*. *Opium* have the *Mind* rubric: *fear of death and desires death*. *Opium* have the *Mind* rubric: *contempt of death*. [2] 1. and the *Delusion* rubric: *he is dying, and he is well, and beautiful*. Inconsistencies within the remedy profile are always indicative of delusional conflict and destructive pathology.

The simillimum will only be *Opium* if the patient has a strong need to abandon their body so they can pretend they are merged with 'a higher energy'.

Vermeulen says in *Prisma* that *Opium* "withdraw into an inner world". My aim is to explain the psychological patterning of each remedy profile so that the homoeopath is able to match the concept of "withdrawal" to a patient's behavior. *Opium* will not acknowledge that they are sick.

The *Opium* patient will deny they are dying; in fact they will embrace meditation and having cancer because it has embellished them with experiences of heightened euphoria about living [*is under superhuman control*].

It will not be until death threatens that the homoeopath will see the converse profile of *Opium*. *Opium* have the *Delusion* rubric: *being double, there is another self and he is not sure which will conquer the other*. [1] 1. It is not until death threatens that *Opium* are forced into the position that they have to face reality. It is only then that the homoeopath will see the persecutory delusions [*poisoned*] and withdrawn, depressive, impending *doom* that *Opium* are renowned for.

Inconsistencies:

1. Denial: *Delusion* rubric: *well, he is*: op.

Versus

5. Resignation: *Delusion* rubric: *dying: he is*: op.

Opium need to maintain their illusions and psychological delusions of being in a beautiful heaven because they have intense 'persecution complexes' and numerous psychological 'delusions of original sin' which are discussed in further detail in the chapter on Causation.

1. Denial: *Delusion* rubric: *beautiful*: op. *Delusion* rubric: *heaven, is in*: op. *Delusion* rubric: *visions, has beautiful*: **OP**. *Delusion* rubric: *superhuman; is control: is under superhuman*: op. *Delusion* rubric: *laughter, with*: op. *Delusion* rubric: *pleasing delusions*: op. *Delusion* rubric: *visions, has: fantastic*: op. *Delusion* rubric: *well, he is*: op. *Delusion* rubric: *body: lighter than air; body is*: **Op**. [This rubric can be allocated to Denial or Resignation. *Opium* use the perception that they are light

to avoid bonding with the 'heaviness' of the world. Alternatively, this rubric can indicate physical weakness.]

2. Forsaken: *Delusion* rubric: *execute him; people want to*: **OP**. *Delusion* rubric: *poisoned: he, has been*: op. *Delusion* rubric: *home: away from home; he is*: **Op**. *Delusion* rubric: *injury: about to receive injury; is*: **Op**. *Delusion* rubric: *accidents: sees accidents*: op. *Delusion* rubric: *skeletons, sees*: op. *Delusion* rubric: *scorpions, sees*: **OP**. [3] 1. *Delusion* rubric: *rats, sees*: op. *Delusion* rubric: *snakes: in and around her*: op. *Delusion* rubric: *visions, has: horrible*: op. *Delusion* rubric: *visions, has: monsters, of*: op. *Delusion* rubric: *soldiers: seeing*: op. *Delusion* rubric: *disorder; objects appear in*: op. [1] 2. [glon]
3. Causation: *Delusion* rubric: *criminal; he is a: executed, to be*: **OP**. [3] 1. *Delusion* rubric: *visions, has: horrible*: op. *Delusion* rubric: *wrong: done wrong; he has*: op. *Delusion* rubric: *possessed; being*: op. *Delusion* rubric: *superhuman; is control: is under superhuman*: op. *Delusion* rubric: *wrong: done wrong; he has: punished; and is about to be*: op. [1] 1. *Delusion* rubric: *criminal, he is a*: op.
4. Depression: *Delusion* rubric: *doomed, being*: op. *Delusion* rubric: *drugged; as if*: op.
5. Resignation: *Delusion* rubric: *body: lighter than air; body is*: **Op**. *Delusion* rubric: *weight: no weight; has*: op. *Delusion* rubric: *brain: smoke on brain*: op. [1] 1. *Delusion* rubric: *dying: he is*: op. *Delusion* rubric: *enlarged: body is*:

op. *Delusion* rubric: *visions, has: coma vigil; in: Op. [2] 1.*

Ozonum

Ozonum fluctuate between the contradictory states of powerful grandeur and failure. The pathology inherent in the contrast between euphoria and emptiness is in the nature of the substance that the homoeopathic remedy is derived from.

Vermeulen, in his *Synoptic Materia medica 2*, writes the following: "The ozone layer, protecting life against harmful solar radiation, is located at a height of 20-50 kilometres above the earth's surface. Ozone produced in the lower atmosphere by industry and car exhaust is a pollutant. It damages crops and may be linked to breathing disorders. Destruction of the ozone layer would result in higher levels of ultraviolet radiation reaching the Earth's surface, which would in turn result in an increased incidence of skin cancer among persons exposed to sunlight. Ozone and water vapor in the atmosphere absorb solar radiation, and the heating and expansion of air that results are the major determinants of the oscillations in the atmosphere. Thinning of the ozone layer contributes to the greenhouse effect, a global warming trend caused by rising levels of atmospheric carbon dioxide." These two opposing states are present within the remedy profile of *Ozonum*: they sit above it all secure in the atmosphere, but underneath the *euphoria* of the atmospheric layer is a layer of self-destruction. If there are contradictions and inconsistencies in the rubric-repertorisation then there is inner conflict which can be self-destructive as well as destructive to others. *Ozonum*

have the *Mind* rubrics: *despair alternating with euphoria*, and *abusive, wishes others harm*. *Ozonum* are the only remedy listed in both rubrics. *Ozonum* will only be the simillimum if the patient shows internal self-destruction, as well as psychotic, destructive behavior towards others. *Ozonum* have the *Mind* rubrics: *indifference with a feeling of superiority*, and *indifference to the welfare of others*. *Ozonum* are once again the only remedy listed in both rubrics. *Ozonum* lack a 'heart' for themselves as well as for others.

Ozonum are destructive. The self-destruction within *Ozonum* reflects the consequences of our modern day excesses on the ozone layer. *Ozonum* literally feel *choked* and abandoned by themselves. *Ozonum* have numerous *Delusion* rubrics all confirming that not only are they forsaken by society, but their body, heart, and mind will also abandon them. The simillimum will only be *Ozonum* if the patient is unable to recognize that their own excesses have caused them internal injury across all levels—emotionally, mentally and physically. *Ozonum* refuse to take responsibility for their internal abandonment [*emptiness*].

Ozonum can't afford to acknowledge their vulnerability because it would require them to give up their 'delusions of grandeur' that they are *powerful*. Generally speaking, the human race cannot acknowledge that we need to give up our excesses of living to protect our vulnerable ozone layer.

The simillimum will only be *Ozonum* if the patient shows signs of psychotic behavior [*heart is absent*]. *Ozonum* are indifferent to their own *abyss* and indifferent to others. *Ozonum* are *connected to the devil and is arrogant towards those who strive for purity, light and love*. [1] 1.

1. Denial: *Delusion rubric: influence; one is under a powerful: ozone. Delusion rubric: floating: air, in: ozone.*
2. Forsaken: *Delusion rubric: forsaken; is: ozone. Delusion rubric: deceived; being: ozone. Delusion rubric: torture: tortured; he is: ozone.* [1] 1.
3. Causation: *Delusion rubric: devil: connected to devil, he is arrogant towards those who strive to purity, light and love: ozone.* [1] 1. *Delusion rubric: influence; one is under a powerful: ozone. Delusion rubric: heart: absent; is: ozone.* [1] 1. [This rubric can be allocated to Causation or Resignation. In Causation it pertains to alignment with the 'devil'. In Resignation it reflects self-abandonment.]
4. Depression: *Delusion rubric: road is long: ozone.* [1] 1. *Delusion rubric: succeed, he does everything wrong; he cannot: ozone. Delusion rubric: work: too much work; he has: ozone.* [1] 1. *Delusion rubric: abyss: ozone.* [1] 1. *Delusion rubric: snow blankets, sees black: ozone.* [1] 1. *Delusion rubric: emptiness; of: ozone.* [This rubric pertains to feelings of mental and emotional emptiness or, in Resignation, it pertains to abandonment and physical weakness.]

