



THE NEW MATERIA MEDICA VOLUME 3



ALL-NEW KEY REMEDIES FOR
THE FUTURE OF HOMOEOPATHY

Colin Griffith

“a gifted teacher of the principles and practice of homoeopathy”
Positive Health



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Colin Griffith MCH, HMA is a highly respected and effective practitioner of homoeopathy. He studied at the College of Homoeopathy and, instead of writing a thesis, he set up a supervised drop-in clinic which continued for 11 years and became a teaching clinic where students under his supervision set up their own tables. He has always preferred to work in multi-disciplinary practice where other complementary therapies are offered: cranial osteopathy, reflexology, counselling, etc. He is a founder member of the Guild of Homoeopaths and lectures regularly at the Centre for Homoeopathic Education, Regent's College, London and has lectured in America, Canada, Japan and Greece. He is the author of the highly regarded *The Companion to Homoeopathy*, *The Practical Handbook of Homoeopathy* and *The New Materia Medica Volumes I & II*.

By the same author

The Companion to Homoeopathy
The Practical Handbook of Homoeopathy
The New Materia Medica Volume I
The New Materia Medica Volume II

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THE FUTURE OF HOMOEOPATHY

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FOREWORD

Volumes I and II of *The New Materia Medica* were published with just four years between them (in 2007 and 2011), in the ferment of enthusiasm created by proving, studying and using the first 72 remedies. It has taken more than a decade to assemble the 36 remedies presented in this volume. As the proving circle still meets regularly, why has it taken so long for them to appear? It is not proving-fatigue that has caused the delay. All of us in the group and others who have particular inspirations for untested remedies remain as keen as ever to discover whatever Nature might provide. We have been mindful of and delighted by the positive reception that the remedies have had not just in the UK but across the world.

Various factors have caused this late arrival. The first has been to do with time. Whereas in the beginning of our quest we met every month, for the last 12 years we have met only 6 times a year; the number of remedies explored has thus halved. (With the advancing average age of the group, this is probably a good thing.) During 2020 and 2021, compliance with Covid-19 restrictions meant that it was difficult to meet at all. The second factor is that with the death of two of our regular members, Martin Miles and Jerome Whitney, we have lost two of our stalwarts who are irreplaceable. Their “receiving” in meditation was very different. Jerome, characteristically spare and dry in his verbal delivery, gave us considered accounts of how his

senses were affected by the remedies; he was also aware of the connection between the remedies' energy, their vibrations within the circle and his experience and knowledge of history and culture. His provings often continued into his dream world. Martin, on the other hand, was invariably inspired by the esoteric nature of what was being proved, making his contributions sound and read as if deeply considered through the prism of his extensive knowledge of spiritual practice. (He was exceptionally well versed in esoteric literature, ancient Egyptian history and Hebrew culture and their influences on the history of spiritual development.) Martin "felt" each remedy within the general scope of the chakras and, especially, the thymus gland¹ and was able to articulate this quite meticulously. Their contributions were always and forever invaluable. We miss them severely.

A third reason for the long wait is the nature of some of the remedies themselves. Quite a few of them have been very difficult to "pin down"; to get to know them really well. They have not given up their inner natures so easily as earlier remedies that, for the most part, have become an accepted part of the homoeopathic canon: Oak, Ayahuasca, Emerald, Buddleia, for example. It becomes apparent when studying the 36 remedies in this volume that several are hard to grasp due to their affinity for the higher centres of energy: the brow and crown chakras. It is probably this that at first made them seem diffuse and lacking in form. (Lotus Corniculatus, Lychnis and Taconite are three such examples.) A few of these difficult remedies have waited a very long time to emerge; one or two of them were first proved over 20 years ago. Phantom Quartz was so forgotten that it was a surprise to be reminded of its existence only relatively recently.

The choice of remedies to be proved has always been eclectic; there has never been any methodical structure to the list; at least, none that we have been aware of though it is tempting to think that we might have been guided spiritually to select remedies that are required by patients living through these strange, confusing and threatening “end of era” times. (Certainly, since 2021 there has been a rush of remedies appropriate to some of the consequences.) There are loose categories discernible: some are indicated by patients in need of “going back to square one” and rediscovering their personal mission in life (see Australian Sandstone and Eyjafjallajökull), some are “purifying” and “drainage” remedies (Beetroot and Fallopia Japonica), others are indicated when the patient suffers from psychic vulnerability and needs to build defences (Bursera Graveolens and Ocimum Sanctum) and yet others are about the creative spark (Iron Pyrite and Bombyx Mori). There are several that are especially relevant to significant contemporary conditions that arise from social, sociological and environmental pressures: Ferrum Magneticum, Picea Pungens, Geum Urbanum and Shungite come to mind.

Perhaps one common thread to be found among many of the remedies is that they suit so many patients who feel existentially threatened by the speed and mindlessness of our times; an age of prodigiously sophisticated technology but of encroaching artificiality and disposability. So many people complain of fearfulness, in more ways than can be discovered by our homeopathic repertories; fearfulness that is both triggered by circumstance and environment but also felt as if coming from deep within the psyche and the soul. We are globally in the midst of an existential crisis. There is a leviathan of angst abroad that is common to us all whether we have an emotional response, a practical one or

simply a refusal to engage with it at all. The symptoms that define our reactions to the uncertainty and instability of the transition from Pisces to Aquarius and the shifting of the axis of the Earth and her magnetic poles, produce some of the “pictures” of these new remedies presented here. We have chosen to see their advent as synchronous to the demands of the cosmic revolution that is taking place.

Perhaps herein lies a further reason for these remedies to have taken so long to emerge. The crises we all face in this time of transition must include the effects on the spirit and spirituality; an area in which none of us are expert but that, nonetheless, is vitally pertinent to homoeopathy. Despite the lip service homoeopaths have paid this aspect of life – we refer to our discipline as holistic and thus of body, mind *and* spirit – there has been and is still a gulf between psyche, soma² and the divine. There are precious few rubrics in the modern repertories that reflect at all on spirituality; they can be counted on the fingers of one hand. We are left to imagine what spiritual crises an Aurum, say, or a Lachesis might be going through; how spiritually numb a Baryta Carbonicum might feel; how spiritually disappointed or hypocritical a Natrum Muriaticum has become.

One of the difficulties for anyone writing on homoeopathy is that spirituality is so deeply personal and individual, so much a matter of private choice and conscience that there can be no fixed stand on it that might become part of the manual on practising natural medicine. (At least, so it seems to be in the West though the peoples of Africa, Asia and the Far East do not suffer from developed world scepticism.) We are only able to use ears and intuition to “know” when the faculty for spiritual connection is disturbed, threatened or shut off. We have to learn to

incorporate within our practice an understanding that remedies - and not just these new ones - are able to influence the whole body to salve a wounded spirit; to reforge a tenuous spiritual connection; to facilitate the receptivity and communion of souls where grief, trauma and karma have brought about separation.

To write about such matters can cause some to scoff, some to cringe, others to feel inadequate in the face of responsibility and yet others to dive in enthusiastically and forget about the material being altogether. There has to be a balance between psyche, soma and spirit; this is sadly lacking in contemporary medical practice. Inherent in this is the awareness that homoeopathic treatment can and perhaps should be viewed as a journey; that to view a remedy as being a patient's "right remedy" is profoundly limiting; that a patient who wants to make healing a way of life needs remedies - sometimes many of them - that are complementary and sequential to carry them through a journey away from illness of the physical and emotional bodies to the reconnecting and strengthening of the spirit in order that fulfilment of the soul's journey might be accomplished. By focusing on singular, "right" remedies, we are in danger of forgetting the main reason for healing which is to become purposeful, creative and productive and this can only be achieved if the patient's soul connection is functioning. (Sometimes the physical vehicle can be so damaged that it is beyond repair but the spirit can be so well connected that despite physical impediments, the patient remains fulfilled.)³ All the remedies in the three volumes of *The New Materia Medica* are "journey" remedies; they are "right" and "like" (similar) for the moment of indication and they lead the patient on from one place to another; they are facilitators of elimination of what is no

longer viable and they are beacons of self-discovery. That their usage does not always fit neatly into the 20th-century's "classical" paradigm of prescribing only suggests that we constantly need to put the patient's spirit and soul journey (karma) before all else (unless physical pathology dictates otherwise).

To view these remedies in this way can be helpful in this time of transition - as the 2,000 years of the Age of Pisces gradually give way to Aquarius. The shift from Pisces (an age of soul growth in the search for transcendence and the divine, sacrifice for the greater good and dissolution of the ego)⁴ into Aquarius (being the archetype of a self-reliant, unorthodox, individualistic, deep thinker)⁵ is as testing a time as for a hermit crab up-sizing its shell or a snake sloughing its skin. We need to "reinvent" ourselves in what amounts to a global "phoenix moment" - to shift from compliant followers of stifling convention (so often imposed by hijackers of free spirit) to the creative purposefulness of individuality (so often denied by those fearful of not holding on to power). Every remedy in this book in some way reflects this time of transition. Black Tourmaline and Bornite can seem, metaphorically, to be trapped in stultifying habit; Bombyx Mori and Iron Pyrite ignite the fires of creative activity; Ferrum Magneticum and Lychnis foster keener vision and a renewed sense of purposeful direction; Blackbird Song and Fagus Sylvaticus help us survive the impotence of ageing and battle fatigue; Shungite and Rainwater help us throw off the toxic energies of our self-destructive inventions; Boswellia Serrata and Ocimum Sanctum soothe us by helping us to see that we are not alone.

What remains as true of these 36 new remedies as of those in the first two volumes of *The New Materia Medica* is

that none of them is meant to supersede any in the existing lexicon of materia medica. They are variations on the infinite themes of the human spirit and each has a place of its own that is susceptible to all the basic tenets of homoeopathic philosophy, including and especially the law of similars. What dictates their employment as agents of healing is the very nature and history of the patient being considered. When what needs to be healed in that nature in its physical, mental, emotional, spirit state or historical context is matched by the energy and affinities of one of the remedies then it becomes truly homoeopathic to the moment.

For me, what has fuelled these thoughts has been a growing awareness of the potential of astrology as an ancillary to case taking. A slowly burgeoning appreciation of the dynamism of the planets, constellations and other heavenly bodies, their energetic interplay and their inevitable influence on our lives, has been a revelation. This has been all the stronger for my having been dismissive of astrology simply as an indifferent means of anticipating relief or disaster in the future. What pulled me out of this negative view was the gentle persuasion of Janice Micallef, the homoeopath I have consulted for the last 30 years and who is the medium of the meditation circle. Neither she, before me, nor I have any pretensions to be astrologers. We and the increasing numbers of intrigued practitioners, are magpies stealing ideas for our own uses.

What have we found that might be helpful in treating patients? The short answer is “metaphysical history”. There are aspects of a person’s astrological chart that reveal patterns of energy that describe their soul’s erstwhile journey. There are signposts there on the chart, waiting to be read and interpreted; pointers showing us where to look

for hidden information. When the present can no longer show us the means of healing, the additional knowledge we gather about a patient's past and past life, tells us when, where, how and why to look for the similimum in history. Herein lies a shock to the homoeopath's system: that the similimum may not be in front of us; it may lie buried in the etheric memory. Yet this should not really be a cause of philosophical disturbance; all that has been suggested here is the addition of a different dimension to explore when everything in front of us fails to bring balance and purpose to a patient's life. Now we can look further and further back for 'never been well since' events or situations that have left their indelible, negative imprint on a person's life. What a relief to discover why well indicated remedies might be impeded from acting curatively. By broadening the horizon of investigation, we increase the range of healing dynamism that is held within the spirit of homoeopathy.

Colin Griffith, Cehegín, Murcia; 23 September 2022

- 1 Martin's *Homoeopathy and Human Evolution* (1992) is an essential book for anyone wanting to understand the significance of the thymus gland in particular and prescribing on past history in general. It is a tough "read" but rewarding.
- 2 Soma = the physical body (as distinct from the soul, psyche or mind).
- 3 Frederick Delius is a case in point: he was affected by syphilis and had become blind and physically incapacitated, nevertheless, he wrote great music by dictation to his amanuensis.
- 4 All 12 Sun signs have their dark side. Pisces also harbours the loss of reality, addictive and self-

destructive behaviour, delusion and fantasy, escapism and religious fanaticism. It is a time when guilt can assume the cloak of spirituality. It is also a time when the syphilitic miasm can flourish unchecked.

- 5 Aquarius' dark side gives us scepticism, the trashing of law, rebellion, reliance on technology, the desire for change and progress for their own sake, the dismantling of tradition.

INTRODUCTION

How aspects of astrology may influence homoeopathy

Astrology has been associated with medicine and medical practice since as far back as the Babylonians and, if we did but know it, even before. It is likely that early healers, using herbs, roots and minerals, were influenced in their choices of medicines not only by the similarity between symptom expression and the character of the healing medium (an early form of *Similia Similibus Curantur* and of the doctrine of signatures) but also by the seasons of availability that would have been dictated by the passage of Sun, Moon and visible planets.

In his introduction to *Divided Legacy* (1994), Harris Coulter wrote “that medicine was practised before it became a pursuit of the intellect. When humans were living in caves and before the discovery of writing, the sick were restored to health, broken bones were set and women were aided in childbirth.” Coulter goes on to say that all medical practice since these prehistoric days has been based either on empirical experience (*observed action and reaction*) or theoretical assumptions based on and built up around adjustments made to treatments that proved flawed. This division between experience and theory lies at the heart of whether astrology might be an acceptable pursuit in practical natural medicine.

In both disciplines, empiricism and theory are inextricably linked; historically, we tend to end up with a muddle of the two. Both can be interpreted with either poor or brilliant results depending on the aptitude, attitude, perception and empathy of the practitioner and the receptivity of the patient or subject. The homoeopath or astrologer who approaches each individual as a completely fresh page, who sets out to practise without the prejudice of theory-driven expectation, is likely to forge better links with the subject and be able to adjust treatment or advice more readily to suit that person while those held in the grip of inherited or received assumptions will want to keep to a pre-selected course that might, as the treatment or advice (and often prognosis) proceeds, become untenable. Should we bend the patient to homoeopathy or homoeopathy to the patient? To do the former would suggest that homoeopathy is fixed; set down in a manual as immutable.

A problem for students of homoeopathy as well as astrology is the sheer volume of theory that has to be absorbed. However, we discover through increasing experience that patients and clients tend, sooner or later, not to conform to what has been pickled in print and propounded on platforms. Theory must accommodate intuition if we are to prosper. Intuition has a habit of making things fluid. We need it when experience keeps pulling us in the direction of looking for the exceptional, the peculiar and the particular. There are no two thumb prints the same, no two astrological charts the same and no two patients the same. Perhaps we can feel comfortably certain while things run along the expected tracks but there are times when we need to find the hidden and unexpected as they will cast a new light on the “difficult” (which is to say, exceptional) individual in front of us. We need intuitive antennae to be

aware of that historical element in a case that will reveal the deeper causative factors.

It is my belief that *every* well-chosen prescription positively contributes to a patient's well-being and healing journey but if we come to the point in treating a patient when indicated remedies do not do what might be expected; when the judicious use of a nosode to unlock a miasmatic block has been tried and found wanting; when the clearing of a drug layer has lifted the constitution but not led to good energy and balanced health; when we have exhausted our thesaurus of means to deal with impediments to thorough healing then there is potential in turning to a source of occult knowledge - "occult" not in the supernatural meaning but in the sense of "hidden from view". We need, in such cases, to start afresh with a new perspective.

What makes this more urgent is that so many patients seek help for conditions that defy the logic of our philosophy; they may suffer from ills that appear in the textbooks but they do not necessarily respond as we have been led to expect from all our studies. This lack of expected response may be to do with our not acknowledging the influence of the historical past; not realizing that the patient in front of us is presenting an appreciable number of the symptoms of a well-known remedy but actually harbouring their true similitum at a deeper level and within a different time frame. Sometimes it is not enough to ask what first triggered an illness. We need to dig deeper to know the "why?" which may lead us to have a different understanding of "when?" and even "who?". Why and how does it serve this patient to go through this episode of disharmony and disequilibrium? What lies on the other side of the ultimate healing of

difficult negative energy that would contribute to metaphysical development? What role might be played by the parents and grandparents other than a miasmatic one? Can traumatic, grief-laden energy be carried through from one life to another? Can we inherit unresolved grief or trauma from our former life? Can people abdicate responsibility for processing their spirit-burdens and devolve them to another? Such questions are the “stuff” of karma. In cases where the present tense offers no help, we need a resource to help us draw inspiration from the past; to seek the roots of the similitum there. Astrology offers such a source of revision.

Astrology, today, is relegated to being a pseudoscience; there is no “scientific” proof that it has any truth behind it. It occupies a grey area in our consciousness where, despite paying lip service to science, many of us have an appetite to know a little more of what might hold hidden truth. The current criteria by which astrology is judged belongs to our own intolerant epoch since Darwin inadvertently scuppered religion and technology has kept proving the point. Yet medical paradigms keep changing almost as fast as high-street fashions.⁶ What is more, medical science is now (some would say “has always been”) firmly in the hands of chemists and modern-day apothecaries – the drug companies – and is therefore subject to materialism and the rapacious demands of commerce. For some there will be no shame in looking back to times when astrology had more interesting things to tell us than cautions and dubious predictions.

Medical astrology, iatromathematics, is based on Melothesia, the association of parts of the body, diseases and the medicines that treat them with the nature, disposition and interaction between the Sun and the ever-

moving Earth, Moon and planets and their dynamic influence on these factors when related to the individual and their birth chart. Traditional astro-therapeutics, if we may call it that, takes account of the following aspects.

- The patient's personality and constitution as determined by the birth (Sun) sign, the Ascendant (the zodiac sign and degree on the Eastern horizon⁷ at dawn at the time of birth) and distribution of the planets around the clock-like chart
- The afflicted part of the body and the zodiac sign that governs it
- The time/season of the year
- The phases of the Moon that determine the form of treatment
- Mineral-, plant- and animal-derived medicines that are assigned to the various planets
- Decumbiture: the date and time of the year when the patient takes to their bed or first seeks and initiates treatment

Unfortunately, the gathering and collation of so much abstruse information has led, over the centuries, to the encrustation of theory to weigh down what should always have been a fluid source of knowledge. From deep in the Middle Ages,⁸ many elaborately illustrated tomes of practical instruction were written, all expatiating at length on treatments now fortunately abandoned. That bleeding, purging, sweating, starving and the application or ingestion of repellent nostrums were indicated by revolving planets was simply accepted until experience and more extravagant and occasionally sophisticated theories gradually refashioned medical thought. Printing presses were powerful

purveyors of ideas that long outlived their usefulness, that perpetuated intellectual mythology and ignored the empiricism, simplicity and reality of patient information. Astrology was no less susceptible to being encrusted with the barnacles of theoretical assumptions than medicine – or, indeed, homoeopathy. The little of value that we might find in written material on medical astrology from centuries back belongs to herbal practitioners steeped in star knowledge, who spent their lives working directly with patients, not delving in libraries in university cities.⁹ So what is left for us to mine in the mountain of knowledge that is astrology?

Plenty, but we need to confine ourselves in this Introduction to just two features which illuminate aspects of a patient’s life that are commonly left unexplored. So, when a patient fails to make the expected progress on prescriptions chosen for their identity in the present, we can enquire into the history held – not necessarily hidden but sometimes in plain sight – by the astrological chart: the **North and South Nodes of the Moon** and the placing of **Chiron**, the so-called “wounded healer”.