5. Resignation: *Delusion rubric: body: absent; is: ozone. Delusion rubric: emptiness; of: ozone. Delusion rubric: choked: he is about to be: ozone.* [1] 1. *Delusion rubric: strange: thing inside her: ozone.* [1] 1. *Delusion rubric: separated: body: mind are separated; body and: ozone. Delusion rubric: heart: absent; is: ozone.* [1] 1. *Delusion rubric: small: he is: ozone.*

Thuja

Mostly, I have successfully used the homoeopathic remedy *Thuja* to treat very simple cases of the wart virus in patients. *Thuja* have the *Mind* rubrics: *fear of others approaching them* and *insanity will not be touched*. Both of these are internal dialogues and responses one would expect from someone who has warts all over their hands or face. Warts on the face or hands can make people feel like they do not want to be touched or feel like they need to hide from society.

The underlying disturbance within the *Thuja* profile is fragility. *Thuja* have the *Delusion* rubrics: *the body is lighter than air, the body is delicate, body is brittle, and body is thin*. The *Delusion* rubrics: *their body will be dissolved and she can no longer exist* indicate a core disturbance underpinning *Thuja*.

Understanding the *Delusion* rubric: *body is dissolved* helped me understand the psychotherapeutic need in *Thuja* for the 'delusions of grandeur' which force them into believing they are *all powerful*. In a *Thuja* patient who consulted me, his fear of being eliminated was formed deep

within his psyche when he was brutally attacked in his first sexual encounter. His first sexual encounter formed the primary 'never-well-since-event'. His crippling fear of being killed [*no longer exist*] every time he had sex in the future resulted in pre-emptive, self-protective erectile dysfunction. The self-deluding need to avoid his underlying fear of extinction created huge psychological 'delusions of grandeur'. He consulted me but left without taking a remedy because he believed that nothing was physically or mentally wrong with him. He also refused to take the homoeopathic remedy in case it changed him in some way.

Thuja fear attack. *Thuja* have the *Delusion* rubric: *body is in danger of coming in pieces.* [1] 1.

In a *Thuja* (case) the fear of no longer existing is the underlying psychological misrepresentation underpinning the development of the patient's Chronic Fatigue Syndrome and his mental and emotional breakdown later on in his life. His fear of being eliminated [*dissolved*] developed from the primary 'never-well-since-event' when he found out about nuclear extinction at a young age. His fear of nuclear extinction subsequently overwhelmed the patient with fear of his own extinction. A little while after finding out about nuclear extinction he was confronted with world poverty and starvation. He subsequently went on to develop food allergies as a child. The food allergies justified his reduced intake of food so he could become very *thin*. *Thuja* frequently develop psychosomatic empathic pathologies. *Thuja* have the

Delusion rubric: *has lost the affection of a friend*—this rubric is reflective of a deep fear in *Thuja* of being *friendless* and isolated and *outcast*. As a result, *Thuja* often develop strong somatic empathic responses to others' suffering, especially animals. *Thuja* have the *Mind* rubric: *love for animals, and cats*. The development of the patient's Chronic Fatigue Syndrome developed from years of internal discord within himself.

Thuja have a profound contradiction between Stage one and Stage five. On the one hand *Thuja* manifest psychological 'delusions of grandeur' which allude to them being under God-like superhuman control, while on the other hand they have profoundly disabling psychological 'delusions of hypochondria' which cause them to feel that at any moment they will dissolve and die. The *Delusion* rubrics: *delicate, thin, about to die, diminished, disintegrating, emaciated*, are all examples of exaggerated predictions of physical decay.

The inconsistencies and contradictions between Stage one and Stage five in *Thuja* are evidence of self-deluding psychosis. Psychosis is a severe mental derangement involving the whole personality. Psychosis is the precursor to the destruction of 'ego' and involves a complete loss of contact with reality. *Thuja* need to believe they are all powerful to avoid their fears of extinction. Religious fanaticism is common in *Thuja*.

Thuja need a savior to save them from *diminishing*. *Thuja* have the *Mind* rubrics:

religious fanaticism, too occupied with religion, despair of religious salvation and reproaching oneself about one's own passion. Thuja have the Delusion rubric: is under superhuman control and she is all powerful.

For the simillimum to be *Thuja* there has to be evidence that the patient is not aware of their own self-delusion. The psychological delusional stance of *Thuja* is locked in their unconscious mind. *Thuja* have the *Mind* rubric: *untruthful*. If *Thuja* are confronted in their conscious or sub-conscious mind with their underlying *disintegration* it will literally shatter a very *brittle* and fragile 'ego'. If *Thuja* are confronted by the homoeopath pointing out their denial, it will overwhelm them. I have experienced a few *Thuja* patients who have walked away from my consultations without taking the remedy because they did not think there was anything wrong with them. *Thuja* have the *Mind* rubric: *secretive*. [2].

In psychosis,⁸ the mental derangement needs to remain hidden in the unconscious mind of the patient; to face the psychotic derangement would cause complete destruction. The simillimum will only be *Thuja* if the patient appears (to the homoeopath) mentally and emotionally fragile. *Thuja* will not believe *they* are fragile; they believe they are *powerful*. *Thuja* will acknowledge their physical fragility, but they will not acknowledge mental and emotional fragility.

1. Denial: *Delusion* rubric: *powerful: all powerful; she is: thuja. Delusion* rubric:

fancy, illusions of: thuja. Delusion rubric: *superhuman; is: control; is under superhuman: Thuja*. [In relation to *Thuja* this rubric can be allocated to either God or the devil.]

2. Forsaken: *Delusion* rubric: *forsaken; is: thuja. Delusion* rubric: *appreciated, she is not: Thuja. Delusion* rubric: *friendless, he is: Thuja. Delusion* rubric: *outcast; she were an: thuja*.
3. Causation: *Delusion* rubric: *criminal; he is a: thuja. Delusion* rubric: *sinned; one has: thuja*.
4. Depression: *Delusion* rubric: *insane; he is insane: Thuja. Delusion* rubric: *worthless; he is: thuja*.
5. Resignation: *Delusion* rubric: *body: continuity of body would be dissolved: thuja. [1] 1. Delusion* rubric: *diminished: thin, he is too: thuja. [1] 1. Delusion* rubric: *body: pieces: coming in pieces; body is in danger of: thuja. [1] 1. Delusion* rubric: *die: about to die; one was: Thuja. Delusion* rubric: *body: delicate, is: Thuja. [2] 1. Delusion* rubric: *dirty, he is: thuja. Delusion* rubric: *touched; he is: Thuja. Delusion* rubric: *flying: skin; out of his: thuja. [1] 1.*

Inconsistencies:

1. Denial: *Delusion* rubric: *powerful: all powerful; she is: thuja*.

Versus

5. Resignation: *Delusion* rubric: *body: delicate, is: Thuja. [2] 1.*

I have listed below an extensive list of rubrics which are reflective of 'ego'

disintegration. *Thuja* have numerous *Mind* rubrics which reflect the same internal discord, for example: *disgust with his own body, aversion to be touched, and always washing her hands*. The psychotic patient can also develop delusional disorders, disorganized thinking, hallucinations, illusions, or paranoid delusional states.

- *Delusion rubric: bed: touch the bed when lying; as if she did not: thuj.*
- *Delusion rubric: body: brittle, is: Thuj.*
- *Delusion rubric: body: continuity of body would be dissolved: thuj. [1] 1.*
- *Delusion rubric: body: delicate, is: Thuj. [2] 1.*
- *Delusion rubric: body: immaterial, is: thuj.*
- *Delusion rubric: body: lighter than air; body is: thuj.*
- *Delusion rubric: body: pieces: coming in pieces; body is in danger of: thuj.*
- *Delusion rubric: body: ugly; body looks: Thuj.*
- *Delusion rubric: die: about to die; one was: Thuj.*
- *Delusion rubric: die: time has come to: thuj.*
- *Delusion rubric: diminished: thin, he is too: thuj. [1] 1.*
- *Delusion rubric: dirty: he is: thuj.*
- *Delusion rubric: divided: two parts; into: thuj.*
- *Delusion rubric: divided: two parts; into: which part he has possession on waking; and could not tell of: thuj. [1] 1.*
- *Delusion rubric: double: being: thuj.*
- *Delusion rubric: emaciation; of: thuj.*
- *Delusion rubric: existence: longer; she cannot exist any: thuj. [1] 1.*
- *Delusion rubric: falling: height; from a: Thuj.*
- *Delusion rubric: feet: touch scarcely the ground: walking; when: thuj.*
- *Delusion rubric: floating: air, in: thuj.*
- *Delusion rubric: flying: skin; out of his: thuj. [1] 1.*
- *Delusion rubric: friendless, he is: Thuj.*
- *Delusion rubric: glass⁹: she is made of: thuj.*
- *Delusion rubric: glass: wood, glass, etc.; being made of: Thuj.*
- *Delusion rubric: ground: touch the ground; she would hardly: thuj.*
- *Delusion rubric: head: belongs to another: thuj.*
- *Delusion rubric: heavy; is: thuj.*
- *Delusion rubric: identity: errors of personal identity: thuj.*
- *Delusion rubric: influence; one is under a powerful: thuj.*
- *Delusion rubric: insane: he is insane: Thuj.*
- *Delusion rubric: intoxicated: is; he: thuj.*