The North and South Nodes of the Moon¹⁰

The ideas and assumptions behind the Nodes of the Moon have existed for many centuries and are a feature of astrology from various different cultures.¹¹ It is largely accepted by astrologers that everyone is incarnated with character traits and strengths and emotional tendencies, some being abundant (and therefore to be reined in, in case they become negatively habitual, exaggerated and easy to rely on for security) and others underdeveloped and deficient (and therefore in need of fostering and encouraging). While the South Node of the Moon tells us what a person’s negative default mode is, the North Node

indicates the sort of life lessons a person is likely to experience in order to develop new character traits most useful in promoting creativity, purpose and fulfilment.¹²

On an astrological chart, the North and South Nodes are directly opposite each other – for example, North Node in Libra and South Node in Aries. There are six pairs of opposing signs making 12 combinations possible. In each case, although the signs oppose each other, they also complement each other. To expand on the Libra/Aries example, as a general rule Libra is very concerned with meeting the needs of other people while Aries primarily wants to meet their own needs. If we think of the opposing signs of Aries and Libra as an axis, it is easier to understand that part of the journey of “good karma” is to find some balance between them.

There are various theories about what the North and South Nodes represent. For some, the North Node represents what we can potentially make of ourselves in this life and the South Node is what we did in our previous incarnation. For others, the North Node is what we should be moving toward in this life so that the soul can evolve while the South Node is what we should be moving away from as it represents the path of least resistance to which we can revert too easily (having become so familiar with its patterns in the last life) and which can be the cause of holding us back. For yet others, the North Node represents new opportunities for growth and expansion while the South Node shows the gifts we already have that will enable us to move toward the North Node. What is common to all is that life expects us to work with both nodes in tandem; always striking a balance as best we can. For the purposes of a prescriber, it is best to see that there is more than one way for a patient to demonstrate the characteristics of their

Moon's Nodes. Some people have travelled far in their karmic path and are likely to have learned enormously over aeons, while others may not have spent so long in learning from karma.

Exactly where the nodes are on any individual chart is dictated by the time, date and place of birth. For basic generalized understanding about a person's inborn tendencies (S) and as yet unknown potential and possibly impeding deficiencies (N), we do not, to begin with, need to know their precise location on the astrological chart. It is best to start simply by knowing under which zodiac signs the nodes fall. Too much detailed information in the beginning can lead to the prescriber being overloaded with even more thinking than was there before turning to astrology. Nevertheless, it is worth quoting from Alan Oken's *Complete Astrology* (1973):

The Nodes indicate the point in space where the Moon crosses the ecliptic [*the rising and falling track of the Earth's orbit around the Sun*] from the north to south and vice versa. The Northern Node, also known as the Dragon's Head, is considered a point which brings about positive increments. It is associated with the nature of Venus [*which inspires higher ideals and aspirations; the creative use of resources; art, truth, beauty and compassion*] and Jupiter [*which inspires expansion, wisdom and illumination as well as spiritual awareness*]. The Southern Node, called the Dragon's Tail, is thought of as a vibration which teaches some important restrictive lessons. It is more in keeping with the nature of Saturn [*which encourages self discipline, common sense, an*

awareness of structure and teaches us obligation and responsibility].¹³

Or, in the words of Rav P S Berg in his *Kabbalistic Astrology* (2006), “The South Node describes all the baggage that we’ve brought along from previous lives. The North Node describes the path or the ‘correction’ to take in our present life.”¹⁴ Which is another way of saying that we are each bequeathed unfinished business from our former lives and, until it is in large part resolved, it is increasingly difficult to progress. Indeed, until some form of resolution is achieved, the individual’s life will keep presenting circumstances that mimic former times in order for “like” situations to stir them to change their former way of acting and reacting in order to unlock potential.

To quote from Jan Spiller’s remarkable book, *Astrology for the Soul* (1997), on this same theme:

The South Node position in the chart ... depicts an aspect in our character that has been overemphasised in past lives and thus tends to take over the personality in this lifetime and throw us off balance. When we are acting without awareness we tend to “act out” the South Node position in response to our environment because we have been accustomed to that approach working to our advantage.¹⁵

The corollary of this is that we need to find ways of acting and reacting from the position of the North Node in order to accomplish satisfactorily and satisfyingly that which we set out to achieve. Where karma comes into this is that our old ways of doing things which eventually had deleterious effects on ourselves and possibly on others in past times,

need to be expiated by acting and reacting more mindfully in the here and now; to correct what we did or did not do before. So the North Node holds the spirit of our karmic “lessons”. In other words, just as the Moon’s Sun-reflected path around the Earth is a journey, so every individual has a new path of their own to make; a journey that must revisit circumstances that found us lacking; a journey that would lose much if undertaken in the spirit of a former time.

Why focus so strongly on the Moon? Jan Spiller (1997) writes, “In astrology, the Moon rules our feelings, our moods, dependency, insecurity, the feeling of belonging – it rules our emotional bodies.”

As an example, take the man who for years has been pursuing the path of an artist. He is extremely talented, having inherited artistic gifts from both sides of his family. He feels destined to be an artist who commands respect and whose work is regularly exhibited. Yet he is frustrated; he cannot manage to grip the world’s attention – his work has appeared in a few exhibitions but little has come of them. He looks down on other artists of lesser talent (possibly with some justification) and is dismissive of modern trends (for, in truth, much of his outlook is backward looking). His constitutional health gradually breaks down: he suffers from allergies and inflammatory conditions; he has psoriasis; his hands begin to show signs of rheumatoid arthritis. He becomes frightened of never being able to pick up his brushes. Yet he cannot see that there is any other way of being – he is an artist of enormous talent who should have a following. He increasingly avoids people; he is prickly, defensive and depressive. He is content, nonetheless, to help those who come to him for advice; he never tells them what to do with their artwork but he is remarkably quick to see where they need to focus their efforts in order to

increase the power, authority, confidence or fluidity of their work. What he cannot see about himself is that he is a brilliant teacher and much sought after by people who see that he really does know about painting. Here he is, at 60, unknown beyond a small circle, ill and dissatisfied with his life, yet of enormous value to others who seek him out. This man's South Node is in Leo and his North Node is in Aquarius. The self-aggrandizement of his "old" Leo self-image does not let him see that the Aquarian teacher he could foster holds more creative and purposeful satisfaction than trying to show the public his acquired skills; he is too preoccupied with nursing his wounded ego to see the truth of his life. The homoeopath who knows this about him now has a much wider field of remedies to draw on in helping this man on his journey of self-discovery. The practitioner can now abandon Aurum, Nat-Mur, Sulphur, Arsen-Alb, Lycopodium and all the other familiar remedies that such a story would usually call for and that were given to him without effecting more than superficial healing. When he feels a block on his inspiration, Iron Pyrite rescues the latest painting by restoring his creative spark. When he begins to see that he has been going down the wrong road - even if he doesn't know yet which is the right one - then Australian Sandstone brings him gently back to "square one" to see himself in a different light - one he recognizes but did not realize was there. As he encourages more students to flourish, his own work takes on a different energy. Ferrum Magneticum encourages him to remain true to himself when he has moments of looking back to old ways - when he "wobbles". The Aquarian North Node shows him more and more a side of himself that he had not allowed out; he experiments away from what he was sure of and he is less focused on the approbation of the world. Now he is painting

what comes through to him. He is not forcing an image of himself on the world; rather, he becomes a conduit, a channel. As practitioners it behoves us to look at the *origins* of such unhappiness, not just its present effects.

Knowing a patient's birth date informs us of the zodiac sign of both the North and South Nodes. (See "Appendix 3" to look up the month and year of any birthday's node signs.) Once you know the nodes of any patient, you have a key to understanding what might be holding that person back from fulfilment; to looking into the shadow time of a former life for remedies of healing illumination rather than cure. Here are basic thumbnail sketches of each pairing of the nodes.

1 Aries North Node (Libra South Node)

Tends to appear to be a victim through giving away so much of their own power to others. Their old pattern is to look for fairness and equality and in doing so they give of themselves to the point of debility. They have a strong need to find a partner to feel whole but they end up in co-dependency. They nurture others before themselves so the perfect partner never materializes: they attract people who are either too needy or abusive. Their North Node asks them to discover their ability to take the initiative; to face challenges without over-caution; to be thoroughly independent and yet caring of others where there is need; to be positive in adversity; to be self-reliant. The patient's deepest angst may be in profound disappointment in not being able to love enough; in being able to overcome emotional obstacles through kindness, fairness, duty and the endless expenditure of caring energy. These people can be exhausted by the unfairness of the world; they can feel they have little left to give. They now have little sense of their own identity. In a past life there may have been a great

personal sacrifice in favour of another or others which leaves its mark on Now. (The sycotic miasm is strong.)

2 Taurus North Node (Scorpio South Node)

This is one of the more difficult karmic journeys. The Scorpio element in the past can bring up a fear of disease and death. There are often secrets that are never divulged even if the patient is unaware of them. Much of the past is a closed book and there can be fearfulness with the need to concentrate every effort on the here and now, even leading to obsessive/ compulsive behaviour (often hidden), suspicion, impatience, intrusiveness and endless stories of crises. Past lives may have been tragic and short and there can be a feeling of impending disaster. They are not good at observing other people's limits or limitations. They are quick to anger and to judge others and they give off an energy of great intensity that may well have been fostered by their relationship with parents. Their North Node asks them to slow down, take things quietly without prejudging anything and to enjoy the good things of life in moderation. They need to harness their strength for work but know when to relax. They need to realize that the greatest risk is becoming addicted to drama, sex, food and money because these have played such a significant role in past lives. In a past life, death may have been such a powerful experience that something of it leaves a stain on the psyche in this life. (The syphilitic miasm is strong.)

3 Gemini North Node (Sagittarius South Node)

Is inclined to seek freedom over commitment. Can appear mercurial and hard to pin down. Despite high ideals, activity trumps focus so much time is wasted in looking for those ideals and "the Truth". Yet hastiness spoils outcomes.

Nervously active and often rather irresponsible, especially as far as others are concerned. This is the egotist who has to learn to share with others. Physical activity (especially sport) can replace a proper social life but there is always a frustrating inability to communicate with others meaningfully - here today, gone tomorrow. The karmic journey is to become more sociable, more caring and sharing, a better listener, more aware of giving time to people and things, less slapdash in cerebral learning. There is a need to connect and engage without which an increasing sense of pointlessness arises. Existential angst: "What am I doing?", "Where am I going?". In a past life, they put themselves beyond the social pale with their "spoiled brat" behaviour and now there is a need to "come in from the cold". (The tubercular miasm is strong.)

4 Cancer North Node (Capricorn South Node)

Thoughts and intentions are divorced from feelings and desires. Tends to be over-controlling because they feel a need to be responsible, which is easier and less threatening than to be emotionally engaged. Part of "responsibility" can be to conform to what is perceived as social norms, which limits spontaneity and creativity. Workaholic and proud of it: can be an excuse for not taking a full part in family life. Thinking and reacting so much in the spotlight of convention leaves little room for a truly intimate life with loved ones in which they can feel inadequate. Avoids issues and situations that might evoke inadequacy. Eventually suppressed feelings must lead to the urgent need for loving and protecting those closest. A flourishing Cancer North Node leads to nurturing others without the need for any approbation: nurturing for nurturing's sake in an unconditional and heart-centred way. In a former life they

may have made themselves into martyrs of some sort but without having any reward for doing so; now there is a desire to sacrifice for heart-felt reasons and for those close to the heart. (The psoric miasm is strong.)

5 Leo North Node (Aquarius South Node)

Tends to have difficulty “fitting in”; never sure whether to be part of the group or not; never sure whether there is acceptance by others. Aloof and stand-offish is only half the story as there is a need to feel in a position to contribute and support others. Strong in lateral thinking (“outside the box”), eccentric attitudes and maverick behaviour can overshadow a powerful personality that knows exactly what is right. Yet all too often there is a holding back for lack of security, for lack of confidence, for feeling inhibited. There is a shadow of loneliness that masks a deep need to feel loved when sometimes there is doubt that being lovable is possible. Self-discipline should come with difficult situations that oblige self-reliance. Mastery of oneself is the key to this karmic journey; mastery of self fosters the attractive qualities that others seek. In a past life they may have suffered through inequality that caused deprivation. This life shows this can be adjusted by hard work and application. (The psoric and tubercular miasms are strong.)

6 Virgo North Node (Pisces South Node)

Piscean confusion, escapism, oversensitivity and dependency bring on a “poor me” attitude that must give way eventually to an uncluttered mind, purposeful attention to what is most immediately important and independent thinking. The lack of attention to little things in the face of the fear of what might happen in the world at large brings about lack of structure in daily life. Living in chaos has to

give way to meticulousness and thoroughness. What appears to be formless and inchoate must be transformed by attention to the material world through organization and common sense planning. There is no allowance for vague assumptions that could never carry the weight of decisive actions. Being concerned for those things that are entirely beyond personal control must give way to being in charge of oneself and the relative control of one's environment. Tends not to say what hurts in case of hurting others but this turns out to be colluding in another's turmoil and brings about becoming a victim of emotional blackmail. Needs to learn the art of being there for others in a practical, caring way that is not charged with costly and wasteful emotions. Many with this pair of nodes find themselves in one of the healing professions or can find their fulfilment in them. More than any other pairing of nodes, this one can find relief in dietary simplicity. There may be karmic memories of having been persecuted in former lives for which remedies may be required. (The tubercular and cancer miasms are strong.)

7 Libra North Node (Aries South Node)

Tends to be narcissistic, headstrong, impulsive, naive and egotistical. At odds with the world because of a selfish streak; expectations outstrip reality and blind them to others' needs. Quick to anger, resentful when baulked, resistant when asked for anything; a lot of Fire energy that comes to nought. The karmic journey toward Libra is one of giving energy to others, of offering praise, support, humour and warmth, all of which is there under the blanket of egotism. In a past life there would have been a constant, competitive drive for success and leadership in enterprise that now needs to be tempered by practising the art of listening to others. The old Fire needs to cool right down as

it was too fierce for anyone else before. Learning to share is the hardest lesson but is achieved when a balance between basic needs and generosity toward others is struck; no need to tread on other people's toes to get to the top as the Libran karma asks for equality and harmony. In a past life it is likely that success left a sour taste in the mouth: all came to dust and ashes. This is reckoned to be among the most difficult karmic paths to tread as it is so hard to relinquish the self-image acquired with the expenditure of so much Fire in the past. (The tubercular and psoric miasms are strong though, for those feverishly determined to succeed, come what may, at other people's expense; the syphilitic miasm will be the underlying influence.)

8 Scorpio North Node (Taurus South Node)

All the negative traits of Taurus need to be worked through painstakingly before the Scorpio karmic journey can begin to bring release from a tiring life of hard work, overindulgence and refusal to entertain change. There can be a sense of decay and corruption beneath an implacable energy of maintaining the status quo. Materialism rules! It can give them a sense of achievement and security but it is a chimera. In a past life, despite all the Taurean hard work, there was likely to have been a devastating sense of loss: loss of money, possessions and/or of status. The insecurity this harbours can make them miserly, greedy, avaricious and resistant to making changes. The Taurus South Node has such a fundamental need for security and stability that the prospect of becoming open to Scorpio's searching, penetrating and mysterious depths is threatening. The Scorpio North Node is sometimes explored through intense relationships, psychotherapeutic practices or in life and death situations that present soul-shock and stark choices.

Being unable to realize true and rewarding value for themselves, there is a need to reach out to another or others so that the combined energy forges more than the sum of the individuals. This can be achieved only when they find someone ready to receive their inherent, unswerving loyalty with whom they can sense all the joys of living. "Clearing the decks" becomes a creative enterprise as space is opened up for creative invention; the mass of accumulated "stuff" is thrown off in favour of experiencing the "fresh air" of unburdened energy. Allowing Venusian feelings into the dark places causes the black and leaden plutonic energy to dissipate. (The syphilitic miasm is strong here.)

9 Sagittarius North Node (Gemini South Node)

Tends to be mercurial; hard to pin down and always in two minds. They never care to commit to one thing or another as there is always the hope that both will pay dividends. There is frivolity, capriciousness and superficiality that must be overcome to achieve the connection with consciousness fed by intuition. Tends to use words and language with great facility but all to the end of escaping from becoming too earthed in responsibility. Short in attention span means flitting from one thing to another but none of this prodigious activity brings fulfilment; there is only exhaustion of body, mind and other people's tolerance. Learning to be alone both with the self and in Nature brings contentment and a sense of self-reliance. Employing intuitive knowledge and making the most of hard-won experience, instead of surfing along with a glib tongue, brings understanding of the grander scheme of things universal. The Sagittarian North Node proffers a richer spiritual life than the Mercury-dominated Gemini default. (The tubercular/ sycotic

miasmatic mix is strong but syphilism may be lurking beneath.)

10 Capricorn North Node (Cancer South Node)

The Cancer South Node makes it hard to become an independent adult who is able to move on from the past and who can forge their own future without reference to parent(s), mentor or a protective institution. The desire to be mothered or parented, to be taken care of, to be nurtured is stronger than any promise offered by self-sufficiency. The hardest thing is to leave the comfort and security of the home where loving and caring are taken for granted. Structuring one's own life, choosing one's own path, forming new relationships beyond the birth family: all require the pain of letting go. The Capricorn North Node demands that creating a safe and loving environment and establishing a home of one's own with new well-founded relationships lifts and heals the dependency of the Cancerian. Learning to take care of oneself rather than expecting the universe to provide perpetual succour is the key to this karmic journey. Letting go of old ties opens up new territories, new concepts, new opportunities and new beginnings from which to grow. In a past life such worldly exploration and building potential were denied; family and home were all important but in some way were found wanting. (The psoric and sycotic miasms are strong. The use of Pulsatilla and/or Baryta-Carb is common when the South Node is in Cancer.)

11 Aquarius North Node (Leo South Node)

Tends to dominate and be obstinately oblivious of other people's right to walk on the same stage; here is the know-all, the boaster, the seeker of admiration if not adoration.

Possessed of an almost “divine right” to be regarded of substance in the world; entitlement all turns to disappointment when the sought-after glory never quite manifests. Instead, the Aquarian influence asks for a subtler fate; the universe throws a curve ball and presents lessons in how to take account of the support, comfort and needs of others before one’s own. The “royal we” is asked to descend to the level of the ordinary “us”. Harmony and equality, friendship and participation create more lasting vitality. Seeing how others make more of themselves by dint of Aquarian assistance is an end in itself and requires no proof of approbation. So often the Aquarian North Node points down an unusual, sometimes circuitous and eccentric route; a maverick life might beckon and bring surprise and, sometimes, censure from others. Yet devotion to the cause of helping and healing others through inherent gifts brings more meaning to life than being a nine-day wonder. In a past life the balloon of pride and prestige was ultimately deflated. (The tubercular and psoric miasms are strong. Thuja is a likely remedy required by this South Node and is often needed repeatedly but Platina should not be forgotten.)

12 Pisces North Node (Virgo South Node)

The journey to be made here is from the finite, the predictable, the accountable to the infinite, the unlimited, the universal. The Virgoan energy inclines to analyse, to account for every detail, to obsess over what doesn’t tally or appear quite straight; here is the person who spends life looking down a microscope so there is no knowledge of the landscape unfolding around. Anxious compulsion, fastidiousness and perfectionism can drive them into stagnation and ill health; it brings on nervous reactions to

anything that might threaten to breach the four walls of the counting house. This karmic path seeks to throw open the doors and windows onto an awe-inspiring vista of possibilities in which there is no preordained existence but a riot of creative imagination to meet and match what the world can offer. In a past life there must have been a sense of imprisonment or, at least, constraint which kept one to a small and exacting treadmill that forced a myopic view of the world. This desperately small existence may also have robbed one of full sexual experience that leaves its trace in anxiety around any intimate relationship that might lead to emotional agony. This South Node may cause someone to remain wedded to a far from ideal situation because familiarity is less scary than the unknown and unpredictable; there is a sterility and stagnancy that leads to a gradual “allergy” to life. Some would prefer to suffer chronic illness than to seize the option to run out of the door carrying a walking stick. (The cancer miasm is strong. Arsen-Alb and Carcinosis are frequently called for by this South Node.)

Refining the search

These abbreviated notes on each of the nodal pairings are only triggers for your intuitive and imaginative work. They are too brief and superficial to give more than the absolute, basic information; jigsaw pieces for you to fit together according to the patient in front of you. They offer a flavour but no substance as substantial evidence of their truth can only develop through positive clinical results. They are guides to seeing people in a longer light than their pathological symptom pictures might allow. They can suggest that we look further into history for the origins of complaints than just the triggers that set them off. We can

nevertheless begin to divine quite accurately just why a patient cannot break a habit or a pattern of behaviour and reaction that prevents indicated remedies from working or constantly reinforcing a maintaining cause - the root of further pathology. With difficult patients we often have to extend our search for the similimum into a time past that is not necessarily evoked by the presenting complaint, other than indirectly.

The influence of the miasms is woven into the fabric of this history. The suggested *miasmatic colour* of each sketch is by no means incontrovertible; any miasm might underlie the causes of the nodal difficulties. Those listed in parentheses are just the most likely contenders. Nosodes, capable of releasing so much pent-up negative inherited¹⁶ energy, are often required prescribing to ease patients through times of karmic trial; the more chronic the pathology, the more likely they are needed (and sometimes regularly) to maintain the momentum of accurate prescribing. Nosodes, appropriately chosen for impeccable homoeopathic reasons, underpin the progress a patient makes; they are integral to the itinerary of the healing journey.

Inevitably, there will be times - increasingly as you become familiar with delving into the past - when the brevity of the information above will become inadequate and frustrating. (If you have read thus far, you will already need to know more!) You can broaden the canvas by discovering where the nodes are positioned on the individual's chart.¹⁷ They will always appear precisely opposite each other but may be in any two of the 12 houses (divisions of the circle that represent significant aspects of life) depending on the date, time and place of birth. The two houses affected by the nodes will determine in what manner

a person is most *particularly* affected. Here is a brief summary for each of the houses that may help define your intuitive perception of where and how a patient is most held back from positive, creative transformation.

- **1st house (Aries):** The self and self-image as it is projected to the world; identity and how the world recognizes each of us; one's powers of initiative and motivation; appearance and physical attributes; constitution and personality. It is a house governed by Mars and the element of Fire.
- **2nd house (Taurus):** Material possessions and the ability to husband them or tendency to waste them; having needs and acquisitiveness; knowing the value of things; resources and knowing when and of whom to ask help (knowing where one falls short); the ability to make one's living; ownership of property; luxury and food. There is also the appreciation of beauty and artistic expression through the influence of Venus, the ruling planet of Taurus.
- **3rd house (Gemini):** The mind as an engine of communication, language, learning and worldly perception; broad-, narrow- or flightymindedness. It is also the house of one's siblings. The skills required to harness and operate technology also belong in this house as it is ruled by capricious Mercury.
- **4th house (Cancer):** One's ancestral roots, home, family background and ethnic origins. The house of the less dominant parent; one's patriarchal connections; the house of one's "tribe", those with whom one has most in common. Here we find domesticity and choices one makes to make a home. It also influences how we care for ourselves. For some, this is the house from where we

begin our healing journey as it is where we begin to care for ourselves. This house is ruled by the Moon.

- **5th house (Leo):** Creativity, joy, pleasure, recreation and other heart-opening activities, including recreation, sex, entertainment and sport; the crucible of inspiration. Also the house of one's first child. Ruled by the Sun.
- **6th house (Virgo):** Health and vitality, well-being and healing capacity; the ability to process and digest; career path and the ability to serve; the ability to build routine into working life (self-discipline); duty. This house is particularly significant for prescribers to be aware of as negative influences here can indicate lapses of health. The influence of Mercury as healer, teacher and messenger is strong here.
- **7th house (Libra):** Relationships and partnerships, particularly one-to-one and the ability (or inability) to remain balanced in same; adversaries and those adversaries we can identify; legal commitments (including marriage); liaisons and romantic attachments. Ruled by Venus.
- **8th house (Scorpio):** Karmic transformation; death (not one's own but the concept of it and the ineluctable change that it means); sex, sexuality and taboos; all things occult (hidden); other people's money (inheritance or winnings); letting go of what is no longer viable. (The energy of Pluto in this house is implacable and governs the destruction of all that is redundant or corrupt; it is prevalent in the gradual shift from the Age of Pisces into Aquarius, especially between 2008 and 2023. Mars also strongly influences this house.)
- **9th house (Sagittarius):** Spirituality, philosophy, higher learning and expanding the mind; travel and the gathering of knowledge and wisdom beyond the

confines of one's immediate world; the stretching of one's boundaries. (The sheer joy of discovery and exploration indicates Jupiter's rulership.)

- **10th house (Capricorn):** Aspirations, the trajectory of the career path and the degree of groundedness that supports them; the degree of influence one has in the world and the reputation gained from it; how others view the individual; the influence of the dominant parent or of the karmic influence of absence of one or both parents; of matriarchal connections. (Saturn's restraining influence is strongly felt here.)
- **11th house (Aquarius):** Relationship with friends and the community at large; how others relate to us as one among a group; the motives for belonging and the conditional or unconditional nature of social relationships; humanitarian ethos; the fruits of one's career. (The house of what is least expected and in which one may learn the power of being passive/still. It is ruled by the unpredictability and potential explosiveness of Uranus.)
- **12th house (Pisces):** The hidden depths of the psyche and psychosomatic illness; dreams and fantasies that can inform creative activity (including artistic output) or lead to addictions; fears as to destiny; the arcane and the occult; hidden, unknown enemies and those who wish us harm through psychic attack; psychic phenomena and intuitive grasp; divination; the ability to be at one with Nature and the appreciation of Nature through personal (artistic) expression. Distant, nebulous Neptune rules this house. (If the illness of the patient is of unknown origin and is difficult to "read", it is worth looking at what afflicts this house.)

Although Aries “governs” the first house, Taurus the second house and so on, it should be noted that while the 12 houses within the circle are static, the 12 signs of the zodiac move perpetually and cyclically around the outside of the circle and rarely neatly cover their own houses. This means that a person might have the North Node in Aries in the fifth house (with the South Node in the 11th in Libra). If you have looked up a person’s chart and have this refinement to hand then you should broaden your thinking to take in both the house description as well as the sign it appears in. So, following the example above, think about the North Node in both Aries (personality, initiative, etc) and the fifth house (joy, pleasure, etc) and the South Node in Libra (close relationships) and the 11th house (social skills and “belonging” within a “tribe”). Begin with the basic knowledge first and only seek refinement if a difficult case stubbornly refuses to open up.

The means of change

While the “new” remedies have become known for their ability to reach back into the past, they certainly do not supersede all our familiar ones. However, the new medicines¹⁸ should cause us to reassess our dependency on old “favourites”; remedies that are all too often chosen for being listed in the repertories under “Ailments from grief” – probably the least useful but most consulted rubric in the book – or “Ailments from anger” or “Anxiety” or “Humiliation” and so on. As we leave the Age of Pisces and go deeper into the Age of Aquarius; as we leave the centuries of mass dependency on narrow, insidious, syphilitic corruption so typical of Pisces and become more orientated toward the non-conformism but paradoxical responsibility of the individual toward the “herd” that is the

essential hallmark of Aquarius, so we need to find out how homoeopathy can be fashioned and moulded to suit the urgent karmic commitments of those who wish to “journey” toward genuinely sound, psoric constitutional health.

Although the essence of the South Node is that of our past actions and reactions within characteristic circumstances that impinge on us from another time and the essence of the North Node is that of how we might best correct (in the sense of a navigator re-plotting with their compass) our entrenched behaviour, Chiron’s essence is that of the search for resolution to pain long held by the soul and the transformative power that resolution might bring.

Chiron, the wounded healer

One can do no better to open our minds to this aspect of a chart than quote from Melanie Reinhart’s (1989) thought-provoking book, *Chiron and the Healing Journey*:

The message of Chiron¹⁹ seems more relevant now than ever, representing as it does, the wise and loving awareness that reveals our interconnectedness with all Creation. This is the basis of healing, to *make whole*, and Chiron signifies the experiences whose urgency prompts our spiritual awakening.²⁰ From this basis, consciousness flowers, healing is encouraged and miracles are witnessed; we are empowered to face the darkness and suffering within ourselves, in others and, indeed, in the world at large. The motif of the Centaur, half animal and half human,²¹ represents the periods of deep transition that we experience personally and collectively; the process of Chiron

reveals our suffering²² and indicates what needs releasing and what needs healing.

Chiron²³ is variously described as a planetoid, a minor planet, an asteroid or a comet. It is perhaps best to think of it as a planetary body composed of water and ice, frozen gases, organic material and silicate dust. It is found in the Kuiper Belt, a swirling belt of space debris described as a “circumstellar disc in the outer solar system”²⁴ and consisting of tens of thousands of remnant objects from the system’s inception. As such, it is studied by scientists for a better understanding of the planets, their composition and formation.

Chiron is not fixed and constant; it has an eccentric orbit. Thus its transformative influence over us is not ever-present at the same intensity. There are times when it is more active in an individual’s life than others. Its orbit see-saws between Saturn and Uranus in turn which should alert us to the polarity of its effects. While Chiron oversees the process of change with its irregular coming and going of intensity and relaxation (charged by Uranus’s restless, maverick energy), it also insists that we stay bound to the limitations and strictures of an earthly form (which is Saturn’s particular double-edged sword). Chiron’s office is that of healer; the healer of pain borne by the soul over lifetimes. When Chiron is prominent in a chart, a passage of potential to shed accumulated burdens of past unresolved journeys of mistaken discovery is experienced. The “healing” is not about the resolution of existing pathology but the insight into the origins of such a departure from constitutional well-being. Chiron shepherds each of us toward an often visited station of difficult emotional and psychological disturbance

in order for us to attempt our own healing; not through prosaic medicaments but enlightenment. (Chiron only *initiates* a change and has no hand in the “cure” which it leaves to the patient to accomplish.²⁵)

Like the North and South Nodes of the Moon, Chiron appears on the chart in a position entirely individual and pertinent to the person and is dependent on date, time and place of birth. Chiron’s situation on a chart cannot be found by looking up the date of birth alone. It is necessary either to draw up a chart oneself, invest in software or to seek the information online.²⁶ The following sketches are indicative of Chiron’s focus in any chart; “The wounds” suggest areas of pain suffered in the past and how they are expressed in the present; “Healing” suggests how a person may begin to resolve them or may have begun to do so already.

1 **Chiron in Aries or the 1st house**

The wounds: The right to exist; living in the shadow of another; inadequacy; excessive naivety; results of unchecked anger; excessive competitiveness to overcompensate for lack of self-worth. There is a need to be independent and self-sufficient even when that is clearly inappropriate. There is an inability or a refusal to ask for help. Pain may be present from very early on in life. (Possible history of head injuries.)

Healing: Through helping others to achieve; channelling anger into creativity or positive action (such as sport); becoming independent.

2 **Chiron in Taurus or the 2nd house**

The wounds: Fear and resistance to change; fear of the unexpected; self-indulgence; demanding quantity

over quality; trials over money; extravagance; over-cautious or reckless.

Healing: Exercising caution over material things; creating a safe and nurturing environment; listening to sound advice and acting on it.

3 **Chiron in Gemini or the 3rd house**

The wounds: Fear of being alone/loneliness; fear of being judged; needing approbation; sibling rivalry; starting things and not finishing them; excessive nervousness; learning difficulties; unfocused thinking. Early disharmony with siblings leaves scars.

Healing: Communication and cooperation; wit and humour in bringing others together; sharing; social skills.

4 **Chiron in Cancer or the 4th house**

The wounds: Dysfunctional family life; lack of nurture; existential insecurity; difficulty in finding a home; ethnic disruption. Emotional pain connected with the past.

Healing: Creating a home environment of one's own; finding a focus for caring; taking the first steps on the healing road.

5 **Chiron in Leo or the 5th house**

The wounds: Demanding attention and approbation for validation; addiction to dramatics; need for self-aggrandizement; being a know-all; high romance that fails to last; acting out and blowing out of proportion all their pain.

Healing: Easing the drama in others; puncturing one's own ego with humour; acting the role of mentor;

enjoying being different without imposing any expectation on others.

6 **Chiron in Virgo or the 6th house**

The Wounds: Perfectionism that hides a lack of self-confidence and poor self-esteem; fear of disease; excessive need for control of circumstances; being judgemental. Feeling the need to play the martyr. “Wounds” can include ill health in a former life as yet unresolved; born with a disability.

Healing: Becoming a good listener; creating congenial circumstances for others to feel supported and to shine in; being a fund of practical knowledge (especially about health and welfare).

7 **Chiron in Libra or the 7th house**

The wounds: Painful history of failed or failing relationships; inability to say “No”; indecision resulting in confusion around them; being unable to end relationships that are dysfunctional; being an emotional victim.

Healing: Learning to compromise but only up to a point of balance; peace-making; making allowances for other people’s situations and foibles but knowing where and when to withdraw to allow them to make up their own minds.

8 **Chiron in Scorpio or the 8th house**

The wounds: Fear of death; fear of change; fear of becoming nothing; fear of loss; fear of not knowing; becoming jealous and obsessive; dependency on sex; power struggles; hatred of opposition; destructive rage and vengefulness.

Healing: Finding soul healing through intimacy in a safe relationship; concentrating effort in finding perfection in what seems to fall short; devotion and emotional stability; seeking transformation by stripping away all that is no longer viable.

9 **Chiron in Sagittarius or the 9th house**

The wounds: Commitment only to the moment; the search for an escape route; exploring the horizon before discovering what is in front of them; searching for rainbows; being overzealous, especially about deep subjects on which they exerted little effort; too hasty in being dismissive; dissatisfaction both with the self and the world.

Healing: Showing compassion while dispensing the wisdom of acquired experience; fostering diversity with light-hearted enthusiasm; allowing for all shades of opinion with no fear of contradiction that might be expected to cause negative reactions.

10 **Chiron in Capricorn or the 10th house**

The wounds: Excessive ambition and being exclusively goal-orientated; escaping emotional responsibility by becoming immersed in career and gaining social status; suffering due to the influence of the dominant parent. Absent parent syndrome.

Healing: Providing for family and home with emotional stability; allowing for intimate and social relationships; actively taking a leading role with practical common sense and self-confidence that inspires.

11 **Chiron in Aquarius or the 11th house**

The wounds: Self-destructive rebelliousness; sudden and eccentric escapist tactics to avoid being enmeshed in the lives of others; dysfunctional relationship with the dominant parent whose behaviour imposed severe restrictions; sudden and early departure from the family home; leaving things unsaid and unresolved so that they fester.

Healing: Practical idealism; following humanitarian concerns and doing something practical about them; seeking ways of bettering the world with no ulterior motive.

12 **Chiron in Pisces or the 12th house**

The wounds: Escapism and sometimes by means of an addiction; not living in reality; unable to set boundaries; conforming to current trends without forethought or considering consequences; being influenced by mental illness within the family; being too open to manipulation; prostitution and waste of artistic talent; “hippy” mentality. (The patient carries many lifetimes’ worth of pain and finds letting go of old habits extremely hard.)

Healing: Developing psychic skills through grounded learning; narrowing the field of focus to channel artistic/spiritual expression; prayer.

On the birth chart there is often a “retrograde” symbol²⁷ (R) next to and qualifying Chiron that suggests the patient will be asked by life to resolve some or many of the issues indicated by Chiron’s position. If the R symbol is absent then the patient is deemed by astrologers to have already resolved some or a lot of the karma indicated during the past lifetime. It does not mean that there is no karma to be worked on as the retrograde symbol will, at certain times in

life, make an appearance as a harbinger of constructive change.

One of the compelling reasons for studying these aspects of astrology in relation to homoeopathy is that, despite the demands made on us by life, many cannot find the inner resources to face the challenges or there is an active refusal by some to engage in transition and transformation. This situation can cast a lengthening shadow over the children or grandchildren of such people as they will feel the burden of unexpurgated family karma. In becoming patients of homoeopathy (or, indeed, any alternative therapy), these carriers of unresolved trauma have the opportunity to lift the burden not only for themselves but also for their own progeny; of expiating and atoning for past missteps that have left indelible stains of negative energy pending. By studying the distribution of the Moon's Nodes and Chiron on an individual's chart, we are taking steps into the past and ancestry of the patient in order to find remedial means of instigating a patient's intrinsic ability to self-heal what lies unresolved within themselves or their "tribe".

It should not be too surprising that Nature has furnished us with remedies to lift the curtain on what is locked firmly in the past of a patient and their ancestry and that might be the originating soil from which their suffering comes. If we bear in mind that much of this history is within reach by journeying into the realm of the thymus gland (cf Volume I of *The New Materia Medica*, 2007) and that there are a fair number of remedies that are similar to the chronic effects of trauma woven into the fabric of the past then we have a resource for healing that can help take us out of the Piscean age.

- 6 The parameters of astrology keep broadening with the discovery of more and more space bodies that are deemed to have specific types of influence on us.
- 7 The Ascendant always appears at the nine o'clock position on a person's chart but, confusingly, this represents the East.
- 8 The first printing press in Europe was invented in 1436 or thereabouts by Johannes Gutenberg, though woodblock printing in China dates back to the ninth century and Korean presses were working in the 1300s.
- 9 Nicholas Culpeper in the 17th century is perhaps the most famous.
- 10 To understand the technicalities of the *astronomy* of the nodes, information is readily available on the internet.
- 11 The Nodes of the Moon have been of central importance in Vedic astrology for many centuries, as they have been in Judaic and Western astrology. Despite divergences between them, they all agree that the nodes have karmic significance.
- 12 Here we need to remember that astrology is never any more explicit than the *I Ching*. The chart has to be interpreted rather than read.
- 13 Pp 282-283.
- 14 P 48. From which it can be seen that Western astrologers tend to read the nodes as indicative of trends, while older traditions of astrology tend to see them in terms of past and present lives, presupposing that reincarnation is taken as read.
- 15 P 10.
- 16 Inherited either from one's ancestors or from one's own former life's self.
- 17 This is best done by using the internet (see Astrodienst) or by acquiring software from Astrograph, "Time

Passages”.

- [18](#) There are many more “new” remedies than are featured in the three volumes of *The New Materia Medica*; there are many others being developed by various means from all over the world, including Bird remedies, Milk remedies and plants, to name a few.
- [19](#) The first of the centaurs, Chiron was healer, mentor, philosopher, guide and teacher who nevertheless was unable to treat and heal his own mortal wound, the result of a poisoned arrow in his thigh.
- [20](#) That is, for every individual. The Age of Pisces has been one of collective, religious spirituality while the Age of Aquarius offers each of us an independent journey of personal spiritual discovery that has a common unifying goal.
- [21](#) Yet also half animalistic and half divine; Chiron was the offspring of a god and a human.
- [22](#) Though it never describes the specifics of pathology.
- [23](#) Chiron is but one of several planetary objects that have been absorbed into astrology over the last 50 years. Others include Eris, Sedna, Makemake, Haumea and Pallas. Each has its own particular slant on the human psyche.
- [24](#) Wikipedia article on the Kuiper Belt.
- [25](#) Chiron has interesting parallels with Jesus of Nazareth in that, in the ancient myths, he resolves his pain by sacrificing his life in favour of another and in so doing he becomes re-embodied in his divinity.
- [26](#) On your search engine enter a sentence such as, “How can I find Chiron on my chart?”. There are free sites that will provide instructions.

27 “Retrograde” is the adjective that describes the movement of a celestial body that appears to be travelling backward through space due to the relative speeds of the planets circumscribing the Sun. The nearest analogy is of watching the spokes on a vintage sports car that appear to move forward at first and then backward as the car gathers speed.