- *Delusion rubric: legs: glass; were made of: Thuj.* [2] 1.
- *Delusion rubric: light: is light; he: thuj.*
- *Delusion rubric: move: he moves: to and fro; he moves: sitting and lying; when: thuj.* [1] 1.
- *Delusion rubric: outcast; she were an: thuj.*
- *Delusion rubric: people: beside him; people are: thuj.*
- *Delusion rubric: person: present; someone is: thuj.*
- *Delusion rubric: poisoned: he: has been: thuj.*
- *Delusion rubric: pursued; he was: thuj.*
- *Delusion rubric: seat: moving; seat is: to and fro: thuj.* [1] 1.
- *Delusion rubric: separated: body: mind are separated; body and: thuj.*
- *Delusion rubric: separated: body: soul; body is separated from: thuj.*
- *Delusion rubric: separated: world; from the: he is separated: thuj.*
- *Delusion rubric: strange: familiar things seem strange: thuj.*
- *Delusion rubric: strangers: seeing: Thuj.*
- *Delusion rubric: thin: body is: thuj.*
- *Delusion rubric: turn: she: had been turned: circle; in a: thuj.*
- *Delusion rubric: worthless; he is: thuj.*
- *Delusion rubric: wrong: something was wrong: thuj.*

■ *Delusions: body: cut through: he is: Stram.* [2] 1.

■ *Delusions: body: cut through: he is: two; in: Bell. plat. stram.*

Self-deluding: *Belladonna*, *Platina* and *Stramonium* all justify their need to resort to violence because they feel they will be attacked.

Belladonna

Belladonna have intense fear of the devil and intense fear that they are the devil. *Belladonna* are listed under the *Delusion* rubrics: *violent*, and *after vexation*. It is their violent, reactive rage which confirms their view that they *are* the devil. The *Delusion* rubric: *body cut in two* can be interpreted as an indicator of the underlying feelings of being destroyed by the devil from inside or from outside. It can equally be interpreted as a psychosomatic representation of the divide between the *great person* and the *devil* in the split personality of *Belladonna*. There is a stark split in the 'delusions of grandeur' and the 'delusions of hypochondria' in *Belladonna*. The *Delusion* rubrics: *body will putrefy*, *being sick*, *body cut through*, and *about to receive injury*, are all examples of *exaggerated* predictions of decay. *Belladonna* as a homoeopathic remedy is used for high fevers which are sudden and violent.

If there are stark inconsistencies between the obsessive psychological 'delusions of hypochondria' and the 'delusions of grandeur' then the constitutional remedy profile will be overwhelmed by anxiety and fear. This is why *Belladonna* on the one hand *see friends* and on the other hand

suspiciously see *the devil taking them*. The simillimum will only be *Belladonna* if the patient is terrified of the illness destroying their body [*cutting them in two*]. *Belladonna* will only be the simillimum if the patient needs to delude themselves that they are well, when they are sick.

Belladonna believe they are *well* and *look beautiful*. The consequence of feeling terrified of sickness and unable to come to terms with the reality of *putrefying sickness* means that *Belladonna* become violent and delirious when they are sick. *Belladonna* become violent and delirious when they are sick because they are terrified that disease will destroy them.

Inconsistencies:

1. Denial: *Delusion* rubric: *things look beautiful*: bell. *Delusion* rubric: *well, he is*: bell.

Versus

5. Resignation: *Delusion* rubric: *body: putrefy, will*: bell. *Delusion* rubric: *sick; being*: bell.

1. Denial: *Delusion* rubric: *great person, is a*: bell. *Delusion* rubric: *things look beautiful*: bell. *Delusion* rubric: *friend: surrounded by friends; being*: bell.

2. Forsaken: *Delusion* rubric: *home: away from home; he is*: bell.

3. Causation: *Delusion* rubric: *devil: Bell*.

4. Depression: *Delusion* rubric: *devil: taken by the devil; he will be*: bell.

5. Resignation: *Delusion* rubric: *body: cut through; he is: two; in: stram. Delusion* rubric: *body: putrefy, will: bell. Delusion* rubric: *injury: about to receive injury; is: bell. Delusion* rubric: *sick; being: bell. Delusion* rubric: *body: sink down between the thighs; body will: bell. [1] 1.*

Platina

Platina are listed in more of the *Delusion* rubrics pertaining to 'delusions of grandeur' than any other remedy profile. They obsessively need to maintain their narcissistic self-love when they are faced with illness. *Platina* are literally *cut through in two* between denial (delusions of cure) and hysteria (hypochondria). Underneath their 'delusions of grandeur' are several neuroses. Psychosis refers to loss of touch with reality. In neurosis the patient experiences anxiety. Neurotic tendencies may manifest as depression, acute or chronic anxiety, and/or obsessive-compulsive disorders. Emotional distress is often unconscious conflict and is expressed through various physiological, and/or mental and emotional disturbances (e.g., hysteria).

Platina are noted for several neurotic, psychosomatic, hysterical spasms and alternating states which come and go. *Platina* have the *General* rubrics: *alternating states, complaints accompanied by mental symptoms, and complaints gradually appearing and disappearing. Platina* experience extreme anxiety.

When *Platina* are faced with illness they turn to religious penance. I have found that

several of my *Platina* patients, when they are sick or facing a life threatening disease, are drawn to the book, *Conversations with God*¹⁰. *Platina* have several undermining neurotic splits in which they appear divided and *cut in two*; on the one hand they believe that they are *strong and under superhuman control*, yet on the other hand everything appears to be *terrible* and under attack from *devils*. The *Delusion rubric: sees devils and all persons are devils* should not be interpreted literally. The definitive interpretation of these rubrics should be used as an indication of internal neuroses. *Platina* have several obsessive anxieties and hysterias. The 'devil' is generic for the 'evil persona' inside and outside. Alignment with God is extremely important to *Platina*. This is why they have so many *Delusion* rubrics of religiosity. *Platina* also have the *Mind* rubric: *religious affections, too occupied with religion, desires religious penance*. [2]

1. *Platina* call and *talk to spirits* (God) to save themselves from the devil inside and outside of themselves. *Platina* also have a self-punishing split inside of themselves in their obsession with, and repulsion of, their sexuality. *Platina* have a split between religiosity and their sexuality. *Platina* have the *Mind* rubrics: *religious affections, too occupied with religion, alternating with sexual desire, women become lascivious at every touch, and nymphomania*. [4]. The greater the need to align oneself with God, the greater the need to banish from yourself all signs of the devil inside. Self-punishment causes conflict, conflict in turn fuels anxiety. They maintain 'delusions of superiority' because they are undermined

by a split between the delusional belief that they are *on a mission of greatness*, and fear of being *possessed by the devil*.

When they are sick *Platina* are extremely fearful of the illness inside themselves which they equate with the being *possessed by the devil*. Aside from the *Delusion* rubric: *possessed of a devil*, *Platina* have numerous *Delusion* rubrics which allude to their need to converse with God – *Delusion* rubrics: *talking with spirits, he is conversing with specters, ghosts, spirits*, and conversely, *sees devil*, and *devil is present*. It was not until I listed all the *Delusion* rubrics of grandeur for *Platina* that I understood the intensity of the need to preserve the psychological delusion that they are ultimately in control of the situation (life and death).

Conversely, fear of abandonment (for which they have numerous rubrics) is an undermining force which in turn fuels their need to maintain their numerous 'delusions of superiority'. *Platina* suffer from neurotic anxiety that they will be abandoned. *Platina* fear *all persons are devils and that they will be choked in their bed at night or left alone in a strange land*.