1

AUSTRALIAN SANDSTONE

Ayers Rock

The remedy was made from a sample of the sandstone rock that is known as Ayers Rock in Australia. It was proved at the 30th potency on 16 July 2010 by nine members of the circle: four men and five women plus the medium. The remedy was prepared not from rock taken from the boulder mass but from a small “orphan” pebble of the rock. It was made up into a homoeopathic potency by Jill Wright, founder member of the group and the circle’s principal scribe. She was the only member of the circle to know what the remedy being proved was.

Background

Sandstone is composite sedimentary rock made up of grain-sized crystals of quartz and feldspar. The grains are cemented together by calcite or silica and, in the case of red sandstone, iron oxide. Feldspar makes up some 60 per cent of the Earth’s crust and is crystallized from volcanic magma. Sandstone is very porous and acts as a filter for water. Despite sandstone being prevalent in most of the desert regions of the world, underground water sources (or oil deposits) are often to be found.

The Aboriginal name for what must be one of the Indigenous Australians’ most sacred sites is Uluru; it is as

significant to the country's original population as Stonehenge or Silbury Hill or Avebury once were in Britain. The rock is in central Australia in the Uluru-Kata Tjuta National Park. The rock is a vast boulder of eroded arkose, a form of feldspar-enriched coarse sandstone that is some 2.5km (1.6 miles) thick. It is the second largest naturally formed monolith in the world. It is approximately 300m (986ft) high and 8km (5 miles) in circumference. It is buried some 5.6km (3.5 miles) into the ground. The geological term for it is inselberg or "island mountain". It was formed during nearby granite mountain development over 500 million years ago; the result of sand and feldspar being shifted across the alluvial plain beneath. At first the layers of sand were horizontal but further geological changes tilted the rock by some 85°. The near vertical angle of strata shows that the rock was rolled into its present position by evolution.

The area around Uluru was inhabited from around 10,000 years ago. White settlers only arrived in the 1870s, from which time the area became a source of increasingly violent territorial dispute with the Aboriginal peoples. It was only returned to the Pitjantjatjara people in 1985. There are caves in the Rock that contain Aboriginal paintings; these are regularly added to even today. The paintings record the life and culture of the local inhabitants and bear a strong relation to Dreamtime - Alcheringa or Alchera - the golden age when the first ancestors were created.

Dreamtime for native Australians encompasses past, present and future and informs everything in their culture. It begins with the stories of the Creation by spirit beings, ancestor spirits that took human, animal and other natural forms. As these ancestors wandered across the land, they invested their energy into features of the land such as

mountains and rivers, each and every one of which has a story that has been handed down through the millennia from generation to generation and which becomes part of the individual's own Dreaming. With its rituals, totems and veneration for ancestors as well as strong and vital spiritual connection, Aboriginal society is distinctly shamanic.

For the indigenous peoples of Australia every evolutionary change or transition, be it geological, cataclysmic or tribal, individual or quietly personal, has energy and consequent vibration that resonates in perpetuity. The very form of the landscape is an "echo" of the forces of Nature that forged creation. This continuity of living energy can be tapped into by becoming immersed in the land through ritual and by walking. The seeking of spiritual connection or reconnection with Earth and Nature is known as "Dreaming". Through Dreaming, humans can remind themselves of their existential orientation and become "custodians" of their land and its history.

Dreamtime is not ancestor worship in the usual sense. It is a recognition that past, present and future are not separate; that the vibrational force of energy set off by previous generations has echoes and implications for those that follow; that each succeeding generation has a responsibility to carry on the role of custodian of the natural environment and to practise tradition in order to maintain the eternal rhythms of life. For Aboriginal peoples, Uluru is redolent of all this; it is a monolithic site of deeply held spiritual conviction that has served as a place of ancestral energy for thousands of generations of nomadic people.^{[28](#)}

Miasms

Psora, tuberculosis and syphilis or a mixed miasmatic history that is difficult to “read”.

Keynotes

At a point of crisis, the remedy takes the patient “back to square one” to start again or to reconnect with the path from which they have strayed. It fosters the powers of the intuition; helps us to see that intuitive understanding is more trustworthy than the intellect. It serves to break long-held patterns of energy inculcated over generations and now manifested negatively in the patient who is symptomatically restless in spirit and held in some form of existential anxiety. It is useful in those who are impeded from further or deeper healing by their multi-miasmatic history; it helps to unravel the tight weave of miasmatic threads.

General symptoms

Heavy, slothful and frustrated: the patient feels as if they are blocked on all levels yet restless in spirit. Sensations of heat in the back; heat in the legs, up into the buttocks and into the back. Back feels weak. Sensation of feeling massive; of feeling bigger. Pain and tension in the left side of the body; < in the left shoulder. Pain that extends down into the elbow. Pain in D4 (dorsal region) of the back: sharp between the shoulder blades. Neck feels rigid with pain in the back. Discomfort in the bones of the buttocks while sitting. Pain and discomfort going down the spine while sitting. Tension in the brow area of the face; as if heavy in the brow. Fullness sensation in the bladder.

Mental and emotional symptoms

The patient has the sense that they are not doing what they were always meant to do; a feeling that they are on “the wrong path”. There is a sense that they have lost the connection with their spiritual self (though not dissociated as with Picea Pungens and some others). Detached – not necessarily uncomfortably; not engaged emotionally. Heavy-headed with easy mental distraction. Forgetful of what one is about to say. Thoughts are disrupted and easily forgotten. Uninvolved in practical matters; there is a lack of connection with, perhaps an intolerance for, the “here and now” despite being aware. There is a reluctance to be engaged or involved; any ambivalence in engagement is qualified by a sense of duty in some. Feelings of being lost and without direction; distressed that they cannot see which way to go forward, which way to turn. There is often a sense of being in the wrong place geographically; the patient may appear to be the epitome of the tubercular miasm. There is a strong sense of having to fulfil destiny but not knowing how to do that; as if there were a powerful impediment to succeeding which is sought for within but is actually the weight of historical precedent in the past family. There is a feeling of being vulnerable to the negative energy of others. This complements the reluctance to be involved with what is going on around. Shock and grief may well be buried in the past though there is just as strongly a sense of needing to reconnect with one’s roots or at least with one’s “mission” in being incarnated. Sensation of the body being bigger than it really is. Tearful but lacking the emotions that would normally be felt. Sadness with tears but short-lived.

Physical symptoms

Head

Heaviness; a feeling of having a weight on the head. Pain in the occiput with tension. A sense of being unable to hold one's head up.

Ears

Sense of hearing is enhanced. Heart pulsation is felt in the ears.

Eyes

Heaviness behind the eyes.

Nose

Sensitivity to the sense of smell.

Chest

Sensations of restriction.

Bladder

Fullness with urging.

Back

Pain in the dorsal region (D4). Sensation as if there were a sharp knife being pressed between the shoulder blades. Sensation of heat across the whole back; heat rises from the lower back up to the shoulders.

Extremities

Heaviness in the hands that may be < right. Heat felt in the legs that rises to the lower back and is < around the buttocks while sitting. Pain in the "sitting bones" while seated (see Case Study 2 below).

Sleep

Vivid dreams.

Considerations for the use of the remedy

The remedy is overwhelmingly directed toward spiritual recovery; not in any narrow, religious sense but in the sense of the spiritual “body” which oversees one’s soul-purpose. This emphasis may change when more physical symptoms begin to be recorded as being relieved after it is prescribed. The patient whose condition indicates the remedy is likely to be in a state of perpetual “waiting” to find the right path; there is a frustration due to this wait and there is concern and even anxiety that there is no apparent solution. Furthermore – and to differentiate it from other remedies that have this same problem – there is an almost palpable sense of the burden of difficult, unresolved ancestral energy; not necessarily to be laid directly and particularly at the parents’ door. It is the general air of dissatisfaction, frustration, detachment from the here and now (though with plenty of awareness) and searching for the right path that mark out the remedy for consideration. This state may be most obviously manifested in a long-held inner sense of being in the wrong place and time; living in the wrong environment and being at odds with present circumstances. This may lead the practitioner to think of **Tuberculinum** or to have prescribed this and found it wanting. There is also likely to be a lot of family background with ancestors who led unfulfilled lives; restless, shiftless, frustrated individuals whose collective family energy weighs heavily on the patient even if they never knew most of them. One further tell-tale sign is that the patient is unable to verbalize this ancestral burden; instead they tend to blame personal

inadequacies. This ancestral aspect may be usefully thought of as miasmatic; not necessarily specifically one or other of the well-known miasms but more as if the ancestral burden were a miasm in its own right.

Australian Sandstone is, nevertheless, syphilitic, in that it has a strong link with the energy of Pluto and is very well indicated by negative energy held in the thymus gland. It is a remedy that combines well with the remedy **Thymus Gland**, and with **Syphilinum** or with **Plutonium**, depending on homoeopathic considerations. Because of these associations, it is worth noting that the various legendary energies of both Atlantis and ancient Egypt were evoked during the proving. Both civilizations were said to have fallen because of their innate state of corruption and their inability to root this out. This is traditionally Pluto's territory and makes Plutonium particularly relevant to the early years of the 21st century when Pluto was so pervasively influential on the Earth's passage.

One of the healing effects of taking the remedy is the release from the family burdens of unresolved karma that may be manifested as enlightenment attained by the patient; they gain insights into how to move forward on a personal level which usually involves understanding what kind of burden they have been carrying. This obliges us to compare Australian Sandstone with **Eyjafjallajökull**.

Another remedy to be compared is **Olive** because both are remedies that might be indicated in someone who suffers from a long established curse (*see also* Geranium Robertianum). Australian Sandstone is more called for in a patient with a long family history of "bad luck" or "bad blood"; when things have not gone well for several generations. Olive is more associated with specific malicious curses uttered against an individual.

Esoteric therapeutics

Although the spiritual mythology, practices and cultural expressions of Australia's Aboriginal peoples are unique and have survived longer than many other nations' belief structures, the vitality of other peoples' inherited ancestral knowledge is similarly and variously invested in both Earth and humanity around the globe even if Mammon prevents many from seeing or seeking it. Such faith in the origins of things is a force of Nature so it is no surprise to find crises of faith erupting in our patients. Australian Sandstone is nothing less than this: the energy of a crisis of faith in the path that one is on and the search for a return to the root in order to start afresh on a journey of greater harmony with the spirit. (Black Tourmaline is another remedy that has this core energy but there is less of the ancestral involvement peculiar to Australian Sandstone.) The diversion away from one's spiritually connected path was occasioned by forebears who, through force of circumstance or social pressures, successively inculcated subsequent generations with inappropriate received wisdom: they chose an uncongenial road that now needs to be corrected. Many who have an established faith structure feel spiritually secure, so Australian Sandstone is unlikely to arise as a similitum for them. It is more likely to come up in those who feel that time, geography and vocation are not in sync.

Chakras

The remedy is most associated with the base, heart, thymus gland and the three chakras above the crown. It is associated with the influence of Pluto and will be indicated in those who are in need of facing and dealing with old patterns of negative feeling, thinking or behaviour. This is

very much a remedy for the correction of one's life path, where one has strayed or been distracted from the original purpose of incarnation. In this, there has been a loss of bearings. One feels one has become disorientated, not necessarily in the mind (though this can happen) but in aspiration.

Crown

Spiritual connection is difficult to maintain or impossible to achieve. Meditation proves to be unsatisfactory. The spirit feels burdened. Sleep is heavy with complicated and convoluted dreams that may be vivid and either of mundane things or disjointed, incomprehensible associations.

Brow

There is a lack of clarity in terms of knowing what one should be doing to fulfil one's destiny even if everyday routine is easy to follow. The mind is never still; inner voices clamour to be heard but they are unsatisfactory. The head and heart are not in true sync.

Throat

What the patient hears may not be what they understand; what they express may not be what they want to say. The heart is not clearly expressed; it is all too often ruled by the head which directs the flow of expression in the direction of either dutiful platitudes or disenchantment with present circumstances.

Heart and thymus gland

Though there may well be grief to be expressed, it is the burden of ancestry that holds this patient back. In the heart are the questions: Where do I need to be? What do I need to

be doing? Why do I feel heavy with dissatisfaction despite all that I have done so far? Why do I question so much? Is there a point to all this? Why do my family weigh so heavily on me?

Solar plexus

The spleen is most likely to show up as weak from lack of motivation if the search for fulfilment has gone on for too long. If there is a lot of frustration, it is the liver and gall bladder that will be in need of support. The patient may well have had a history of trying out different health diets in an effort to find balance in life.

Sacral

There is likely to be a lack of physical involvement to match that on the level of the brow chakra. In terms of physical relationships, they may go through the motions but not be truly involved however significant the emotional attachment. Being in the state of Australian Sandstone may bring up a crisis in a long-term relationship.

Base

The detachment felt in the crown and brow is likely to be mirrored in the base. The remedy is a grounding remedy though there is an imperative need for the patient to “go back” and deal with things from the past. True grounding will not happen until old history is faced. To illustrate this there are musculoskeletal problems that come and go with regularity.

Case studies

1 “On one occasion I was phoned from New Zealand by a patient (now in her late 50s). I had not spoken to her for several years. She had always been a rather restless person with a need to move from place to place. Although she had been in a settled relationship for over ten years, which gave her some stability of home and work, it became clear from her words that she still felt the pull of travel and exploration. (She is a Sagittarian through and through.) She was, she said, in some state of existential crisis. She was beginning to question her relationship; she was not sure she still wanted to do the work she was trained for; she knew she did not want to go back to the UK where her South African parents were living though she felt a tugging sense of responsibility for them. She felt something was amiss with her life though she could not put her finger on what; something, she felt, that was ‘old’ in her. She did not use these words but it seemed that there was a primal urge to shift and do more searching.

“She was prescribed **Australian Sandstone 1M**, which was sent out to New Zealand because the remedy had not yet become well known and was locally unavailable. The patient did not book a further appointment (not unusual) but phoned within three months to describe all that had been happening in her life that was changing. In the course of conversation, she asked what she had been given. When she heard what the remedy was she said, ‘Oh My God! I don’t believe it!’ Within a day or two of having taken the remedy, she decided to go on a trip to Australia and visit Ayer’s Rock (Uluru). She felt that she needed to be acquainted with something ‘really primitive’. She was now much clearer about her ‘path’, more content with her relationship and happy in her work.” **CG**

2 “I have used Australian Sandstone a few times, very successfully. Twice for pain from sitting on the sitting bones (myself!), so no real case notes, and recently for a lady of 56yrs. She has had recent history of very bad sciatica, the bulging disc pressing on her nerve, left sided. This occurred at the beginning of the [Covid-19] pandemic. She had to take on night shifts at Tesco’s to make ends meet, as she and her husband ran their own company, which had to close down during that time. Her husband wasn’t particularly supportive. She has since had a nerve bloc[k] which has been successful. She had lots of Carcinisin, Aurum - for being overwhelmed - Nat Bicarb and Gnaphalium 10m for the pain (which helped). In Feb 2022, she complained of a dull ache in the lower part of the spine and the sitting bones were really painful if she sat for too long. Driving distances was very painful. I prescribed **Australian Sandstone 30, 200 x1 dose for 2 days, then 1M for 4 days**. I told her to repeat if she required. In April 2022, she exclaimed she ‘LOVED IT!!!!!! I take one every other day and it really helps’. She can drive without stabbing pains now.

“The other case is of a woman of 77yrs. She had experienced a huge emotional trauma in her country of birth and her son had been murdered. This led to her having to leave her country very suddenly as her life was under possible threat. She came to the UK with hardly anything, as did her daughter, whom she is extremely close to. When I met her she was 4 years on from the original trauma but still very traumatised from the event. She was totally displaced ... massively emotionally labile and imparting the information was very disjointed. She couldn’t focus, felt uncentred, couldn’t sit in her favourite chair and spent the whole

consultation bursting into tears. I prescribed **Australian Sandstone** [ASS] purely on the displacement aspect; her follow up was 4 weeks later. She said she'd actually had an amazing day the day before seeing me. She had started to feel more centred, grounded and she was sitting in her favourite chair again. She was able to focus again and the guilt had lessened. I repeated **x1 ASS**. One month on, she said she had started to feel like she was entering the human race again and had even been out to a social gathering and enjoyed it. She continued to do well but other remedies then came up.

"I should say I also gave her **Rose Bay Willow Herb 30** twice a week alongside the Australian Sandstone."
JO-H

- 3** The following case result was sent to me by email after I had asked the patient for her reactions.

"[I was] prescribed [Australian Sandstone, AS] for thoughts/questions about future life path/future plans; ready and willing to face/deal with whatever might present itself but no clear ideas as to what that might be. Having been a mother of four, extremely supportive of my husband's career and working part time, I felt it was time for a path with more for 'me' in it.

"You won't quite believe this I don't think - but!!! I took the Australian Sandstone and the most extraordinary thing happened!!! My bunion on my right foot blew up like a cherry tomato - it was agony; swollen/ puffy/really, really sore - that evening, I kept thinking I had banged it but I hadn't - had just been in the clinic all day in trainer-type shoes. Day 2 the swelling went down, Day 3, today it does actually look bruised, black/blue in colour. Very, very odd. In my head

I feel less “foggy”; clearer. I can’t say in which way, not with ideas or a path but as if a fog/film has lifted. A bit brighter in self. During the day I do feel OK/keeping the peace/the calm/happily so. Invigorating exercise/fresh air still very, very important!! Still feel like a fat blob!!!! I really can’t trace the sore bunion to anything else – but a little odd??

“(From Colin: ‘Acupuncture point where the bunion would be is on the spleen meridian. Spleen being all about aspiration; life path stuff. If AS were going to affect/point up any meridian it would be this one’).”

The patient added further information after more time had elapsed:

“Whenever I think of AS – I hate that remedy! Very strong words but whenever I think of it that’s what I feel! The bunion – still sore and a bit puffy. It just occurred to me that I went to Australia on my honeymoon and whilst it was a very happy trip I don’t want to go back to Australia. I had forgotten that completely till the last ten days! Day 4 or 5 I then developed a hacking cough and sore throat, which lasted 6 days or so, now have a cold sore lower lip and am angry! The last 48 hours I realise when doing yoga or going for a walk/thinking time – that I’m really angry: angry when my mum or dad calls me for the tenth time in one day (of course I always answer with a smile and a yes) or my husband walks into a room I’m in and just starts talking without considering I might be busy; we wouldn’t walk into an office and start a conversation without checking if it were convenient but because my office is generally my home, everyone thinks whatever I’m doing is not important – but my body is screaming ‘Just leave me alone! Can’t I ever just be me/do me/have me-time without someone getting at me?’ I realise I’m

not heard; despite being a strong, vocal person I have realised I'm not really heard at all. Discussions about our house/where to live/what we/I will be doing, down to the smaller things in life. I realise I really have to shout - not literally - very loudly to be heard and I have started doing that. This has all come to me very, very clearly since taking AS but maybe it was a good thing. Obviously the cough/ throat (was) part of that lack of expression! I know I'm still 'working' through the AS but I don't ever want it again!!!!"

Then there was another report still based on the one dose:

"A month on, I hate AS no longer! I don't want it again but I can see it has had a very positive effect. I feel stronger vocally. I have stood up for myself in a quiet calm way. I have made my views known without anything escalating but have felt it important to vocalise thoughts. I'm definitely clearer in my mind, the fog has gone, greater clarity. No specific path but feel stronger to just be me. Funnily, I'm a confident, organised sort of person and I'm regarded that way. It would never occur to me or my friends or family that I'm not being 'heard' but now I can see I wasn't. I just wasn't speaking up; almost too compliant. I'm still obliging but I will have a conversation about it and that has made me feel better. There is more 'me' in the frame! So ultimately, thank you but Wow! what a journey and sadly I don't think my bunion will go back so I will be reminded of AS forever!!" **CG**

- 4 A colleague sent in this email from a patient to whom he had given the remedy. It not only suggests that the remedy can be curative but it brings up moral and philosophical issues related to its use and throws an

interesting light on patients' emotional responses to remedies that might be thought to carry specific "meaningful" energy:

"The day after the three doses I noticed the inflammation and arthritis calmed down in my left hand and along my arm. Didn't expect that as I didn't really see it as being an issue for deep culture. The other things I noticed were really random visions which didn't seem to relate to anything e.g.: dogs, twigs, white people.