The simillimum will not be *Platina* unless the patient is convinced that all illness will destroy them unless they are able to connect to 'their higher self' (God). The patient who is *Platina* needs to believe they are *strong* to avoid feeling anxious.

1. Denial: *Delusion rubric: superhuman; is; control; is under superhuman: plat. Delusion rubric: better than others; he is: plat. Delusion rubric: body: greatness of, as to: Plat. Delusion rubric: strong; he is: plat.*
2. Forsaken: *Delusion rubric: place: no place in the world; she has: Plat. Delusion rubric: strange: land; as if in a strange: plat.*
3. Causation: *Delusion rubric: devil: possessed of a devil: he is: plat.*
4. Depression: *Delusion rubric: terrible; everything seems: plat.*
5. Resignation: *Delusion rubric: body: cut through; he is: two; in: plat. Delusion rubric: dead: he himself was: plat. Delusion rubric: die: about to die; one was: Plat.*

Delusion rubrics of identification with God.

- *Delusion rubric: help: calling for: plat. [1] 1.*
- *Delusion rubric: talking: spirits, with: Plat.*
- *Delusion rubric: superhuman; is; control; is under superhuman: plat.*
- *Delusion rubric: better than others; he is: plat.*
- *Delusion rubric: body: greatness of, as to: Plat.*
- *Delusion rubric: exalted; as if: plat.*
- *Delusion rubric: fancy, illusions of: Plat.*

- *Delusion rubric: great person, is a: Plat.*
- *Delusion rubric: humility and lowness of others; while he is great: plat.*
- *Delusion rubric: inferior; people seem mentally and physically: entering the house after a walk; when: plat. [1] 1.*
- *Delusion rubric: mission; one has a: Plat.*
- *Delusion rubric: noble; being: plat.*
- *Delusion rubric: proud: plat.*
- *Delusion rubric: religious: plat.*
- *Delusion rubric: superiority, of: Plat.*
- *Delusion rubric: wealth, of: Plat.*
- *Delusion rubric: looking: down; he was looking: high place; from a: PLAT.*
- *Delusion rubric: grow: larger and longer; he grew: plat.*
- *Delusion rubric: strong; he is: plat.*
- *Delusion rubric: tall: he or she is tall: plat.*
- *Delusion rubric: diminished: everything in room is diminished; while she is tall and elevated: plat. [1] 1.*

Delusion rubrics of being abandoned.

- *Delusion rubric: alone, being: world; alone in the: Plat.*
- *Delusion rubric: belong to her own family; she does not: Plat.*
- *Delusion rubric: appreciated, she is not: plat.*
- *Delusion rubric: disgraced: she is: plat.*

- *Delusion rubric: disgraced: family or friends; he has disgraced his: plat.*
- *Delusion rubric: enemy: everyone is an: plat.*
- *Delusion rubric: family, does not belong to her own: plat. [1] 1.*
- *Delusion rubric: forsaken; is: Plat.*
- *Delusion rubric: place: no place in the world; she has: Plat.*
- *Delusion rubric: strange: land; as if in strange: plat.*
- *Delusion rubric: neglected: he or she is neglected: plat.*
- *Delusion rubric: place: strange place; he was in a: plat.*
- *Delusion rubric: devil: all persons are devils: PLAT.*
- *Delusion rubric: choked: he is about to be: night: waking; on: Plat.*

Stramonium

Stramonium need to believe they are all powerful and under the influence of a powerful force because they have intense fear of the physical destruction of illness. *Stramonium* have numerous psychological 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom' and 'delusions of hypochondria'. Pre-empting their 'delusions of hypochondria' are 'delusions of persecution'. *Stramonium* believe they will be saved from their illness and death [*power of all diseases*] by the intervention of a higher power [*in communication with*

God]. *Stramonium* need to align themselves with God to allay their overwhelming fears of being attacked.

When sick, *Stramonium* suffer from psychosomatic illusions and delusions that their body is dismembered. The 'never-well-since-event' or causation in any *Stramonium* case will have its root in victims of violence. Delusional paranoia arises from 'delusions of persecution' which results in a disproportionate or abnormal tendency to suspect others. Paranoia gives rise and justification to acts of retaliation and retribution.

Stramonium can be literally cut in two. On one hand their 'delusions of grandeur' can fuel and ignite their paranoid righteous retaliatory violence. And on the other hand their 'delusions of persecution' can fuel their paranoid 'persecution complexes' that they will be attacked, *cut in two* and *scattered or murdered and roasted and eaten*.

When *Stramonium* are sick or dying they can alternate between attacking their homoeopathic practitioner and fearing that their practitioner will attack them.

Ultimately, *Stramonium* will dismiss the services of the homoeopathic practitioner because they have *power over all diseases* and do not need them. It is unusual to see *Stramonium* present in a consultation and not be arrogantly delusional. The simillimum will not be *Stramonium* unless the patient has a delusional split between needing the homoeopath, fearing the homoeopath, and dismissing the homoeopath. The somatic delusion that

their *body is cut in two* is also symbolic of the spilt in their psyche between God and the devil. *Stramonium* have the *Delusion* rubric: *he is God, then he is the devil*. [3] 1. Often it is the case, that if 'God is on your side' in a battle, God can also punish and abandon you to the devil in the next battle. Consequently, *Stramonium* are never trusting of the homoeopath and the homoeopath in turn should expect from *Stramonium* suspicion and/or rejection.

1. Denial: *Delusion* rubric: *God: communication with God; he is in*: stram. *Delusion* rubric: *power: diseases; he had power over all*: Stram. [2] 1. *Delusion* rubric: *pure; she is*: stram. *Delusion* rubric: *influence; one is under a powerful*: Stram.
 2. Forsaken: *Delusion* rubric: *alone, being: wilderness; alone in a*: stram. [1] 1. *Delusion* rubric: *dogs: attack him*: STRAM. [3] 1. *Delusion* rubric: *specters, ghosts, spirits: pursued by, is*: stram. *Delusion* rubric: *animals: devoured by: being*: Stram. *Delusion* rubric: *animals: persons are animals*: stram. *Delusion* rubric: *bitten, will be*: stram. *Delusion* rubric: *creeping things; full of*: stram. [1] 1. *Delusion* rubric: *cockroaches swarmed about the room*: stram. *Delusion* rubric: *cats: sees*: Stram. *Delusion* rubric: *devil: sees*: stram. *Delusion* rubric: *forsaken; is*: Stram. *Delusion* rubric: *suffocated; she will be*: Stram. *Delusion* rubric: *murdered: will be murdered; he*: Stram. *Delusion* rubric: *murdered: being murdered; he is: roasted and eaten; he was murdered*: stram. [1] 1. *Delusion* rubric: *persecuted: he is persecuted*: stram. *Delusion* rubric: *poisoned: he: has been*: stram. *Delusion* rubric: *wilderness; being in*: stram. [1] 1. *Delusion* rubric: *injury: being injured; is*: STRAM. *Delusion* rubric: *snakes: in and around her*: stram.
 3. Causation: *Delusion* rubric: *sinned; one has: day of grace; sinned away his*: stram.
 4. Depression: *Delusion* rubric: *doomed, being*: stram. *Delusion* rubric: *joy: nothing could give her any joy*: stram. [1] 1.
 5. Resignation: *Delusion* rubric: *body: cut through; he is*: Stram. [2] 1. *Delusion* rubric: *grave, he is in his*: stram. *Delusion* rubric: *die: about to die; one was*: stram. *Delusion* rubric: *Delusion* rubric: *body: scattered about; body was*: stram. *Delusion* rubric: *dead: he himself was*: stram. *Delusion* rubric: *disease: every disease; he has*: stram. *Delusion* rubric: *dying: he is*: stram. *Delusion* rubric: *sick: being*: stram. *Delusion* rubric: *head: disease will break out of head*: stram. [1] 1. *Delusion* rubric: *legs: cut off; legs are*: stram.
- *Delusions: hear, he cannot*: hyos. mosch. verat.
 - *Delusions: blind; he is*: bell. hyos. mosch. stram. verat.

Self-deluding: These *Delusion* rubrics: *he cannot hear or see* (blind) reveal deep psychosis, self-denial and the refusal to face reality.