"I'm wondering how the mother sample was sourced. Was it randomly collected during a visit to Uluru, which would explain the above or were the Elders approached respectfully and [did] they [give] permission for its use? The reason why I ask is because Uluru is such a sacred place, not just to the local mob but to Aboriginal Australia generally. Because I'm so tuned into them I would have thought I would have reacted more than I did. Maybe I didn't need it, I'm not sure. They have now banned people walking on the rock because it is so sacred a place. I expected it would bring about a strong connection to spirit/dreaming or bring up injustice for healing and even help people with resilience. Not that I need resilience ... got that in spades. I feel there is certainly potential to tap into deep ancient healing. It could also become a gateway for First Nation people's healing of intergenerational trauma brought about [by] the effects of colonisation. Plus it would become an offering of something tangible in return. They respect that and become very cooperative and helpful with people who put in the time to build relationships that are reciprocal." **LM**

5 “Woman, 30 yrs, who came with a very negative attitude to life. She hated her job and wanted to change but did not know how. She took **Australian Sandstone 1M**. After the remedy she changed her career path completely and became very much happier.” **FH**

6 (See Case Study 4 in Juniperus Communis for the first part of this case (page 287) and Case Study 1 in Eyjafjallajökull (page 181) for the following part.)

“Two years after Mandy, the artist, had taken Juniper, she came for her regular appointment and said how worried she was about her husband. ‘He’s made me frightened as he thinks he has the bowel cancer that killed some of his male relatives.’ When asked about herself she said, ‘Where am I going? What on earth am I doing? How do we make the business move forward? I just want to slow down. I am being pulled in so many different directions. I’m in pieces with all the different demands. I am so muddled; I need to work out what’s in my poor old head.’ She was given **Australian Sandstone 1M: three doses over six hours**. When she returned she said, ‘I’ve been good. Really good in terms of the rheumatoid arthritis, really very good indeed.’ She was also putting herself first for once and had become intolerant of her husband’s negativity. Despite needing Sepia, she was now not suffering the symptoms of irritable bowel syndrome that usually reoccurred when there was a crisis and the rheumatoid arthritis was markedly better.

“See Case Study 1 in Eyjafjallajökull (page 181) for a further episode in this patient’s journey. What is notable, perhaps, is that all three remedies (Juniper, Australian Sandstone and Eyjafjallajökull) had markedly

positive effects on the physical pathology of rheumatoid arthritis.” **CG**

28 <https://ulurutoursaustralia.com.au/blog/the-significance-of-ularu-to-australian-indigenous-culture/#:~:text=It%20is%20a%20Sacred%20Site,ancient%20spirits%20of%20the%20region.>

2

BETA VULGARIS

Beetroot (decomposed)

The remedy was made from an organically grown beetroot from a large vegetable garden in Sussex, England. It came from soil untouched by artificial or chemical fertilizers and treated only by animal manure.

The whole vegetable was used within a few hours of it being pulled. The root, leaves and stalks were cut up; while some of this was put through a macerating juicer, the rest was steeped in the juice in an amber phial. That ethanol was not added to act as preservative was an accident of memory and nature. This mistake was not noticed or registered until after the proving.

The whole was left to “brew” for 3 weeks before a single drop was put into 99 drops of ethanol to make the 1c. The remedy was taken up to the 30th potency. The original tincture, which had been a deep purple, gradually changed to a thick, brown juice that nevertheless continued to smell earthy and like beetroot. There was no obviously rank or rotten smell in this mother tincture despite what occurred when the proving was carried out.

Beetroot (decomposed) was proved at the 30th potency in the meditation circle on Friday 28 January 2011. There were eight provers present (three men and five women) plus the “control” medium. At this event the provers were instructed to do a further proving of the remedy at the 10M

potency. Ethanol was added to the original, now decomposed, tincture on the same date as the discovery of the error to prevent further corruption of the material. A completely new remedy was made up from another beetroot from exactly the same source but this time steeped in ethanol from the beginning. Apart from the addition of ethanol, everything else was the same.

On the 16 September 2011, the circle then proved Beetroot again. This time the 10M was used though there were certain departures from the usual protocol. On this occasion, decomposed Beetroot 10M was proved alongside Beetroot 10M (not decomposed). The medium placed a tablet in the right hand of each circle member; this was decomposed Beetroot 10M. In the left hand of each member a single dose of the ordinary Beetroot 10M was placed. In effect, the participants were asked to hold the two remedies throughout the meditation.

It is worth mentioning that at the first proving, when it was realized that there had been an error of procedure in not using ethanol, the bottle of 30c that supplied the group was sniffed and said to smell "off"; there was a smell of something rotten about it. It is also of note that although there was no error in recording the remarkably rich symptom picture, there was some controversy about the *value* of the remedy because of the departure from the normal protocol. The remedy had a struggle to be recognized as valid by some involved in the running up of the remedy to the highest potencies and there was difficulty in communication between the various parties. Although it was proved in 2011, it was not until April 2018 that the materia medica was prepared and the information was first disseminated among the broader homoeopathic public. It was as if Beetroot had to wait for its time to appear.

Background

Beet has various names and forms (spinach beet, sea beet, garden beet, mangel-wurzel), while the root vegetable that supplies this remedy is *Beta vulgaris*, of which there are several varieties: white, red, gold and even striped. It is a member of the Chenopodiaceae which are commonly referred to as Goosefoot. Many of the Chenopodiaceae have leaves that are covered with small salt-secreting glands while others have succulent leaves that have led to their being cultivated for food. The family has a worldwide distribution and might be found in desert, saline or alkaline soils depending on habitat.

Mrs Grieve, in *A Modern Herbal* (1931, p 93), tells us that “the garden beet has been cultivated from very remote times as a salad plant and for general use as a vegetable. It was so appreciated by the ancients that it is recorded that it was offered on silver to Apollo in his temple at Delphi.” She continues, “the root contains about a tenth portion of pure sugar which is one of the glucoses or fruit sugars and is very wholesome. It is softer than cane sugar and does not crystallise as well as the latter. There is a treacle principle in it but this renders it all the more nutritious. Cane sugar has to be converted by the digestive juices into fruit sugar before the body can absorb it but the sugar present in the Beetroot is already in the more easily assimilated form thus making the beet a valuable food. Its sugar is a force-giver and an energy creator, a source of vitality to the human body.”

Mrs Grieve thought highly of Nicolas Culpeper who, in his “Complete Herbal” (1653), wrote that Beetroot is “of a cleansing, digestive quality to open obstructions of the liver and spleen” and “good for headache and swimings therein and the affections of the brain” (from which we deduce that

it is good for headache with vertigo). Culpeper tells us that the juice of the red beetroot was recommended “to stay the bloody flux” (blood-filled diarrhoea or dysentery) and “to help the yellow jaundice”. He goes on to say that red beetroot eases inflammatory conditions of the eyes, rashes and skin eruptions such as pustules, chilblains and blisters. It is good for all wheals. Culpeper gives us clear instructions how to prepare beet as a lotion: “The decoction thereof in water and some vinegar heals the itch if bathed therewith and cleanses the head of dandruff, scurf and dry scabs and does much good for fretting and running sores, ulcers and cankers in the head, legs or other parts and is much commended against baldness and shedding the hair.”

Culpeper also extolled beetroot for gynaecological use: “(red beetroot) is good to stay ... women’s courses [menstrual flow] and the whites [leucorrhoea]”.

Thomas Bartram, in his *Encyclopedia of Herbal Medicine* (1995, p 53), says that beetroot juice is believed to have a positive effect in the treatment of tumours. Having a high iron and silicic acid content, it assists regeneration of red blood cells. Bartram mentions that cooking beetroot does not affect its efficacy. Beetroot juice, containing selenium, flavanoids (with their antioxidant properties) and Vitamins A, C and E, helps to break down stored fats in the body and is thus of value in obesity.

Matthew Wood, in his *Earthwise Herbal: A Complete Guide to Old World Medicinal Plants* (2009, p 136), tells us that the glucose content of beetroot has an immediate effect on the bloodstream which may cause blood sugar levels to rise. Wood says that it is this that causes either an overstimulating reaction in some or the reverse in others. Beetroot has natural sweetness but is slightly bitter; it has

distinct nutritional and purifying properties and is an alterative.²⁹

Beetroot is a veritable treasury of health promotion. It contains vitamins A, B6, C and E, iron, calcium, manganese, folate,³⁰ thiamine,³¹ riboflavin,³² pantothenic acid,³³ choline,³⁴ betaine,³⁵ magnesium, phosphorus, potassium, zinc, copper, selenium and tyrosine.³⁶

As a herbal medicine, Beetroot has had a role to play in many and varied conditions: high blood pressure, cardiovascular disorders, atherosclerosis, anaemia, high cholesterol, type 2 diabetes, inflammatory conditions, fatigue, erectile dysfunction, kidney and gall stones, ovarian cysts, osteoporosis and dementia. It has antioxidant³⁷ properties and is potentially anti-inflammatory due to the presence of choline. The iron content of Beetroot gives it value in treating anaemia; it also contains betalain, which is antioxidant, anti-inflammatory and possibly acts as a fungicide; it is also reputed to reduce cholesterol due to betacyanin, flavonoids and soluble fibres, which potentially help to reduce low-density lipoprotein (LDL), so-called "bad" cholesterol. The silica content in beet may be of use in osteoporosis and the nitrates may help in boosting energy.

Beetroot may trigger the release of nitric oxide into the system; nitric oxide expands blood vessels, increases blood flow, inhibits plaque development in the vessels and decreases blood clotting. It also contributes to sexual activity by increasing blood flow to the genitals, hence the use of Beetroot in erectile dysfunction. Furthermore, the plant contains boron which is essential for the production of sex hormones. Soluble fibre helps to regularize bowel function though for some sensitive people it can loosen stools too much. Finally, Beetroot is of use in chelation: the removal of heavy metals from the system.

The First Proving (Decomposed Beetroot)

Miasms

Psora, syphilis, tuberculosis, sycosis and cancer.

Keynotes

Beetroot is one of the foremost remedies for detoxifying the body. There is stasis throughout the system that has led to sluggishness and heaviness; a general condition in which toxins have ample opportunity to build up, particularly in the organs of the solar plexus. It is a blood and liver cleansing remedy. What has brought about the need for this remedy is the persistent burying of emotional troubles in organs other than the heart which nevertheless becomes heavy, closed and possibly unresponsive (see *Lychnis Coronaria*). However, Beetroot is a remedy that initiates the revival of the spirit in its search for the patient's true path to fulfilment. It may be said that the patient has reached the bottom of the barrel and can only go up from here.

General symptoms

Beetroot is a blood and liver cleansing remedy when they have become overwhelmed with toxicity partly due to the persistent denial of emotional stasis in the heart centre. In other words, the toxicity can be seen as the result of negative emotions left unresolved. Because the liver holds so much converted negativity, the blood, circulating with its undeliverable load, brings toxicity to the brain, spleen, kidneys, prostate, pancreas and ovaries. So this is a remedy for any condition that is characterized by toxic waste left in

the system for too long in one who cannot or will not address their difficult emotional history. There is weakness, sluggishness, heaviness and inertia. The condition of the digestive tract may well be the centre of attention from the patient's point of view, suffering as they do from symptoms that might remind us of Lycopodium, Chelidonium, Natrum Sulphuricum or Natrum Carbonicum. (One or more of these may already have been used without full success.) Cholecystitis and gall stones; tendency to kidney stones. Proper levels of blood sugar are restored. Aggravation from eating wheat and sugar. Beetroot balances the endocrine system in conditions such as hypothyroidism and menstrual disorders. It relieves stress within the liver so that varicose veins and haemorrhoids are reduced; the integrity of blood vessels is restored. The viscosity of the blood is reduced so that there is less risk of thrombosis. Migraine headaches. Vascular dementia. Stroke and the results of stroke: tremor (< right side), paralysis (< left side). Sensation of being rocked back and forth. Fullness of the heart and of the abdomen. High blood pressure. Enlarged spleen; poor immune system response. Obesity; difficulty in breaking down fats. History of overuse of medicinal drugs; of poor diet; of eating "junk" food. Heart block.³⁸ Atheroma.³⁹ Necrosis of tissue; necrotic changes to the tissues of the heart or lungs. Post-traumatic stress disorder. Coccygeal pains; sciatica.

Mental and emotional symptoms

Confusion and lack of motivation; inertia. Difficulty in using intuitive thought; prefer to do things routinely and through habit. Feel unable to progress; unable to clear the mind; difficulty in rising to any challenges or seizing opportunities.

Slowness in thinking and moving yet can be restless and impatient. Lack of awareness: of self-nurture; of health issues that might threaten; of dietary common sense. Feel drained of energy: chronic fatigue; disinclined to move. Depression. Grief, sadness; bitter tears. Fear of movement; of change. Buried anger and resentment. Obstinacy. Self-sabotage of efforts to get better. Panic; anticipation particularly felt in the solar plexus and intensely in the heart. A feeling of having done something terribly wrong; of not knowing what to do or where to go. A feeling of being in deep trouble; as if one had made a completely wrong choice. Sensation of being burdened with the troubles of the world. Deeply buried results of post-traumatic stress disorder; inability to express the deepest hurts. Disappointment with the self. Inability to listen to sensible advice; “none so deaf as those who choose not to hear”.

Physical symptoms

Head

Migraine and headaches; head pains associated with liver dysfunction. Sensations of pressure in the head. Head feels full and heavy. Blood pressure headaches. Sensation of a blockage on the right side of the head; sensation of the brain being squeezed. Feeling of heat in the head with a sensation as if the head were expanded. Inflammation of the meninges.

Face

Heat felt in the face.

Nose

Sensation of smelling something acrid. Watery mucus; < with weeping.

Ears

Tinnitus. Stopped sensation that clears quickly only to return.

Chest

Heaviness felt in the chest: over the heart region. Congestion in the upper respiratory tract. Pain above the heart. Sensation of panic and anticipation felt in the heart region: intense. Sensation of lower ribs being crushed as if under considerable pressure; as if wearing a tight corset causing shallow breathing. Pain over the thymus gland area.

Heart

Heart block. Angina. Necrotic condition of the heart tissue.

Stomach

Lack of thirst or very thirsty for water. Feel full especially after drinking water (Pulsatilla).

Abdomen

Fullness; flatulence and flatus. Rumbling in the intestines. Distension. Indigestion pains; < painful trapped wind. Sensation as if there were a blockage in the liver. Liver feels heavy, full and congested. (Pains reminiscent of Chelidonium or Lycopodium.) Pain in the left side of the chest that goes to the spleen area and causes a sensation of swelling and as if menses would come on. Discomfort in the stomach. Spleen area feels congested or swollen. Symptoms are < after the use of medicinal drugs. Deep pain in the solar plexus that seems to emanate from or be connected

with the liver. Deep pains in the liver associated with tearful feelings of long-held grief. Anticipation and fear felt in the solar plexus generally. Sluggish bowels; not necessarily constipated but slow moving with a possible need to strain to evacuate. Inflammation of the bowel (possibly as in diverticulitis). Pain in the gall bladder: cholecystitis. Digestion < from eating wheat and sugar.

Female

Congested feeling in the ovaries. Ovaries feel swollen (one or other). Lack of libido < since the menopause (symptom relieved by the proving).

Male

Prostate enlarged. Low libido.

Kidneys

Sensation that the kidneys had been bruised.

Back

Stiffness and tension felt in the upper back and shoulders. Discomfort in the coccyx and the base of the spine. Pain in the spine that affects the left side of the neck and extending into the head. Aching in the upper spine as if carrying the weight of the world on one's shoulders. Sharp stabbing pain in the angle of the right scapula (like Chelidonium).

Extremities

Paralysis after a stroke. Left arm and hand feel heavy. (Right arm and hand feel very light in comparison.) Tremor in the right arm (right side of the body). Severe pain in the legs as if having overdone exercising. Pain in the left arm and side

causing a disinclination to move. Pains in the leg from sciatica. Varicose veins.

Considerations for the use of the remedy

Over the course of the two provings, it became clear that it is worth considering using this remedy in stages. Some patients who indicate the need for Beetroot might be too toxic to be able to work on the mental, emotional and spirit levels at first. In such cases, it is, perhaps, more expedient to prescribe low potencies to start with and graduate to the higher dilutions over time; in itself a very grounding process. As a liver detoxifying remedy it can be prescribed in low “x” potencies (such as 6x and 12x) to act toward elimination. It can be used in combination drainage remedies too. For example, **Beetroot + Thuja + Pomegranate 12x** will target the prostate. **Beetroot + Berberis Vulgaris + Golden Beryl 6x or 12x** will support the liver, spleen, kidneys and bladder. **Beetroot + Arsen-Alb + Rutilated Smoky Quartz 12x** is useful in cases of stomach and liver disorders in one who has an oversensitive nervous system.

It is worth quoting verbatim the words of one of the male provers:

The remedy felt nurturing to me ... the first word that came into my mind was ... transformation and it's irrepressible; it'll push through stagnancy, obstinate stagnancy, that many of us have.

It just feels suited to people who are stuck with so much

emotional baggage that then becomes physical baggage; so emotions that get stuck in the heart ... that get stuck in the liver, spleen ... the organs of the solar plexus and heart chakra.

This same proverb reminds us that science is beginning to recognize the role of the “body-brain”; that many of the functions assigned to the brain itself are actually carried out by virtue of the neurological connections between the brain in the spinal column and the organs themselves. The major junctions of such nervous connections are precisely where the chakras lie. The proverb’s words suggest how significant it is that the emotional heart can and must send difficult, unresolved, painful grief and trauma to other organs in order to devolve responsibility away from itself. That it does so suggests that it is taking care of its own boundaries and the direction in which it sends its excess problems shows us its intelligence in choosing organs that in some manner represent and illustrate the nature of the negativity. That the emotions remain unresolved in the target organ inevitably means that organ then gradually becomes the vessel of toxic energy that can and may threaten the stability of the whole organism. This toxicity may then affect the whole chakra and its relationship with the others.

Beetroot is often indicated by one who has not properly taken care of themselves; they are not aware, perhaps, of what diet suits them best. Nor are they aware of the necessity of drinking sufficient water. They are also reluctant to change their bad habits; they do not find it easy to hear common sense advice. Such people may seem to be avoiders of change. It is worth suggesting that they drink more water (unless they are among those who drink plenty) and reduce sugar and wheat products. As another proverb

said: “they don’t heed warnings and they don’t notice signposts in their lives. Almost everything they’re doing sets them up for coming to a full stop.”

It was noted that having taken Beetroot and having felt its cleansing effects, the patient may feel empty and as if they have had something taken away from them. This may cause them some discomfort but this emptiness is simply part of the recuperation; the body is ridding itself of toxins that had become part of the status quo. The change causes some anticipation or even anxiety. Elimination may also bring out anger, bitterness and vituperation.

The Second Proving

In the second proving of the remedy, when both remedies were held simultaneously rather than taken orally, there was a marked shift of emphasis in the results. It is important to bear in mind that the participants were this time aware of the nature and name of the remedy though they were not informed about the potency or about whether it was the decomposed version that was held in the right or left hand. It was not even made clear that the decomposed version was involved.

On this occasion, there were very few physical symptoms at all. The most commonly remarked problem was that the left eye watered while the right felt irritated as if there were an allergic condition. The second thing that came to light was that there was a marked difference between right and left sides of the body: the right was lighter and more active and the left, heavier and more passive. There was confusion between left and right; it was difficult to sense the connection between the two. This hardly felt like a usable symptom; more that it was part of a general state of

confusion. Everyone in the group had some degree of confusion. Mostly it took the form of feeling frustrated that they could not make themselves understood or that they could not get others to realize that they had been mistaken; there was frustration in dealing with other people who seemed to be obtuse. The rest of the “picture” was far more to do with existential matters and properly comes under the following heading.

Esoteric therapeutics

The higher aspect of the remedy is about the purification of the ego and the clearing of karmic responsibility so that soul growth becomes less or even *un*-hampered. The confusion experienced was to do with the spirit finding the physical vehicle unfit and uncomfortable; there was a basic state of disharmony between body and soul with mind and emotions establishing this condition. The darkness and corruption within prevents the light of the upper heart centre to shine through in compassion and with complete lack of judgement. The confusion of the proving was similar to the darkness before enlightenment. (It was obvious that by the close of the proving, none of the group felt as if they had achieved anything like enlightenment!)

Another result was that there were conditions on the use of the two remedies. It transpired that the decomposed version was the one to use in cases of physical detoxification. If there was physical pathology that required constant attention to elimination and establishing improved function, then the decomposed Beetroot was preferable. If the picture presented were of a more emotional/mental nature, with physical symptoms showing a tendency rather than a pathology, then the organic Beetroot would be

preferable. If, however, pathology were not the presenting complaint but existential anxiety were foremost then a combination of the two versions of Beetroot with the addition of Clear Quartz, all made up as a triad in the 10M potency, was the one of choice. This combined triple remedy is for the troubled “mind within the heart”: the upper heart chakra. (If the lower heart chakra – with its green colour – is about earthly and conditional love, the upper heart centre – with its gold colour – is about unconditional love and compassion.) It is about listening with the heart and reacting from there rather than the ego-centred brow. The remedy brings enlightenment to the spirit (wisdom) and greater understanding of one’s connection to others and one’s chosen purpose in being here.

Much if not all the soul pain of the patient is related to the disposition of several aspects of their astrological chart: Chiron and the North and South Nodes of the Moon. Beetroot is one of the deepest acting remedies when considering the role of these three astrological aspects. If it is indicated, it is because the patient has been quite unable to come to terms with what life has asked of them.

Chakras

Crown

Little awareness of spirit and poor connection between crown, base and heart. Spiritual depression. Sleep is deep and unrefreshing; dream-filled or dreamless.

Brow

Confusion. Disorientation. An anxious ego. Dementia. Feeling of being out of sync with the rest of the world.

Symptoms that follow from a stroke.

Throat

Unable to express what burdens the heart. Congestion and heaviness in this centre.

Heart

Heaviness and pain in this centre indicative of much unresolved grief and trauma. Years of emotional restraint has led to a toxic status quo in which words do not flow and other organs of the body play proxy for the heart but with the price of toxicity. The thymus gland must be considered as Beetroot is useful when in a triad for allowing the burdens of historical grief and trauma to surface safely.

Solar plexus

It is to this chakra that most of the heart burden is devolved. The liver is the main organ to carry the responsibility for unresolved feelings though spleen and pancreas may also be involved. Much detoxification must be carried out by this chakra before the patient can safely and comfortably deal with their soul pain.

Sacral

The kidneys suffer from dehydration and there is a poor connection between them and the heart and circulation and the mind. The generative organs are threatened with pathology due to the psychological implications associated with grief and fear. When creativity, sexuality or earthly love are thwarted, the ovaries, prostate, uterus or testes might be expected to manifest symptoms.

Base

Thoroughly ungrounded and without solid foundation. The patient relies on habit and routine to steer their course rather than any internal compass. Nerves, lymphatic tissue and eliminative organs all suffer from excessive loads of unresolved problems. As a result of liver and bowel toxicity, skin problems that were not mentioned in the proving might be expected to be part of the general picture.

Case studies

1 “11.2021. F.M. (woman) aged 58, a Taurean. Sensitive. An empath. She was told by her cranial sacral therapist that she is toxic and sick, which she is aware of but over the years if she ever tries to detox she feels horrendous, poisoned and ‘wretched’. Hence a decision to try homeopathy for it. Any medical procedures leave her feeling poisoned and she is very slow to recover: an epidural during labour fifteen years previously, general anaesthetic at 23 to remove cells on cervix, a drug at 28 to perform an endoscopy, an antihistamine for a mosquito bite knocked her out for 30 hours. Wakes every night at 3am, often with a headache and has to take paracetamol. Gall bladder inflames if eats fatty food. Digestion flares if she is stressed. Stool leaves an oil slick on water. Waterlogged skin. Menopause at 50 yet still has some flushes. 3-4pm energy drops, > a nap. She was given **Nat-Sulph 12x daily for 3 weeks**.

“She decided to have the Covid[-19] booster as her clients were pressurising her. **Silica 10m** immediately before and afterwards. No side effects felt.

“Jan. ‘22. One week of remedies then felt headaches and grotty, so stopped Nat-Sulph 12x. Felt toxic, headache, nausea. Sleep and headaches improved for a

few weeks but now waking again at 3am and the headaches have come back. 'I felt a lot of suppressed anger.' She was then given **Beetroot 12x every other day**.

"Feb. '22. The client expressed a clarity from the remedy, a clearing and coming together. Went straight off sweet things, mouth felt coated in sugar. Vivid dreams came back: 'wonderful!! Did a marketing course and felt it supported a new beginning ... Wretched feeling gone!!' Exercising more. Headaches many fewer, only on a few occasions. Still wakes 3am but gets back to sleep quicker. Peeing more. Continue **Beetroot 12x every other day**. Not heard from her since!" VA

- 2 "An elderly man (80s) who had led a distinguished military and professional life, developed symptoms after a stroke that affected his right side. He became stooped and he shuffled as he walked. His right arm was much weakened and his right leg felt that it would not support him. He felt his limbs were 'paralytic'. He became very weary from any effort in a short time and he lost much of his previously very good appetite (which he had always indulged rather unwisely with rich food and expensive wines). Much to his distress and disgust he could no longer get involved in his favourite activity, gardening, but instead could only wander round his estate issuing orders to employees he no longer took any interest in. His blood pressure was very unstable with high systolic and very variable diastolic readings. Despite the blood thinners and the blood pressure medication he had been given, he had several further transient ischaemic attacks which left him with vertigo and an aggravation of visual migraine (only of the right side) from which he had suffered for some years. He

claimed to feel 'perfectly alright' though 'a bit down'. His facial expression belied this self assessment; he constantly frowned and was unable to engage anyone with his eyes; this is the same man who had, a few years before, been a bon viveur, a 'lady's man' and lively raconteur. Though his doctor insisted that his liver was perfectly well, his cranial osteopath, naturopath and homoeopath knew that his irritability, constant moaning, confusion, muddled thinking and weak digestive system indicated otherwise. He was given **Beetroot 6 (decomposed) to be taken daily**. Though the patient did not believe the remedy brought any positive change, it became apparent over the following months that he was brighter, less confused, less complaining, more tolerant, better disposed towards his employees and in social situations, and keener on being engaged with what was happening round him in the house and family. His symptoms of paralysis that had affected his right side were now gone. He had no further TIAs [transient ischaemic attacks] and his migraines reduced in number and severity. Unfortunately, further progress was hampered by his wife who became somewhat shrewish in her attempts to get her husband to be more active. She believed that he was lazy and not inclined to make any effort. Her attitude and behaviour clearly affected him emotionally. Though none of the stroke-induced symptoms returned - which suggested that the Beetroot was holding - he became profoundly depressed and disinclined to have any social interaction. He was given **Aurum 1M** which somewhat eased the situation but he also needed **Baryta-Carb** and **Nat-Mur** at various moments to lift his spirits though his wife continued to be a maintaining cause for his depression. He finally

discontinued the **Beetroot 6** after 12 months as none of the original post-stroke symptoms were apparent.” **NG**

- [29](#) Alterative herbs are those that gradually restore the integrity and proper functioning of vital organs of the body with the result that health and vitality are increased. Pharmacology remains unclear as to how this happens.
- [30](#) Folate is a B vitamin necessary for making DNA.
- [31](#) Thiamine (Vitamin B1) is a co-enzyme used to metabolize food for energy and to maintain proper heart and nerve function.
- [32](#) Riboflavin (Vitamin B2) is essential for bodily growth and repair; it converts food into usable bodily energy.
- [33](#) Pantothenic acid (Vitamin B5) helps the body use protein and fats and is vital for the immune, nervous and gastrointestinal systems.
- [34](#) Choline is a macronutrient that is vital to normal liver function, proper brain development, nerve conduction, muscle movement and maintaining energy in a healthy metabolism.
- [35](#) Betaine is involved in liver function and cellular reproduction; it assists in making carnitine, which transports long-chain fatty acids into mitochondria to be oxidized for energy production.
- [36](#) Tyrosine is essential to the production of neurotransmitters, including epinephrine, norepinephrine and dopamine.
- [37](#) Antioxidants protect the body from damage caused by harmful molecules called free radicals, which circulate in the bloodstream. This damage is reputed to be a factor in the development of blood vessel disease (atherosclerosis), cancer and other pathologies.

- 38 Heart block is when the slowed heartbeat (bradycardia) results in the electrical signals that contract the heart being partially or totally blocked between the atria and ventricles.
- 39 Atheroma is a degenerative condition of the arteries caused by accumulated fatty deposits and scarring that predispose the patient to thrombosis.

3

BLACK TOURMALINE

The proving took place on 21 February 2014. There were seven women and three men present apart from the medium. The remedy was made from a 5-cm (2-inch) piece of the crystal that was in its natural state (untumbled); it was prepared from the crystal essence. The 30th potency was used.

Background

Tourmaline is a complex amalgam of minerals, being a borosilicate of aluminium and alkali with iron, magnesium and other cations. (A cation is the name given to an ion that carries a positive electrical charge that moves toward the negative pole by magnetic attraction; the opposite of an anion.) It is piezoelectric (meaning that it generates and stores an electrical charge under pressure) and pyro-electric (meaning that, when heated, it generates electricity). Black Tourmaline contains boron, a product of magma or molten rock, the released expression of volcanic activity. Other minerals include aluminium and silicon. The rock also contains either sodium or calcium (though not both). The Swedish scholar, Linnaeus (1707-1778), experimented with the crystal and found that it had magnetic properties; he called it the “electric stone”.⁴⁰ Other scientists of the 18th century discovered that tourmaline exhibits changes once it is heated whereby it becomes positively and negatively

charged and thus magnetic. Its Dutch and German name (*schorl*) acknowledges its power to attract straw and ash when heated.

The stone has the hardness of 7.5 on the Mohs scale. It is relatively dense and has birefringence, the quality of double refraction of light. The structure of tourmaline is trigonal: this is applied to stones with triangular faces or having some other relation to a triangle. In this case, tourmaline usually occurs as long, three-sided prisms that are well-terminated, though it can be found in long, thin striated prisms. It is found in ground composed of silica-rich rock and is likely to be associated with granite. It is widely distributed around the globe; Sri Lanka, Russia, Afghanistan, Myanmar (Burma), the USA, Brazil and parts of Africa all produce tourmaline.

The most common type of tourmaline is black, which has no market value as a gem stone. Other colours include green, pink, red, brown, yellow and, rarely, clear. There is another called Watermelon Tourmaline that is a translucent emerald green with deep mauve interior. Tourmaline is associated with Gemini and the planet that governs it, Mercury.⁴¹ The electrical properties of the stone link it with Mercury's caduceus - the entwined snakes of which represent knowledge received (-) and knowledge imparted (+) - and the two faces of the star sign: the negative and positive aspects. In history, tourmaline has been regarded as a stone of wisdom, strength of mind, eloquence, learning and the power of knowledge; all attributes of Hermes. It is the stone for poets, authors, teachers and politicians; it therefore has much to do with speaking and speech and the energetic value of words as well as those who are able to generate this to cause change and transformation.

Traditionally, as a healing stone, tourmaline (of any colour) is noted for its ability to transform dense, heavy energy into lighter vibrations. It is highly protective of the etheric body and specifically of the aura of the chakras. It promotes the regular, rhythmical flow of energy through the meridians. It is particularly protective of the mind and the brain. It balances the two hemispheres of the brain and encourages negative thought patterns to transmute into positive action. It helps people to determine the path they need to choose, the direction in which to travel. It influences the connections between the brain and the voice thus enhancing vocal expression. It is an energy of purification and the cleansing of the emotional body. It lifts anxiety, calms anger and eases away any lack of self-worth. It is a stone to impart fortitude in the face of adversity and dissipates the intensity of energy commonly gripping people who suffer from obsessive/ compulsive disorder. It causes those whose egos are wounded to consider people other than themselves in times of personal crisis.

Miasms

Psoric, tubercular, syphilitic and carcinogenic.

Keynotes

“Intense pressure” is the phrase to keep in mind with this remedy. The critical balance addressed by the stone energy (of coping or not coping; of being adequate or not adequate) is being put under pressure by external conditions. Symptoms are often the result of circumstances surrounding the patient. Systems in the body are put out of sync: nervous, digestive, circulatory and lymphatic systems are all affected. The balance of the mind is also disturbed: the

person might be said to be operating outside their comfort zone, the comfort zone often having limitations that the patient feels have developed over a long time or are often (but not always) due to autistic traits⁴² that may or may not have resulted from artificial immunization or some other predisposing outside influence: birth trauma, frequent childhood illness, parental controls or any other baleful influence of the kind. There is an existential fear of change that lies at the heart of any symptomatic reactions.

General symptoms

The remedy affects almost every part of the mind and body. Pathology of the skin, bone, blood, lymph and vital organs may find work for it. Symptoms (acute or sub-acute) often arise at times of crisis or change (when the pressure is greatest) and may suggest reluctance of the patient to engage in the process of transformation. Pathology is marked by a slowing down of vital processes: constipation, thickening of blood and discharges, mental confusion and so on. The gradual onset might be read miasmatically as ultimately (perhaps years hence) terminal, resulting in either heart disease or cancer. There are pains in the long bones suggesting its relation to the syphilitic miasm. Limbs are restless and cause sleeplessness. Black Tourmaline has an influence on breathing: there is shallow breathing that may be less to do with lung pathology and more to do with heart or blood problems. There is a strong connection with the tubercular miasm. There are tubercular glands; tubercular patients with eczema; cancer of the lymph glands. There is anaemia from iron deficiency. High blood pressure may feature with the weakness and confusion. Insomnia or overpowering sleepiness; sleep apnoea. There

is hormonal insufficiency with pituitary and pineal malfunction. It is a useful remedy for encouraging efficient elimination through the kidneys. There is physical restlessness and clicking of joints, particularly of the upper vertebrae. Back pains. Dementia and Alzheimer's. Conditions of the nervous system that are marked by shaking and/or slow-onset paralysis. Of value in those who have not been well since artificial immunization and who now seem unable to fulfil their purpose. The remedy is well indicated for protection from the worst effects of electromagnetic fields (EMFs); for those who are exquisitely aware of and suffer from the effects of EMFs. It is also one of the most significant remedies for affording protection for anyone who is under psychic attack from someone who wishes them ill (*see Geranium Robertianum*).

Mental and emotional symptoms

This is a remedy of the mind, especially where there is an imbalance between the id and the ego and between the left and right sides of the brain. The ego indulges in constant doubt-mongering and the intuitive mind is not trusted. This is particularly true of one who feels under pressure from external forces. Left-brained calculating dominates the free-wheeling, imaginative right side. Empathy may be lacking and compassion might be sidelined due to fears and anger about the way life is unfolding. There may be a narrowing of the field of thought to a specific area while other important aspects of life are forgotten or ignored. In others there can be a sense of blank-mindedness. While under pressure, all these possibilities are exaggerated. Lose their way even though they know the route well. Light-headedness; feel unsteady and woozy. Feel they might even fall off the chair

unless they are careful. Fear of illness; fear of organ failure, especially of the heart or liver; hypochondriasis. Fear of change and of the unexpected; anticipation of problems that might become overwhelming. Reluctance to embrace inevitable changes in one's circumstances. Existential fears. Fears that develop during crises that affect the community at large; fear of the loss of freedom. For those who become aggressive in order to hide their deep fears. Fear can be felt in the chest, causing restricted breathing. The patient finds things difficult to cope with in an increasingly abrasive world; they feel the harshness of the material world that disturbs their equilibrium and causes them to feel inhibited. They feel slowed down internally and confused and withdrawn - even while attempting to maintain their daily routine. The remedy helps those who are obliged to leave their comfort zone and face trials that call on their deeper resources; useful before an examination or dealing with a court case, for example; situations in which they might fear being unable to remember their knowledge (Aethusa). While they can appear to be restless and anxious and inclined not to stick at anything for long, they are conservative by nature and challenged by others who might disrupt their routines. Although they might be able to see two sides of any issue, they would be more likely to limit their opportunities by choosing the less challenging option or by being inactive. They may be inspired and excited by the doings of others but they prefer to remain passive rather than adopt any changes. This is a useful remedy for teenagers who are confused and inhibited by the constant shifts and changes presented to them by either schooling or domestic disharmony; particularly if they admit to feeling adrift. Impatience and irritability when confused; when challenged; when witnessing something they can do nothing

to change but that touches them emotionally. Jealousy and envy: these emotions arise in one who, themselves, suffers from feelings of being negatively judged. Feelings of such intensity aggravate skin and digestive symptoms. It is often indicated in those who feel they are the subject of negative thoughts from others. Black Tourmaline offers psychic protection to vulnerable people whose sense of inadequacy makes them targets of unwanted judgemental thinking.

Physical symptoms

Head

Light-headedness and vertigo. Sensation of swirling in the head with discomfort in the forehead while attempting to focus.

Respiration

Restricted breathing; sensation of constriction around the chest. Shallow breathing with desire to take a deep breath. Lungs feel tight with fuzziness in the head. Compression in the upper chest. Difficulty in drawing a deeper breath into the lungs due to heart pathology. Sensation of compression in the upper back < dorsal region.

Neck and back

Discomfort in the neck and back as if from wearing a heavy helmet with a weight resting on the shoulders and affecting the cervical and dorsal spine. Clicking in the neck on moving the head. Pains in the back while sitting.

Digestive system

Constipation. Complete stasis of the colon in terminal patients who are taking multiple drugs. Liver toxicity from

the effects of medicinal drugs.

Kidneys

Poor elimination from the kidneys and bladder. May be useful in those who have been on diuretics for a long time or who are taking them inappropriately.

Sleep

Sleep apnoea. Insomnia < 2-5am (Kali-Carb). Sleepiness in the day. Aggravations from sleep deprivation.

Skin

Eczema, psoriasis and dermatitis. Itching and rashes; hives related to buried emotions.

Extremities

Trembling and shaking of the limbs < Parkinsonism or slow-onset paralysis. Restless leg syndrome < evening and night-time.

Considerations for the use of the remedy

The remedy is most useful for the calming and settling of fears both acute and chronic. Part of the fear arises from the incorrect assumptions that come from doubting or misjudging information given or sought; there is a history in the patient of having mistaken the significance or meaning of information or knowledge which now makes them feel inadequate to cope, especially in a situation that is fraught and not necessarily within the patient's control. It is useful in helping those who have become stuck in their mistaken beliefs to see the reality of their situation. They are affected

by unreliability in others; they like to know things for certain. This is especially true of one who has feelings of jealous impotence or believes they are in a hopeless condition with little chance of achieving balance. This may mean that the similimum is hard to determine as the patient is responding to a destabilizing condition outside the body and apparently beyond their control. This tells us that the base chakra is particularly affected.