Moschus

Moschus is a homoeopathic remedy derived from the perfume musk. Musk is

a potent aphrodisiac. The purpose of an aphrodisiac perfume to the wearer and recipient is to erotically 'lift' or stimulate the senses, and then to overwhelm them and render them helpless to 'falling' for their own sexual desires and 'falling' for the sexual advances of others. The express purpose of a woman wearing a perfume, or a man wearing an aftershave is to fill the air with a waft of scent which they leave behind as they move through a room and past the man or woman of their desires. *Moschus* are the only remedy listed in the *Delusion* rubric which express this precise energy of seduction – *Delusion* rubric: *she was turning so rapidly that he perceived a current of air produced by the motion.* [1] 1. *Moschus* have the *Delusion* rubric: *elevated and he would fall.* [1] 1. The aim of an aphrodisiac is to render the wearer and recipient helpless to their desires.

My aim in is to emphasize that *Delusion* rubrics always have a somatic and psychotherapeutic relevance to the remedy profile and to the substance from which the remedy is derived.

The psychodynamic, somatic application of a person without *fingers* is one who is helpless to resist advances, while the psychodynamic application of a person without *toes* is one who cannot escape sexual advances. The psychodynamic psyche of a person who is overwhelmed by the sexual advances of another is a person who has two minds [*heads*]. One head wants to stay and have sex and one head wants to leave.

Moschus as a homoeopathic remedy is used for fainting fits; especially applicable for the patient who feels like they are falling from a great height, or for the patient who is overwhelmed by hysteria. *Moschus* as a constitutional remedy profile carry this somatic fall within their psyche. *Moschus* are undermined in their pursuit of personal achievement by the lack of any *Delusion* rubrics of grandeur other than *floating in air*. The *Delusion* rubrics: *he cannot hear* and *he is blind* (see), and the *Delusion* rubric: *floating in air*, reveal a deep psychosis of self-denial and refusal to face the reality of failure (death).

Moschus fail to meet their own expectations and feel like they have fallen from elevated heights which they cannot achieve. *Moschus* exaggerate being *sick* and blame their lack of success on the opposition and *hindrance* of others. *Moschus* do not wish to acknowledge reality, that is why they have the *Delusion* rubrics pertaining to a refusal to *see and hear*.

What *Moschus* are refusing to acknowledge is within themselves; the *Delusion* rubrics: *two heads, being double, errors of identity, and she is some other person*, all allude to opposing forces. *Moschus* are hysterical. *Moschus* lack self-control. *Moschus* have the *Mind* rubric: *abusive and scolds until the lips are blue and eyes stare and she falls down fainting.* [2] 1. The underlying emotive fears behind hysteria can be varied, but the consistent theme in all patients with hysteria is that their symptoms will produce psychosomatic physical conditions. 'Somatization disorders' are imagined or

'medically unexplained' illnesses. Below I have listed the relevant *Mind* rubrics which add richness to the dilemma inside of *Moschus* to either surrender or flee. *Moschus* flee from and embrace sickness – *hypochondriacal anxiety* – *feigning to be sick*. *Moschus* flee from and embrace their sexuality – *sexual abstinence* – *hysterical lasciviousness*. *Moschus* flee from and embrace emotional control – *causeless anxiety* – *so angry he could have stabbed anyone*.

- *Mind* rubric: *anguish: causeless: mosch. [1] 1.*
- *Mind* rubric: *anxiety: hypochondriacal: mosch.*
- *Mind* rubric: *feigning: sick; to be: mosch.*
- *Mind* rubric: *hypochondriasis: sexual: mosch. [1] 1.*
- *Mind* rubric: *hypochondriasis: sexual: abstinence, from: mosch.*
- *Mind* rubric: *hysteria: fainting, hysterical: Mosch.*
- *Mind* rubric: *hysteria: lascivious: mosch.*
- *Mind* rubric: *perfume: loves to use perfume: mosch.*
- *Mind* rubric: *desire to play: buttons of his clothes, with the: mosch. [1] 1.* [The act of playing with the buttons on an article of clothing is a sexually provocative act of seduction.]
- *Mind* rubric: *gestures, makes: fighting with hands: mosch. [1] 1.* [The somatic act of fighting with one's hands is evocative of fighting to resist the desire to touch.]
- *Mind* rubric: *abusive: scolds until the lips are blue and eyes stare and she falls down fainting: Mosch. [2] 1.*
- *Mind* rubric: *anger: stabbed anyone; so angry that he could have: mosch.*

Moschus do not want to hear, or see, or face reality – they wish to *float in air*.

Moschus, when they are sick, will present with numerous feigned disorders which are imagined. Conversely, they will be also display hysterical neurosis and flee if you force them to face the fact or the reality that they are sick.

The simillimum will only be *Moschus* if the patient has a dissociative split [*being double*] in acknowledging reality. *Moschus* will only be the simillimum if the patient feels thwarted in life – *hindered by everyone else*. *Moschus* will only be the simillimum if the patient feels thwarted by their own lack of control over their anxiety, hypochondria and their anger – *Delusion* rubric: *she is some other person*. *Moschus* will only be the simillimum if the patient feels thwarted by their own lack of control over their body – *Delusion* rubric: *falling from a height* – *Delusion* rubric: *he cannot see or hear* – *Delusion* rubric: *his toes and fingers are cut*. A *Moschus* patient will not literally tell you that they have a psychological delusion that they will lose their fingers and toes, or they will become blind or deaf. A *Moschus* patient will say *I feel thwarted[hindered] at every turn in my life. Everyone and everything is standing in my way. I feel like I am free floating from a great height and that I am going to, all of a sudden, hit the ground with a big bang*

and then that will be the end of me. I can't seem to be able to grip on to reality. I can't seem to be able to make any move in one direction or another.

1. Denial: *Delusion rubric: floating: air, in: mosch.* [This rubric can pertain to the need to dissociate from reality. Because *Moschus* have no other rubrics of grandeur which give them an inflated sense of power, this rubric pertains to avoidance and potential failure.]
2. Forsaken: *Delusion rubric: hindered: he is: everyone; by: mosch.*
3. Causation: *Delusion rubric: falling: height; from a: mosch. Delusion rubric: elevated: air; elevated in the: fall; and would: mosch. [1] 1. Delusion rubric: falling: elevated and would fall; he was: mosch. [1] 1.* [These rubrics can pertain to admittance of potential future failure or admittance of past failures (sins).]
4. Depression: *Delusion rubric: identity: errors of personal identity: mosch. Delusion rubric: double: being: mosch. Delusion rubric: person: other person; she is some: mosch. Delusion rubric: head: two heads, having: mosch.* [These rubrics all pertain to insecurity and anxiety about who one is in the world.] *Delusion rubric: falling: elevated and would fall; he was: mosch. [1] 1.* [This rubric can pertain to admission of guilt or predications of failure.]
5. Resignation: *Delusion rubric: hear, he cannot: mosch. Delusion rubric: blind; he is: mosch. Delusion rubric: sick: being: mosch. Delusion rubric: dead: he himself was: mosch. Delusion rubric: toes: cut off: mosch. [1] 1. Delusion rubric: injury: fingers and toes are being cut off; his: mosch. [1] 1.*

CHAPTER ENDNOTES

- 1 Freud developed the concept of the 'id', 'ego', and 'super-ego'. The instinctual inspirations in our somatic behavior is the 'id'. The organized realistic part of the psyche is the 'ego'. The perfectionist critical function of all our moralistic and inspirational ideals and spiritual goals and conscience is the 'super-ego'. The reference and use of the word 'ego' in the *Rubric-categories* refers the destruction of the 'ego' from the conflict between the psyche and the external world. The psyche is the personification of the soul, spirit, and mind. If a remedy profile has a weakened 'ego' then their psyche is under treat. Freud outlined that psychoses are a conflict between the 'ego' and the external world. A

psychosis is a severe mental derangement. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression and resignation. All these *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. All these *Delusion* rubrics contain the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom' and the 'delusions of hypochondria', in that order.

- 2 For *Gelsemium* the *Delusion* rubric: *enlarged*, confirms their exaggerated tendency to anxiety and fears and forebodings. That is not the case for all the other remedies listed in the *Delusion* rubric: *enlarged*. For example, *Aranea*, a homoeopathic remedy derived from a Cross spider, use the delusion of being *enlarged*

to increase the sense of their size and therefore their sense of power. Increased size in turn increases their social standing and their disregard for social conventionality. *Platina* use the *Delusion* rubric: *enlarged*, to vilify their righteous belief in their own grandeur. In *Hyoscyamus* the *Delusion* rubric: *enlarged*, is reflective of their imaginations of desirability. Each remedy can be listed in a rubric but each constitutional remedy will psychologically process the same rubric in different ways depending on the delusional need within their psyche.