As with a number of other new remedies (**Shungite, MRPG,**⁴³ **Ferrum Magneticum**), Black Tourmaline is useful for anyone affected by electromagnetic pollution: < cellphones and their masts, microwave technology and so on (which all create heaviness and denseness). It is also another remedy that has the ability to lift the worst effects of ionizing radiation (cf **Rad-Brom, X-Ray, Rad-Iod, Plutonium**). It should be thought of among the remedies for vaccine side effects (the result of a form of misinformation within the body). It is supportive of any isopathic remedies.

Tourmaline is particularly associated with the tubercular miasm. Although there is very little in the way of recorded pathology affecting the lungs, it can be thought of as a remedy to cover tubercular conditions generally due to its similarity to excessive sensitivity, restlessness and dissatisfaction that characterizes the miasm. It is especially likely to be manifest in the blood and lymph. This is where the tubercular miasm begins to blur with the cancer miasm. Tourmaline is useful when given to support either **Tuberculinum** or **Carcinosin**. It may be found of use in leukaemia and Hodgkin's disease.

The remedy may cause aggravations of physical pathology but these should not be feared or regretted and should not be interfered with by prescribing antidotes.

Tissue salts appropriate to the condition and the patient may be of use in promoting and easing the reaction as may organ support remedies or the indicated flower essences.

During the proving there was, unusually, no reference made to any constitutional remedies apart from the miasmatic nosodes. However, the thymus gland was invoked in relation to ancestral trauma; it was said that Black Tourmaline is a valuable addition to the list of remedies that can influence this energy centre positively - particularly in relation to those who have significant trials with the energy of **Pluto** (cf Plutonium in Volume II of *The New Materia Medica*, 2011). This is even more important when the influence of **Uranus**⁴⁴ becomes strong in the patient's chart. (Note that people born in the 1960s are affected by the close proximity of these two planets in their charts; when these two planets converge, their combined influence usually initiates tremendous upheaval at significant moments in a patient's life which can even seem to presage catastrophe though neither governs malign energy nor indicates anything but drastic change. It is possible that the circumstances, effects and results of the Covid-19 pandemic of 2020-22 constitute just such an upheaval for the 1960s generation particularly.)

A combination for the healing of the thymus centre that is said to be particularly beneficial in teenagers who are reluctant to shift out of torpor, irritability, lack of confidence, envy of peers and inability to break new ground for themselves is **Black Tourmaline + Thymus Gland + Tuberculinum 10M**. One reason for them not responding to any indicated similimum for this state is the reliance on technology that contributes so much to their condition; reliance on technology becomes a maintaining cause (see *also* *Lychnis Coronaria*).

Black Tourmaline + Syphilinum + Thymus Gland 10M (well supported by **Plutonium** in the 30th or 100th potency) is indicated in those who live in doubt and fear as a result of carrying ancestral karma; the patient “feels heavy” and “dark” in energy and seems reluctant to face any change that might come about through homoeopathic healing. It is possible that they would be addicted to social media and the internet as they are a source of information that might give the answers they seek.

For those who are unable to lift themselves out of a chronic state of feeling judged and falling short of others’ expectations, **Black Tourmaline + Hornbeam + Syphilinum 10M** is a possible similimum when any single, selected remedy fails.

It is worth noting the comparability between Black Tourmaline and the potassium remedies; there is the same conservatism and the lack of confidence, the need for routine, the inhibited emotions and the night-time aggravation. The structure of the crystal takes the form of vertically striated, prismatic crystals; a piece of the crystal can appear like a rigid column, reminding us of the potassium remedies’ energetic property of rigidity. Black Tourmaline has been associated, by some commentators, with the sign of Libra. This is suggested by tourmaline’s influence over balance in the bodily systems: balance of yin and yang; of masculine and feminine energies; of intellect and intuition. Balance is the most difficult thing for Libra to achieve, and the struggle to achieve it can lead those strongly influenced by Libra to become rigidly stuck. Those with Uranus and Libra strong in their charts can find that they are over-anxious about their need to be decisive and afflicted by the results of any sudden impulses or events that “rock the boat”.

Uranus is the planetary influence that governs electricity; it is also the least stable and most maverick of the planets. Black Tourmaline, with its electrical properties, may be considered one of a group of crystal remedies (see Shungite and Ferrum Magneticum) that is required for the healing of negativity associated with the harmful effects of EMFs so prevalent now that we are into the Age of Aquarius (the star sign most associated with Uranus).

Esoteric therapeutics

Just as there is toxicity in the liver, blood and gut, there is also toxicity on the level of the spirit. The concerns raised in the patient by living at such a pace in the material world suggest difficulty with any spiritual journey. The “light” of the pineal gland is distinctly dimmed. Instead, there is fearfulness and a lack of intuitive thinking. The connection between the pineal and pituitary glands is all but broken. This not only contributes to the brain fogginess and the lack of confidence but also causes the patient to lose faith in Nature and in discovering a natural way out of the labyrinth. The remedy helps us to dig deeper into our resources held within the chakras that we would not even know were there. It helps to calm fears that fuel symptoms. It fosters the action of other indicated remedies to work more thoroughly (cf Clear Quartz). It is useful in patients who burn through their remedies quickly. Black Tourmaline followed by the appropriate chosen similimum and supported by the indicated miasmatic nosode can enhance the prescription generally and prevent desperate and fruitless searching for yet another similimum. This is also true for those whose remedies fail because they are subject to the machinations of psychic attack from others, which can happen more

readily when the connection between pineal and pituitary is tenuous and the patient lacks grounding.

Black Tourmaline is useful in pregnancy and in women in labour. When fearfulness is obvious in the mother, the remedy helps the incarnating soul to weather the emotional storm of pregnancy and accept and understand its chosen path. For fearful women in labour, it eases their burden and helps them to accept the process of birthing. This is truest for those who have little faith in their own abilities in becoming a mother and who rely heavily on medical intervention; they abdicate their ability to make choices to the medical team caring for them.

It is worth noting what Black Tourmaline is known for as a crystal. It is suitable for those who are under the influence of negative energies, who suffer from debilitating diseases (such as arthritis, bronchitis, asthma, emphysema, immune system disorders and polymyalgia), who are susceptible to the effects of microwave technology, who suffer from lack of coordination, who have spinal anomalies and who are unable to manifest lasting positive changes in their lives. It is a stone of calmness and clarity and is profoundly “earthing”. It belongs to the base chakra as well as to the heart, thymus, brow and crown centres. It influences the positive flow of fluid energy throughout the meridian system. Its chief focus of healing is that of self-enlightenment, for understanding not only oneself but also oneself in relation to others, so that blame and victim mentality can be eased away.

Chakras

Crown

The “noise” of everyday living makes it hard to “hear” anything of the spiritual world. Spiritually tired as well as emotionally exhausted made worse by disturbed sleep. Confused dreams; restless nights. The flow of memory is easily disrupted. Intuitive thinking is difficult, which causes worry due to the feeling of the lack of an inner guide. Though they may not voice it, there is a sense of not being in touch with their true self. There is a tendency to feel disorientated, out of balance and even light-headed because of losing touch with any grounding stability.

Brow

Rigidity of thinking becomes the unsound means of stabilizing the whole system yet this rigidity is constantly subject to disturbance because the external world is always “making waves”. Every choice is a dilemma; every dilemma is emotionally draining; lack of emotional security is a threat to the status quo. There is an inability to see that the status quo needs to change. The patient cannot “grow” without this fundamental ability to be adaptive. This is a remedy for the “constipated ego”. Cannot “see the wood for the trees”. Acute episode of fear of being judged negatively due to a destabilizing event or circumstances beyond one’s control which brings on extreme anxiety and an inability to think one’s way through.

Throat

Limited self-expression due to anxiety and lack of confidence. Creativity is curtailed from too much brain chunter or the blotting out of intuitive thought by the use of wireless technology. There is a lack of authenticity about any expression; as if it were “received”. The patient regurgitates what has been heard rather than relying on

their own thought processes. Genuine creativity has been usurped by what is accepted as a norm even if it is found to be specious.

Heart and thymus gland

Sadness with a heavy heart. Anxiety felt in the heart area. Feels under pressure emotionally with little or no ability to relax. Feels threatened by outside circumstances; pressurized to conform. Sees only “one way out” but knows there is something else out of reach. Feels the pressure of parental guidance or of ancestral precedent even if it is unconscious. Easily shocked emotionally, which can cause even more conformity or “walling off”. Like other “black” remedies, there is darkness and solidity in the heart centre that is reflected in the thymus gland and anything that it carries in terms of ancestral influences.

Solar plexus

Both blood and lymph are affected due to the weight borne by the higher three chakras. The gut biome can be disturbed, causing any symptoms usually described as “irritable bowel syndrome”; common enough in those with autistic tendencies, though affecting others just as symptomatically. Constipation more likely than diarrhoea. Inability to digest fibre. The patient may seek to follow diets that do not bring any benefit; they listen to the recommendations of others instead of their own body.

Sacral

Weak kidney energy; dryness through the system. Tendency to stagnation. There is lack of expansion in ideas or willingness to explore. Operates through habit rather than invention. Desires tend to be perfunctory.

Base

Lack of any solid foundations; grounding is lacking so that most efforts are expended on maintaining balance. Irritable and emotional from needing to stay still but provoked by demands and pressure to keep moving or make decisions. Inadequacy; unable to cope even with little things – perhaps particularly with little things. Problems with the skin or structural organization of the body due to threats to stability.

Case studies

1 “A woman in her middle 50s, a Virgo with Capricorn rising and lots of hidden stuff in her 12th house,⁴⁵ came for treatment. She held all her emotions inside; she let nothing out at all. She had trained to be a lawyer but had found it far too stressful to go into practice. Instead she went to work for various institutions over the years where circumstances were predictable and always easily controlled; the prison service was one. In all the years, she was unable to keep any relationship. She remained stuck in her work; she became institutionalised. Over a period of time, she had Nat-Mur, Three Salts, Platina (she did well on that), Lachesis, Aurum, Arsenicum and, at one point, Arsenicum Iodatum. All of them helped in one way or another and she kept returning; being a Virgo, she wouldn't have done that if nothing was helping!

“Then she became very worn down; her skin went cafe-au-lait and I feared the worst. She even said that she thought that she had cancer but she was too scared to go for tests. It was at this point I gave her Black Tourmaline. Intuitively, I decided to give her **Black**

Tourmaline 30 - 200 - 1M over 24 hours to be repeated each week for 4 weeks. I have never made a prescription like that before; it was purely intuition. Anyway, I did not see her again for 6 months which was much longer a gap than she ever had before seeing me. I began to dread the worst but then I saw her name in the diary. She explained that she had had a 'massive aggravation'. She said she had gone into a black hole. She quit her job and went on holiday. She wondered 'Why have I wasted my life?'. Now she had taken up interior design; she loved working with colours and she was enjoying music for the first time. She dressed differently and she looked completely different. She was at last enjoying life." **JM**

- 2 "A woman of 36, a Taurean with Pisces ascendant,⁴⁶ rang in great distress. She was a midwife working in a hospital. She had a recent history of being much affected by several deaths of children on the ward, one of which she felt could have been avoided. Now, however, she was upset and very anxious because an acquaintance, a pregnant woman, had asked her advice about having her baby at home. They discussed the pros and cons but the soon-to-be young mother agreed that it must be her own choice in the final analysis. However, complications had set in and the woman had been severely taken to task by her doctor who had said that she had been given bad advice and that she risked losing her baby if she gave birth at home. Now the midwife felt terrible that perhaps she had advised the woman badly. She was also intimidated by the woman's husband who wanted nothing to do with anything not strictly orthodox; she had the impression that he would not hesitate to make a complaint against her.

“I feel absolutely ghastly. I know I didn’t do anything wrong; I played it by the book but I feel stupidly guilty. I can’t shake it off. I am waiting for the axe to fall. The pressure I’m under is just appalling. It’s not just this case – which isn’t really mine, I was just helping out – but at work we’re short-staffed and I don’t get much sleep. When I do I have bad dreams. It’s the pressure of not knowing what is going to happen; knowing what could happen because I have seen it happen to others. I’m in the grip of something beyond my control. I wish I had never agreed to speak to her.’

“**Black Tourmaline 1M** was sent to her: one dose at bedtime and one on waking. She reported that for about 12 hours she felt even worse; she felt all her anxieties ‘bubbling to the surface in waves’. Then, quite suddenly, everything lifted. She felt almost no concern for herself at all. She could think about the mother-to-be in purely professional terms. She was no longer worried about the husband and her concerns about her job dissipated. “That awful sense of pressure and suspense just isn’t there any more. It’s such a relief.” **CG**

[40 https://physicstoday.scitation.org/doi/10.1063/1.2062916](https://physicstoday.scitation.org/doi/10.1063/1.2062916)

This website describes the history and science on the subject of Black Tourmaline.

41 Although others have said that Black Tourmaline is suited to Pisces because of this zodiac sign’s negative influence of addictive behaviour and being easily swayed by current circumstances.

42 “Autistic traits” is a phrase used here in the broadest possible meaning and refers to entrenched character traits that limit a person’s actions and reactions by dint of self-imposed or induced limitations.

43 Microwave Radiation Pulsed G3.

- [44](#) Uranus is the planet that initiates anything unexpected and unprepared for yet, in hindsight, inevitable in a person's life. Its energy is bound to disturb and destabilize but it is not a malign force; it presages the kind of profound change that the patient would either never think of initiating for themselves or would try to avoid as it would take them out of their comfort zone. Uranus governs Aquarius so its influence is of great significance in the 21st century.
- [45](#) Virgo Sun = a personality that needs things in order and to be correct; Capricorn rising = a person who appears stoic, serious and hard-working, dependable and in favour of systems and hierarchies; 12th house = the area of hidden desires and fears.
- [46](#) Broadly, Taurus with Pisces rising suggests someone who is given to working hard and who is very sensitive and empathetic; possibly, as in this case, someone who works in a caring role.

4

BLACKBIRD SONG

This very unlikely, “imponderable” remedy was made from the sound “essence” of a blackbird’s song “captured” in a clear quartz crystal in the same manner as Dolphin Sonar (cf Volume II of *The New Materia Medica*, 2011). The intention was to catch the “song” of the blackbird rather than the well-known, percussive alarm call. The occasion was a summer school week’s seminar at Duncton Mill in West Sussex in May 2008, during which both Martin Miles and I were due to deliver two lectures a day. The remedy was Martin’s inspiration and was the last remedy that he made before his death later the same year. He was much affected by the bird that regularly patrolled the garden outside his accommodation at the mill; the song was so insistent that it impinged on his consciousness and in such a positive way that he was moved to make the remedy. Indeed, he felt it was very healing. Before the week’s lectures got underway, he was unsure whether he felt well enough to take part at all. I was asked if I would take over all the lecturing but so much better did Martin feel that he was not only able to take part, he gave all his lectures and was at his most inspirational.

Martin died before the proving but it was the first one that was undertaken by the group after his death. It was proved on 19 September 2008 by eight women (including

the medium) and five men. (That there were five men present was unique for the proving circle.)

Background

Blackbirds are one of the 4,600 or so species of songbirds (oscines) in the world. This distinguishes them from suboscine birds that make other calls in a variety of sound ranges from clacking beaks to shrill twitters and wing flapping to vocal chattering. Birdsong is usually territorial and part of the ritual for attracting a mate. Blackbirds not only sing but also produce alarm calls to warn of approaching predators. A blackbird is reputed to have an innate basic ability and vocabulary to sing. In addition, it has the ability to mimic what it hears. The bird's call is often a mixture of an "inherited" vocabulary of sounds, an acquired addition from listening to its parent and its own variations that mature with age; thus, every blackbird's song is unique. The song establishes the extent of its singer's territorial boundary, attracts a mate and influences the female's reproductive cycle.

A bird's vocal cords are located far lower down toward the lungs than they are in humans. Muscles alter the tension of the tympanic membrane, so altering the pitch. Birds are capable of producing more than one sound at a time; they are able to vocalize chords. (The art of overtone singing of the Inuit and the peoples of outer Russia is the nearest human equivalent.) Generally the song is a sequence of phrases of varying pitches and lengths that usually end in short trills and an ascendant high note that acts as punctuation. The phrases are repeated though not necessarily in any discernible order. Blackbirds begin singing as early as January in the UK and continue through to July.

Immature males will begin singing early in order to mark out a territory while full-grown birds will start singing in earnest in March.

Birdsong has featured throughout human history as an inspiration to artists. Poets, painters and musicians have all produced work in some way associated with bird calls; composers have used many different instruments to mimic them. One of the earliest examples of birdsong being imitated in music was “Le Chant des Oiseaux” by Jannequin in the 16th century. Couperin (*Pièce de Clavecin*), Vivaldi (*The Four Seasons*), Beethoven (*Symphony No 6*) and Wagner (*Siegfried*) also incorporated instrumental mimicry into their works; most spectacular of all, perhaps, is the dawn chorus from Ravel’s ballet, *Daphnis and Chloe*. The most prolific composer of birdsong in music was Olivier Messiaen (1908–1992), who wrote solo piano, chamber and orchestral music either based on or filled with direct transcriptions of songs of all sorts of birds from all over the world, including a seven-volume *Catalogue d’Oiseaux* and *Le Merle Noir* (the Blackbird) for flute and piano that was entirely based on blackbird song. Pop music has also made telling use of birdsong. Perhaps the most famous is “Blackbird” by The Beatles, in which a song that is obliquely about racial discrimination against Black people, is partially accompanied by a recording of a blackbird’s song. (Two of the refrains of the song can be understood in the context of the remedy: “You were only waiting for this moment to arise” and “You were only waiting for this moment to be free”.) 78

Miasms

Psora, syphilis and cancer.

Keynotes

Here is a remedy for bringing clarity at times of change; change that seems to accompany deterioration or disintegration but is really a maturing process. It is useful in the aged or those who feel they are ageing quickly and losing a sense of place and purpose. It is certainly a remedy to consider for bringing back purposeful focus on one's life path, even if the direction being indicated or taken is unexpected. It reduces the anxiety felt about enforced or inevitable changes so that one can be positive and decisive. The remedy encourages the acceptance of inevitable change, even though the change is unexpected and perhaps unwanted. The remedy encourages one to let go of the constraints of other people's judgements that have been a controlling factor in life; to take control of one's own destiny - even in the aged when this might seem to be a contradiction in terms. The key word for this remedy is hope. Through hope comes stability and clarity of consciousness.

General symptoms

The remedy is chiefly one for blocked energy within the spinal column that may manifest as physical weakness or pain or as the inability for esoteric energy (Kundalini) to flow in a cycle uninterrupted along the length of the spine. Lack of balance; vertigo. Conditions in which vertigo and balance problems are central symptoms: possibly useful in motor neurone disease. Nerve pains: pains that travel up the limbs. Pains in the spine may travel upward to the neck and head. Physical deterioration as in the elderly: loss of balance, shakiness and trembling. Heart symptoms come with rapid beat. There is a right-sided bias to the remedy;

the patient may feel that there is a spinal twisting of the body forward and toward the right. There is a strong desire for sleep which is part of the general sense of slowing down, physically and mentally. Stress and tension is held in the shoulders and neck and at the base of the skull. Ear, nose and throat symptoms seem especially to affect the elderly and the very young. The patient appears to have lost power: fragile, weak and tottery. There is a strong thirst for water (though this is not necessarily a deciding factor); thirst and heat. Also indicated in the very young who have needed frequent dosing with Belladonna and/or Mercury for acute infections and who cannot stabilize and thrive. Alternation of heat and chills in fever. Generally sensitive to noise even in someone who is partially deaf.