- *Delusion* rubric: *enlarged*: acon. alum. apis. *Aran.* arg-met. *Arg-n.* *Bapt.* bell. berb. *Bov.* caj. **CANN-I.** coc-c. con. euph. ferr. *Gels.* glon. hydrog. *Hyos.* irid-met. kali-ar. kali-bi. kali-br. kola. lach. laur. limest-b. loxo-recl.

mang. nat-c. nux-m. nux-v. *Op.*
ox-ac. *Par.* phos. pic-ac. pip-m.
Plat. puls. rhus-t. sabad. spig.
stram. zinc.

- 3 *Tarentula hispanica* are noted for their plotting and cunning revenge. The motivation behind that revenge is the causation or 'never-well-since-event' relevant to the case analysis. The core causation of *Tarentula hispanica* is unrequited love. *Tarentula hispanica* is the only remedy listed in the *Mind* rubric: *insanity from disappointed love*. The character of Iago in the William Shakespeare play *Othello*, a tale of love, jealousy and vengeful hate, is a wonderful portrayal of that *insanity from unrequited love*. When Othello, The Moor, overlooks Iago for the role of Lieutenant, instead giving the position to Cassio, the enraged Iago sets out on a calculated course of murderous revenge. Fueled by "hate" at his perceived insult, "I know my price", Iago sets out to right his insult by destroying the Moor and his love, Desdemona. Iago, through cunning and opportunistic means, convinces Othello that his sweet wife Desdemona is deceiving him with Cassio, hence entrapping Cassio and causing the deepest of injury to Othello who is passionately in love with Desdemona. Desdemona's own father provides the fuel and the wick for his plan when he venomously warns "look to her, Moor, if thou hast eyes to see: she has deceived her father, and may thee". Iago plants the seeds of Desdemona's unfaithfulness, and "poisons" the Moor's passionate sulfuric nature so that he "burn like the mines of sulphur" with sexual jealousy. The nature of the Moor "is of a free and open nature", but his "black" blood is of the most sulfuric inflammable kind, and once poisoned by "jealousy... the green-eyed monster", he is blinded with his need to "loathe her". Tragically, Othello

kills Desdemona before he finds out that he was beguiled by the cunning Iago. *Tarentula hispanica* have the slow and calculative resolve of Iago to cunningly and methodically carry out revenge and destruction because of their perceived insult and hurt at being overlooked for a promotion. The revenge of Iago is impressive in its unrelenting resolve to cause pain to Othello; he sets his plan of action and he never falters in his attack.

Iago Act I, Scene I

*I know my price, I am worth no worse a place:
But he; as loving his own pride and purposes,
Evades them, with a bombast circumstance*

- *Delusion* rubric: *insulted, he is: tarent.*

Iago Act I, Scene iii

I hate the Moor.

- *Mind* rubric: *cynical: tarent.*
- *Mind* rubric: *hatred: revengeful; hatred and: tarent.*

Tarantula (*Lycosa tarantula*) does not spin its web as a snare but as a subterfuge to hide behind as it waits for prey to walk past its burrow. The Tarantula is renowned for its wolf-like hunting ability to suddenly pounce undetected on its prey from behind the hidden entrance of its burrow. It digs a deep burrow and covers the entrance with a layer of silk web. The first symptom reported after being bitten is a state of depression and lethargy which the sufferer will usually only come out of if they are roused by music and dance. Through a series of the most cunning methods of deception, Iago plots his plan of action. Iago waits at the entrance of his burrow, waiting patiently to strike when his victims present themselves.

Iago

*The Moor is of a free and open nature,
That thinks men honest that but seem to be so,
And will as tenderly be led by the nose*

Iago Act II, Scene I

[Aside] *He takes her by the palm: ay, well said,
whisper: with as little a web as this will I
ensnare as great a fly as Cassio.*

The Moor already changes with my poison:

*Dangerous conceits are, in their natures, poisons.
Which at the first are scarce found to distaste,
But with a little act upon the blood.*

Iago cleverly manipulates each member of the play as an animal would its prey. The language he uses reflects the remedy sitting in the animal kingdom. The themes of entrapment "led by the nose", "ensnare", "fools are caught", and "changes with my poison", are themes of attack, and aggressor; 'him versus me'. Iago's presiding stimulus of being overlooked, "I know my price, I am worth no worse a place", contains the main theme of the animal kingdom. Animals need to maintain hierarchy and supremacy within the group in order to survive.

Spider Themes:

- Cunning, plotting, revengeful
- Manipulation
- Persecution
- Jealousy
- Hate
- Hysteria, complaining
- Identity – asocial individuals, **feel on outer**
- Activity, restlessness and a need to hurry
- Short sexual life

Iago Act IV, Scene I

My medicine, work! Thus credulous fools are caught.

- *Mind* rubric: *cunning: tarent.*
- *Mind* rubric: *deceitful: Tarent.*

- *Mind rubric: delirium, raging* : tarent.
- *Mind rubric: exhilaration*: **TARENT.**
- *Mind rubric: industrious, mania for work*: **TARENT.**
- *Mind rubric: laughing*: Tarent.
- *Mind rubric: malicious*: tarent.
- *Mind rubric: mischievous*: Tarent.

Iago Act III, Scene iii.

*O, beware, my lord, of jealousy;
It is the green-eyed monster
which doth mock
The meat it feeds on; that
cuckold lives in bliss*

Iago presents the concept of jealousy to Othello, adding fuel to the fires of sulphur, even before Othello has conceived of the emotion within his own heart. Vermeulen quotes Tyler in *Prisma*: “Sudden violent, or sly destructive movements are absolutely characteristic, and unique to the drug”. “Threatening, destructive, unexpected behavior, but cunning”. [Vermeulen]

Iago has no time for his wife Emilia. He constantly attacks and belittles her, except for when she has a part to play in his plot by stealing Desdemona’s scarf so Iago can use it to incriminate Cassio. In my experience of *Tarentula hispanica* patients, this is a true reflection of their relationship patterning. They want a relationship but it must be at arm’s length, so they can stay alone. Love and relationships appear to irritate and annoy, and interfere with their routine. (“Annoying, intruding, interfering”. [Vermeulen]) I was not surprised when I read the courting habits of Tarantula in Vermeulen’s *Prisma*. The fact that the male needs to leave immediately after mating, and that the courtship is potentially life threatening for him, reflects the relationship history of my *Tarentula hispanica* patients.

Tarentula hispanica will attack in response to all sexual or emotional advances; it is part of their emotional foreplay. In the case below, the patient could only be released from her depression by first attacking me, her counselor; then she would go into an almost hysterical explosion of emotion that would end in exhilaration and release from the depression. The key aspect of *Tarentula hispanica* is that they do not like to be unnoticed in love.

Iago cunningly feeds Othello the concept of jealousy and slowly manipulates the Moor’s insecurities to his own personal advantage. No one more than Iago, the *Tarentula hispanica*, has the Achilles heel of feeling overlooked. It is always interesting to sit back in a consultation when a patient is ‘venting their spleen’, and just make a note of all ‘key words’. It is a gross generalization of ‘New-Age psycho-babble’ to assume that everything hated in someone else is a reflection of the patient themselves. However, there is an interesting element of truth in that assumption in a homeopathic consultation. Rajan Sankaran reported in a conference I attended that he had made a similar observation of wives complaining about their mother-in-laws in India. Often, he commented that what they accused the mother-in-laws of was a reflection of a ‘key word’ within the case. Iago knows how to fuel the fire of jealousy in the burning, sulfuric Othello because he identifies with the jealousy he has towards Cassio for receiving what was his due. Iago’s hate is only matched by the intensity of the love he had for Othello. Iago’s jealousy of Desdemona does not come from his own love of Desdemona or jealousy of the “black” Moor with a fair Desdemona, as has been suggested by literature critics, but from his own spurned, unreciprocated love of Othello.

- *Mind rubric: insanity: love; from disappointed*: tarent.
- *Mind rubric: hatred: revengeful; hatred and*: tarent.

Rajan Sankaran in *The Soul of Remedies* says: “characteristic of *Tarentula* is the feeling of unreciprocated love or affection. The person has the feeling they are not attractive enough and therefore does not get the attention he craves for. So in *Tarentula* you have many features that have to do with attractiveness. Also mischievousness, cunning, hysterical behavior, lasciviousness, shamelessness, exposing himself and even threatening – all with the intention to attract attention.” *Tarentula hispanica* want all the love and attention within all relationships. Iago hated Desdemona because it was she who took his master Othello away from noticing *him*. Iago also hated Cassio because it was he who took his master Othello away from noticing *him*. This is why *Tarentula hispanica* is the only remedy listed in the *Mind rubric*: insanity from disappointed love – this is the causation of *Tarentula hispanica* – and it is something that is often missed when we just concentrate on the nature of that revenge. Iago loved Othello before he hated him. The ‘never-well-since-event’ of *Tarentula hispanica* is unrequited love.

Sankaran, Rajan, *The Soul of Remedies*. Santa Cruz, Bombay, Homeopathic Medical Publishers, 1997. p. 199.

Schroyens, Frederik, M.D. *Synthesis*, London, Homeopathic Book Publishers, 1997.

Shakespeare, William. *Shakespeare The Complete Works*, Volume IV, England, Heron Books, 1995.p.p. 82-162.

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- 4 This *Tarentula hispanica* patient came to me predominantly for counseling. I did not tell her until the second consultation that the remedy given was *Tarentula hispanica*. She suffers from a horrendous fear of spiders, Tarantulas in particular.

Presenting issue: She had suffered from depression her whole life. She had previously tried several counselors but they had not worked out; *they did not understand her, or the nature of her depression*. She had always stopped going. She was extremely **lonely**, and she desperately wanted a relationship. She had only experienced a relationship once, and that was short-lived. *I have been depressed ever since he left me*. She couldn't take any form of anti-depressants as they made her **anxious** and **restless**, more depressed than she is already, and **paranoid**. Both of her parents suffer from depression. Her father is Bi-polar, but her mother also suffers from clinical depression. She feels *that the world and everyone has been unfair to her. There must be something wrong with me as I have never had anyone want to be in a relationship with me; this is what depresses me and what can you do about that?* The last statement was said forcefully as a provocation.

Key words noted:

- Lonely
- Anxious
- Restless
- Paranoid
- Unwanted / rejected

Notes from the first Consultation:

Question: I asked – what do you mean by paranoid?

I am different from other people, they are not honest. They do not like me at work; my new boss does not like me. For example, other people at work use their work mobile for private use; I do not do that. I notice people in the morning getting on the

tram they don't buy a ticket. I would never do that. I like to be left alone at work; that way I get things done. I am much more efficient that way. I do not want to be noticed. The new boss does not like me and wants to get rid of my position. No one notices me when I go to work parties; no one comes and talks to me, no one wants to have a relationship with me.

Question: You have had one relationship? What happened in that relationship?

He didn't want me after a **short amount of time**. I would not have a relationship with me; I would not have a relationship with someone who was fat. After twenty years of no one having a relationship with me there must be something wrong with me. I do not like therapy, you are not very nice, it is not easy talking about things that upset me; you are very **cruel**. It is hard to come here and cry like this. I do not belong; I am not the same as everyone else; **no one wants me**, I am alone and no one is ever going to want to have a relationship with me. My first and only relationship has left me with the viral infection of genital herpes. I feel this will always make me sick and that no-one will ever want to have a relationship with me ever again. I belong to a herpes support group. I will not have a relationship with anyone for fear of passing it on to someone else. I am crippled by this infection. I do not think I should have a relationship with anyone ever again, I am infectious.

[The patient is now crying.]

Question: Do you have a memory of not belonging like this before?

When I was five my mother took me to the library. She wanted to leave. I said I didn't want to go – I had just started to read. She did not talk to me for one week. I didn't know what I had done wrong.

[The patient is still crying.]

Question: One week! How did this make you feel? Did she often do that?

All the time she would often not speak to me for up to five days. [This is the 'never-well-since' causation.]

I didn't know what I had done wrong but I knew that she didn't love me.

- *Mind rubric: insanity: love; from disappointed: tarent. [1] 1.*

She was very somber, dressed in black, very emotionally intense. She had a very 'heavy feeling'. She was provocatively challenging me to reject her. She whole heartedly accepted her depression and felt intensely alone and she thought she will always be like this. In the consultation she remembers several events in her life which prove she is not liked, and will never be liked. One of the strongest memories is of a nativity play at kindergarten when she was not chosen and was rejected by the teacher. Other memories are of having to wear a skirt and top that was knitted with wool by her mother to school, and having to face rejection and ridicule. I asked why she wears black as I was certain the remedy picture was a spider. She doesn't like being exposed or noticed, and if she is in black then she won't draw attention to herself. *Tarentula hispanica* is listed under the rubric: colors: **aversion black**. In this case the black color of her clothing enhanced her ability, given her large size, to be able to hide. This is an example of the need to always ask the reason behind something that strikes you as unusual.

Key words extended:

- Persecuted
- Attacked
- Alone
- Noticed
- Efficient
- Sexual life-short.

Physicals: No appetite! *I do not eat anything*. This shocked me considering her size. It was immediately obvious that I was shocked. She explains she only like to eat one particular brand of potato chips. I asked what she likes about potato chips.

She replied, *I feel very relaxed and calm when I hear the crunch in my mouth*.

Menstrual periodicity: Head aches / menstrual pain / severe depression post ovulation until her menses.

Severe daily hang-over: She also drinks an excessive amount of alcohol every night, which would explain the weight issue. I asked her about why she thinks she drinks so much. She doesn't want to stop the drinking, she needs it to deal with the pain and hurt from work; when people upset her. She told *I think a lot about what to do the next day and how I am going to get them back, so they notice me*.

Muscular pains: knees / neck / back.

Daily headaches.

Weekly migraines.

Constipation.

Remedy: 1st consult: *Tarentula hispanica* 30 1/day x 1 month.

2nd consult 1 month later increased to 200 potency x 1 dose only

3rd consult 1 month later increased to 1m. potency x 1 dose only.

She has since stayed on a dose of 30 1/day. Treatment so far has lasted six years.

She is now far less depressed. She no longer cries with the same disturbing sadness. Her crying is shorter-lasting, cathartic hysterical releases from her

depression. People who have been bitten by a Tarantula spider report going into a maniacal spasm of hysterical weeping. She is still coming for consultations with me, which is the longest time she has ever trusted anyone. She is not as depressed with rejection at work, imagined or real. Her constipation is gone. Migraines are less frequent now monthly, as opposed to 3 a week. She is drinking less, but can still go through periods of drinking daily; *Tarentula hispanica* love the effects of alcohol. She still has headaches, especially after drinking a lot on a weekend. The reason for coming to see me: ill effects from unreciprocated love, is still the dominant cause of her depression, but it is not the overwhelming cause of daily depression that it used to be. She has just started a new work position, which is also a big move because *Tarentula hispanica* in my experience do not come out of their burrows; i.e. what they know to be safe, whether it be a physical work place or an emotional state of depression. Six years into treatment and she recently wore a light pink top under her black jacket. She has recently decided to lose weight to make *herself more attractive so she can wear brighter clothes*. She is now able to stop drinking for three month periods. This case continues.

5 This *Delusion* rubric can be allocated into Denial or Resignation. In Denial the remedy profile would use the perception that they are light to avoid 'heavy' or probing feelings. In Resignation the remedy profile would use this perception to reinforce physical weakness.

6 This *Delusion* rubric can be allocated into Depression or Resignation. In Depression

it pertains to mental and emotional feelings of emptiness. In Resignation it pertains to the feeling that one's body (health) has deserted one.

7 This *Delusion* rubric can be allocated into Denial or Resignation. In Denial the remedy profile would use the perception that their body is light so they can escape. In Resignation the remedy profile would use this perception to reinforce physical weakness.

8 Psychosis refers to an abnormal or incorrect perceptions of the mind. Psychosis involves the patient 'losing contact with reality'. Patients experiencing psychosis may report hallucinations, religious visions, or delusional beliefs, and hear or see visions. Many people experience visions and they do not have abnormal behavior or perverted perceptions of reality. Psychosis is an incorrect judgement of reality which manifests and causes abnormal behavior.

9 "The **glass delusion** was an external manifestation of a psychiatric disorder recorded in Europe in the late middle ages (15th to 17th centuries). People feared that they were made of glass "and therefore likely to shatter into pieces". One famous early sufferer was King Charles VI of France who refused to allow people to touch him, and wore reinforced clothing to protect himself from accidental 'shattering.'" http://en.wikipedia.org/wiki/Glass_delusion

10 *Conversations with God* is a sequence of nine books written by Neale Donald Walsch, written as a dialogue in which Walsch asks questions and God (speaking through Walsch) answers.

GLOSSARY

Conscious mind: knows and is aware of thoughts and feelings.

Delusion: a self-deluding and self-deceiving belief which avoids reality.

'Delusion of abandonment': an assumption or presumption that one will be abandoned or neglected.

'Delusion of deprivation': an over-exaggerated presumption of poverty.

'Delusion of grandeur': a delusion that one is greater or more powerful than is the case in reality.

'Delusion of hypochondria': a delusion that one could become ill or that one is already ill. Exaggerated fear of diseases and obsessive fear that one is going to die.

'Delusions of impending doom': assumptions and predictions of failure.

'Delusion of original sin': an assumption of presumed guilt for real or perceived wrongs committed in one's life.

'Delusion of persecution': also known as a **'persecution complex'**. A delusional belief that others are pursuing you in order to harm you. Incorrect perceptions and imaginings that someone is going to embarrass you or cause you embarrassment in society. Imagining rejection and abandonment. Pre-empting real or perceived rejection or abandonment and responding to this incorrect perception by either aggressive behavior or self-imposed exile.

'Delusion of superiority': a delusion that one is superior to others.

'Ego': Freud developed the concept of the 'id', 'ego', and 'super-ego'. The organized, realistic part of the psyche is the 'ego'.

The use of the word 'ego' in refers to the destruction of the 'ego' from the conflict between the psyche and the external world. If a remedy profile has a weakened 'ego' then their psyche is under threat. In modern-day society, ego is usually used to describe self-esteem or one's sense of self-worth. However, according to Freud, the 'ego' is used to describe the psyche.

Hallucination: illusory perceptions or imaginations not based in reality.

Hubris: an insolent pride or alignment with the Gods, leading to nemesis.

'Hubristic denial': the belief that God has bestowed upon one great powers of omnipotence. A patient suffering with 'hubristic denial' refuses to believe that they are sick, or could die. In relation to disease, and impending death, a patient suffering from 'hubristic denial' believes they will be cured by God. Often, they believe that they are so powerful they can cure themselves. 'Hubristic denial' is the denial of illness, or impending death, because one believes one is an omnipotent God.

'Hubristic visions': the *Delusion* rubric: *has visions* can indicate a need to create an illusion of oneself which is grander than reality. A 'hubristic vision' of oneself is the belief that one is aligned with God.

'Id': the unconscious, instinctual, unstructured inspiration in our somatic behavior is the 'id'. The 'id' is unconscious and is not restricted by social conventionality. The 'id' is unrestrained, selfish, self-gratification.

Illusion: a sense-perception which proves to be incorrect.

Illusions of fancy: the *Delusion* rubric: *illusions of fancy*, alludes to a psychological

'delusion of grandeur'. A patient who is suffering *illusions of fancy* has grand visions of persona: their expectations of what they can achieve, or what they *have* achieved, or who they are in the world, are exaggerated.

'Narcissism': the personality trait of excessive vanity or self-love. In psychology and psychiatry, narcissism is recognized as a severe personality disorder of excessive selfishness.

'Narcissistic neurosis': a pre-emptive cause of manic-depressive psychosis insofar as it is characterized by the withdrawal of energy from the realistic and rational 'ego'. Energy which is disproportionately redirected on to a narcissist persona causes 'delusions of grandeur'. Freud defined neurosis as a conflict between the 'ego' and the 'id'. 'Neuroses' relate to psychosomatic conditions, and 'psychoses' relate to mental conflict between the 'ego' and the external world.

Neurosis: a disproportionate adherence to unrealistic, deranged thoughts. An inability to take a rational, realistic approach to a particular subject.

'Nihilistic delusion': the delusion that everything, including the self, does not exist; a sense that reality and the somatic does not exist and that everything outside of the self is also unreal.

Paranoia: a fear of persecution which results in a disproportionate or abnormal tendency to suspect others; hence paranoiac or paranoid.

Primary Trauma: the first trauma in a patient's life. It usually occurs in childhood, and frequently forms the conscious, subconscious and unconscious responses which govern the assimilation and misinterpretation of the first pain in life.

Psychodynamic: the interplay between conscious, subconscious, and unconscious motivations in a patient's life,

and the manifestation or evidence of those motivations in behavioral patterns. Psychodynamics is the study of the interrelationship between the conscious, subconscious, and unconscious mind, and the psyche, and how they process behavioral patterns at the conscious, subconscious and unconscious levels. The psychodynamic therapist aims to find evidence of the first maladaptive event or evidence of the first disproportionate response to an event or trauma in the patient's life. The assumption is that this primary event is the core basis of future delusional functioning which has influenced the patient's behavioral patterning within their conscious, subconscious, and unconscious mind. In homoeopathy, this event is called the 'never-well-since-event'.

Psychodynamic application of the *Delusion* rubrics in case-development:

rubric evidence of the first 'never-well-since-event' and subsequent events in the patient's life. Rubric-repertorisation or evidence collected to explain the patient's behavioral patterning within their conscious, subconscious, and unconscious mind.

Psychotherapeutic: understanding the application, and need for, the psychological delusion in the patient's life. The understanding behind the practical reason why the patient has maintained the psychological delusional belief.

Psychotherapeutic meaning: the study of how each remedy profile listed under each rubric heading has used the delusional stance to its advantage.

Psychical: of the soul, phenomena outside of the emotional, mental or physical sphere.

Psyche: the personification of the soul, spirit and mind.

Psychology: the science that deals with emotional and mental processes and behaviors.

Psychological delusion: a perception or opinion which is exaggerated or disproportionate to reality.

Psychosis: according to Freud psychosis is a conflict between the 'ego' and the external world. A psychosis is a severe mental derangement. The *Delusion* rubrics which cover psychoses are the *Delusion* rubrics: forsaken, depression and resignation. These *Delusion* rubrics emphasize the threat that the world poses to the self or 'ego'. They contain the 'delusions of abandonment', 'delusions of persecution', 'delusions of impending doom', and the 'delusions of hypochondria', in that order. Psychosis results from a difficulty in the relationship between the 'ego' and the external world.

Psychosomatic: delusions of mind and body. Illusions which cause a physical manifestation of an imagined disease. A psychosomatic disease can be in response to the aggravations of stress.

'Somatic delusion': an incorrect delusion about physicality. A 'somatic delusion' is a delusion concerning the body image or parts of the body.

Subconscious mind: contains thoughts which are not fully conscious, and mental and emotional processes existing or operating in the mind beneath the easy reach of the conscious mind. Contains mental and emotional processes and motivations of which the person is not aware, but which are still able to influence, and offer explanations of behavior. The subconscious mind is easily accessed in any psychotherapeutic environment, including homoeopathic consultations, when the practitioner delves into the development of the primary trauma in a patient's life.

'Super-ego': the perfectionist critical function of all our moralistic and inspirational ideals, and spiritual goals, and conscience is the 'super-ego'.

'Transference': a psychological term which describes the projection process that can take place in all helping professions, including a homoeopathic consultation. In 'transference', the patient pressures the homoeopath into playing a role that mirrors their own delusional internal world.

'Transference neurosis': according to Freud, 'transference neurosis' is a conflict between the 'ego' and the 'id'. A neurosis is a disorder of the behavioral system in which one is unable to have a rational or realistic objective view of one's life. Transference is characterized by unconscious, self-deluding denial which allows for the redirection of feelings on to another person. A 'transference neurosis' can be found in the *Delusion* rubrics of 'hubristic denial' in which the patient transfers 'cause and effect' on to God or their own 'delusions of grandeur'. These are the *Delusion* rubrics: *in communication with God*. A 'transference neurosis' can also be found in the *Delusion* rubrics of sin in which the patient transfers 'cause and effect' on to the devil. These are the *Delusion* rubrics: *in communication with the devil*.

Unconscious mind: contains secrets, thought processes, emotional feelings, intuitions or perceptions, and behavioral patterns which are suppressed by the patient's conscious mind, even though they can still influence behavior and thoughts.

Zoanthropy: the delusion that you have assumed the form of an animal.

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