Mental and emotional symptoms

There is fear and anxiety chiefly around change; change that is happening around or to the patient when that change is destabilizing; fear of loss of balance; of disorientation; of collapse. There is a fear of the dark; fear of the disorientation that the dark can bring. Fear arises from the diminishing of the mental faculties as happens to those who are beginning the decline into senility. There is also a state of mental acuity with no ability to express oneself with the voice as may happen after a stroke. Frustration; even to the point of anger and tears. Confusion and lack of focus; unable to concentrate; keeps losing the thread of a conversation. Desire to go to sleep; frequent napping. There is a feeling of pointlessness and disappointment. There are feelings of being restrained or restricted, especially by the control of others. There is a strong desire for freedom; freedom of spirit, freedom to express oneself fully. Feeling

sorrowful, especially about things past; things forgotten; nostalgia; of not having done what one most wanted to do (although, in the elderly, this is often about something that was wishful thinking). Depression and darkness of the spirit (like Aurum); there is a sense of having lost touch with loving relationships or feeling regret about past relationships. There is a sense that one is sinking or has sunk into torpor or into a slough of despond. Suicidal thoughts may arise from this depression. One may know the way out of this depth but not have the resources, focus or motivation to climb out of it. This is exacerbated if there is a lot of activity in those around; the speed and clamour of external circumstances tends to add to the difficulties. Awareness of feelings but unable to find the way to express them. This is linked with unresolved issues from childhood, never expressed and now, seemingly, too late to be brought out into the open. This is most true of those who have never fully come into themselves or fulfilled their potential. The patient may well give the impression of being in a state of neglect; this happens in those who have not allowed themselves to change thoroughly enough so that others have lost patience or respect for them. Impatience; anxiety is expressed as impatience. Dulled senses. Emptiness. Senility. Some of the negative emotions are exaggerated by feeling that no one is listening to them yet talking over and about them.

Physical symptoms

Head

Headache: either in the frontal lobe area or in the occiput. Congested sinuses that cause or exaggerate headache.

Sensation of a tremor in the head; a small tremor strong enough so that the head feels as if it is constantly moving.

Eyes

Watery; rheumy.

Ears

Tinnitus; ringing in the ears. Obstructed hearing from congested Eustachian tubes. Deafness, especially in the aged. (Possibly useful for Ménière's disease.) Sensation of the right ear being stuffed up with cotton wool which disturbs the equilibrium of the head generally.

Nose

Congestion of the nasal passages.

Mouth

Dryness of the mouth with thirst. Feeling parched. Alternation of dryness and excessive salivation.

Throat

Phlegm stuck in the throat, particularly when there is congestion of the sinuses.

Heart

Palpitations, especially while sitting quietly. Anxiety causes the system to be hyper-adrenalized even in those who are inactive, causing rapid heartbeats. Awareness of the heart and of its action. Frailty of the heart. Discomfort around the heart.

Stomach

Thirst, particularly when accompanied by heat. Borborygmi, especially with hunger and thirst. Nausea with vertigo. Sensation of pulsation.

Bladder

Distension sensation.

Back

Pain in the lumbar region that causes the patient to want to sit forward; feels the need to bend forward and twist to the right. Pains in the base of the neck associated with headache. Pain in the right side of the upper back (dorsal region) which affects the right shoulder. Burning pain down the right side of the neck. Origins of the discomfort in the neck are stress of circumstances; sensation of a yoke across the neck. Discomfort in the lower back.

Fever

Intense; fever reminds one of Belladonna but there is less redness, fewer mind symptoms.

Sleep

Tends to feel sleepy during the daytime; frequent dozing.

Considerations for the use of the remedy

Despite the obvious application of the remedy to elderly people, it is also indicated in the very young and anyone who is finding it difficult to go through a period of transition or who has become blocked by trying to go through changes that are too difficult to manage and in which state they feel

as if no one is listening to their concerns. It is related to and can be compared with others that have a similar use.

- **Baryta-Carb** feels just as stuck but is more noted for its fear of and retreat from interaction with any but the closest relations; it is a remedy that is more about the restoration of full mental and physical functioning than seeking clarity and focus in order to achieve a breakthrough.
- **Aurum** is far more stuck in depression from a sense of worldly disappointment while Birdsong is depressed from being held in a limbo between all that has historically held it back and continuing in a new direction.
- **Carcinosin** is the main complementary remedy/nosode for Birdsong; it suffers the same lack of direction and feelings of being blocked; there is also a similar quality of trampled innocence deep in the past or the sense that the patient's true life path was subverted in some manner.
- **Argentum Metallicum** (the remedy needed by King Lear) covers a life of missed spiritual or emotional opportunities despite any material success that has now lost its savour; neither this remedy nor Birdsong knows how to make the changes necessary for the next step in the journey and both suffer from weakness in making any effort - although Birdsong is more aware of and more anxious about the need for transition.
- **Ivy Berry** is the plant most analogous to Birdsong and covers similar territory. While it is chiefly associated with the liver and throat, Birdsong is principally a remedy of the spinal column (the midline) though both are indicated where there is a strong need to find

expression about the past in order to define the next step on the journey.

Birdsong has strong affinities with other remedies, as follows.

- **Moonstone** - Birdsong complements Moonstone in a case where the water element is unbalanced and where there is imbalance between yin and yang.
- **Ayahuasca** - Birdsong supports Ayahuasca when there is a lot of fear and anxiety, especially about health and troubling emotions in the family.
- **Black Obsidian** - Birdsong supports Black Obsidian where there is a lot of physical toxicity in the case, which is one of the causes of any transition being threatening.
- **Syphilinum** - Birdsong lightens the syphilitic darkness in cases of heavy depressiveness.
- **Lumbricus** - Birdsong encourages any nascent energy struggling to rise up the spine while Lumbricus heals the damaged nerve centres.
- **Ivy Berry** - Birdsong and Ivy Berry are strongly indicated in protection of the auric field from malign influence.
- **Holly Berry** - as with Ivy Berry, this is a remedy that fosters auric protection. Birdsong can be combined with Ivy Berry and Holly Berry for any who live under the malignant influence of other people who wish the patient ill. Other remedies that are useful in this are Geranium Robertianum, Wych Elm and Berlin Wall (depending on indications).

Esoteric therapeutics

Birdsong, above all, is a lightener of the karmic load and of the spirit that is weighed down by the expectations of others – including patients who are coping with the distress of medical intervention. It brings clarity and effective intuition into quickly shifting situations that are fraught with anxiety for one who is unprepared for the changes that threaten. It softens the perceived hard reality of ageing so that the transition becomes one of enlightenment rather than fear of deterioration. It is useful in the final stages of life just as it is in those who have just been born but who seem to fear everything and react acutely by trying to “retreat”; babies who find the harshness of the world too much for their sensitivity (cf Silver Birch, Volume I of *The New Materia Medica*, 2007).

Chakras

Crown

This remedy connects this chakra with the heart and base in times when the crown is blocked by the fears engendered by being unrecognized or unheard and from the confusion that can reign in the surrounding material world. It is ideally suited to one who is out of sync with the prevailing worldly mood, energy or activity; when there is not enough room “within” to cope with the extraneous. Any vertigo is symptomatic of the lack of upward flowing Qi from the base and heart; the crown is, at it were, adrift without anchor.

Brow

Confusion and loss of intuition lead to difficulty in making decisions even about little things. There is an inability to focus on what needs to be done, while torpor and lack of

motivation begin to creep in. The patient is often aware of what is wrong but unable to galvanize the will to make the changes; looks back into the past rather than into the future. There is a strain to connect brow and throat and so much is left unspoken and if there are words they hold little authority; there is a feeling of impotence and ineffectiveness though there is abundant “knowing” within.

Throat

Unable to express what is in the heart as it is so deeply buried in history and altered by the judgements of others who had influence. Lack of expression here can also be due to physical impediment as might occur after a stroke. Remains quiet or even silent because there is a sense of being unable to make an impression with the voice.

Heart

Heaviness, dullness and despair occupy this centre, more so as there is no easy expression of any of these dark feelings. The heart centre is full of emotion but has no way to bring it out; there is no ability to make others understand the distress one is in. The remedy engenders a hope in this centre.

Thymus

There is a sense of the black hole at this centre; when this is a symptom then the patient is likely to feel the cold strongly. Any fear emanates from here. Some patients will spontaneously put a hand across this part of the chest in an unconscious protective gesture.

Solar plexus

There is an inability to face the challenge of making changes. If change is imminent or attempted then the organs of this centre may start to feel uncomfortable.

Sacral

Kidney energy is weak and may need to be supported by Berberis Vulgaris in low potency. Fears can lead to frequent emotional discomfort and loss of bladder control.

Base

There is a gathering sense of having been travelling in the wrong direction and that this has led to stagnation or paralysis. Loss of balance and grounding. Kundalini energy cannot rise up the spine so there is no creative or purposeful force.

Case studies

- 1** “Elderly man of 94 who had been relatively fit until the last year or two when he was affected by transient ischaemic attacks (TIAs) (x2), stress due to wife’s social itinerary and painful arthritic changes in his hips. Has always had a full and interesting life, much concerned with the welfare of his children, one of whom suffered from a disastrous marriage and the other who is severely bipolar. His conversation has always been of someone who takes a keen and very active interest in politics, finance and the general state of the world. He has always been able to articulate his opinions clearly but he is not opinionated in any negative sense. He underwent an operation for the partial replacement of his right hip from which he recuperated well. However, after 12 months, it transpired that the operation should

have been a full hip replacement, which he now needed in order to increase his mobility. He became confused and distressed at the thought of having to go through the whole process of hospital and surgery. His wife reported that he was unable to remember recent events; he was stuttering and tended to dribble more than before; he had begun not to be able to control his saliva after the first TIA. He became withdrawn and wary of visitors. He was given **Baryta-Carb 1M**. His wife emailed from London, where they were staying during the time leading up to the operation, to say that his confusion had increased; he seemed to be going down the road to dementia; he was unhappy, weary and slightly irritable at the prospect of having to deal with the doctors who had 'put me in this position'. The surgeon decided against the operation as it was felt that general anaesthesia would have a deleterious effect on the patient's mind and the long recuperation period would be too taxing on his physical body.

"As the patient was not available to speak to, a return email posed certain remedy scenarios for his wife to consider in case she could determine more clearly which remedy of the possible ones indicated he should take. She wrote back immediately that he was emotionally very like the 'picture' of Rose Quartz but that he was much affected and put out by everyone else determining what should happen to him. He seemed to feel that no one was asking him how he felt himself. His wife bought **Rose Quartz 200** and **Blackbird Song 200** and began giving him both in alternation. She reported that within minutes of taking the Blackbird Song 200 he was brighter in himself, more talkative, less confused and far readier to engage in planning what should happen. She did not mention any effects from the Rose Quartz except

to say that she had taken a dose or two herself which had helped her.

“The operation remained cancelled despite this improvement and the patient was told that he should learn to live with the disability from the lame hip. His wife has been more affected by this prognosis while he is more philosophical.

“This use of Blackbird Song as a remedy to lift the indignity of a patient’s inability to find a voice in a difficult medical situation while others determine what should happen, has become commonplace. Though it may seem that such a situation might call for Staphysagria, Blackbird Song always seems to relieve the silent distress of a confused person, unable to articulate their own wishes, whose life is being run by others nominally in charge.

“Later interviews with this man proved that the Blackbird Song had maintained its initial effects. He no longer referred to the doctors and carers in any negative way. He did not feel any indignity in his difficult position. He regained something of his former briskness of manner, especially in voicing his opinions when his well-meaning but very distressed wife was present. His hip and the lameness he suffered from it were (unexpectedly) relieved by the remedy. His symptoms of dementia did not abate but they did not seem to advance as quickly. Blackbird Song cannot be said to prevent dementia but it is a remedy that has positive effects in one who suffers from the troubles attendant on such a difficult condition.” **CG**

- 2 “A very gentle lady in her late 80s, suffering from chronic, crumbling arthritis of the spine [who, nevertheless,]... had a normally sunny outlook, was

becoming more and more distraught over a few months. [This was despite] all the general remedies used to try and support this (pathology). She eventually told me that she knew her crumbling spine (which was bending all her internal organs), was going to [be the cause of her] demise before too long. This was obvious as all her internal organs were being compressed and she had difficulty [with] breathing and digesting food and sleeping due to her posture and the pain in her spine. She was often with constant headache [and] dizziness; [she had] a dry mouth as drinking bent double was difficult.

“She was the matriarch of the family and generally they were all very supportive. However, of late, she told me there seemed to be fractures in the family connections; trivial incidences ... were dividing them and no matter how she tried, she could not unite them and she did not know what to do. Her family was falling apart and the only joy she got was from being in her garden listening to and feeding the birds. Her much-loved husband had died many years before and [she now] was looking forward to meeting him again. At the moment, she had no hope for her family.

“My sense for this lady was there was NO HOPE. Her pleasure was in Nature and among birds. I prescribed **Birdsong 30** on a daily basis. Within three weeks she felt so much better mentally; her family started communicating. She asked if they could have some of the remedy so I gave them each 3 doses of **Birdsong 200**. Within a few months they were all back on course and she informed me she could die happy now. Later that year she died with her family around her. I continued to see the daughter and granddaughter.” **L R-H**

3 Email sent to the author by Rebecca Sturgeon, homoeopath working in South Africa: 12 March 2021:

“My reason for writing to you is the remedy Blackbird Song [BS] that you presented to us recently. I wondered at the time if I would ever have the opportunity to use BS remedy. Three days ago I did. It was with a patient on Skype. A woman suffering with MS [multiple sclerosis] for many years. She is over 70 and in a wheelchair, in a great deal of pain that we manage with remedies. She requires a hip replacement currently. She mentioned the feeling of being unable to speak and others assuming responsibility over her. This made me think of BS. I asked her to write the words on a piece of paper and stand a glass of water on top. I waited 10 minutes and asked her to take a sip. Immediately she straightened up, she said she felt relaxed and glorious and was able to ‘join the dots’. I asked her to take a second sip 10 minutes later and she reported that she went deeper into the truth of self with a willingness to clear it; to be more truthful with self; she felt the ability to fast track stuff and that it was OK to fast track. The pain reduced as well. Today, she wrote to me saying ‘Hello, sweet lady, reporting that the BS remedy is definitely having an effect. I am noticing how much more readily I speak my truth and how much easier it is for me to do so. My brain seems to be in high gear when it comes to knowing exactly what’s right for me and it’s quicker for me to respond honestly. I’ve had three very stark instances of this in the last few days and it’s only today I’ve been able to see the difference. I can’t see a big change in the pain level (certainly not yesterday) but today I’m noticing the pain is more manageable. Just realised I’ve been speaking to my friend and telling her

just how useful I am as a member of society - Ha! Ha! How's that for a result! A big Thank You.'"

Rebecca sent the following email on 8 March 2022. "Today she took another dose of 1M. This is what I witnessed and (I quote verbatim):

'Alta major:⁴⁷ tension drains down to my shoulders. A weight is lifted. I am exhausted.' She yawned. 'It's as if I've been holding so much tension in my alta major and it has just dropped off me.' She yawns again and sits up straight. 'My brain says, "I can breathe". I am sitting up straight [in my wheelchair]. I have the sensation that my spine is stronger. There is a connection straight through to the earth.' She yawns. 'It feels like it's time to let go of old rules and beliefs I have held; it is so lovely to talk openly.'" **RS**

- 4 The following is a report of personal experience from a colleague/ patient.

"I found it very helpful after a period of a lot of nursing and nurturing. I felt I had rather lost my sense of purpose and I really needed to re-find myself.' This was following an extended period of caring for a close relative in extremely difficult circumstances and without quite as much support or recognition as might have been expected." **CG**

- 5 "Janice Micallef told me of her use of Blackbird Song: 'I tend to give this remedy for any significant state of transition. When someone is going through a difficult change in life and needs supportive energy rather like Rescue Remedy would be. I find it helps people let go into the change; they do it with more resolution and a stronger sense of purpose. They feel the rightness of what they are doing.'

“She also sent the following cases:

“A 65 year old man, a Leo whom I had been treating for quite a time, suddenly had a heart attack. It was serious but not immediately life threatening once he was given excellent treatment by paramedics. Nevertheless, he became very depressed as Leos can become when their world collapses round them. He kept asking, ‘Why me?’ and ‘What did I do to deserve this?’ and ‘I’m not ready for this; it’s not worth living like this.’ This mood was not helped by the fact that he was now on a raft of medication that he hated taking. He felt worthless and useless. He felt he wanted to die. He closed off his heart chakra completely and I thought that he was going to bring about his own demise; a fact that I confided to his wife when she asked me how seriously unwell he was as she, too, thought he would die of terminal depression. He had had **Nat-Mur 10M** once he was stronger after the infarction and safely on his medication. This made some impression but did not last. He was forever needing **Arsen-Alb** as he was usually such a hypochondriac. This briefly helped but, again, did not hold. At this point he was given **Blackbird Song 200: one 2x weekly for 3 weeks**. I did wonder whether I would ever see him again so I asked his wife to ensure that he came back within the month. The result was both surprising and extraordinary.

He suddenly realised he had been in the wrong job, working for years at something that he really didn’t like. He handed in his notice. He now wanted to change his life completely. He appeared more animated than he had ever been and more hopeful than I had ever seen him. There was no hint of the Arsen-Alb picture. If there were anything wrong it was that he was very resentful about

the time he had wasted. He then had **Nat-Mur 50M** to which he responded beautifully and thoroughly.” **JM**

- 6 “An 81-year-old woman, in the last stages of life but very scared of the process of passing, asked for remedies to help her feel less agitated. Though she did not say it in so many words, she expressed her fear of the transition. She was a person who had Christian faith but it was not quite enough to sustain her. Like many people, she had begun to waver in her belief as her time approached. I gave her a dose of the combination, **Arsen-Alb + Frankincense + Sandalwood 200** which I find very often affords some relief which it did this time. She said that she felt more peaceful. During this appointment, I noticed that her aura had a characteristic ‘dip’ in the area above the crown centre which is often a sign that death is relatively imminent. However, she still was holding on and, though more accepting, could not let go. I gave this woman’s daughter **Blackbird Song 200** to give to her mother when she was with her near the end. She reported that she had held her mother’s hand that night and given her the remedy and she almost immediately fell asleep and died with an expression of calmness and peace.” **JM**
- 7 “A man of 32, hospitalised having sustained multiple fractures in a car crash, seemed on the brink of death. He had told his wife he no longer wanted to live but he showed no fear at all. It was a simple fact. Yet he could not quite let go as is often the case when there is a concerted effort by others around to work with any sign of life. He was given **Sandalwood 10M** which seemed to ease him from the pain he suffered but it did not hold and it did not help him pass. He was then given

Blackbird Song 200. Within moments he had an easy transition and, his wife reported, he had a smiling expression.” **JM**

[47](#) Alta major is an energy centre (chakra) at the base of the skull and is associated with the Atlas bone. It is said to be the centre for divine inspiration or intuition and is sometimes known as the Mouth of God or of the goddess. Atlas was the giant in Greek myth who held up the world on his shoulders.

5

BOMBYX MORI

Domestic Silk Moth

The remedy was proved on 4 May 2018 by the circle of nine women (including the medium) and one man. In a break with the usual protocol,⁴⁸ it had been taken daily in the 30th potency by each member for one week before the circle. During the circle a further dose of the 30th was given to each person and the liquid potency was placed on their wrists and forehead.

Background

The silkworm is the larval or caterpillar stage of the domestic silk moth, *Bombyx mori*. The Latin name means “silkworm of the mulberry tree”. Domestic silk moths are the primary producers of silk in the world. They are entirely dependent on humans for reproduction after almost 5,000 years of selective breeding, first begun in China. The insect has lost its ability to fly and has lost any pigmentation it originally had through hybridization, the constant search for the best and most productive variety. It was developed from the wild silk moth, *Bombyx mandarina*, which is no match for its domesticated offshoot in producing silk.

There are three basic types of silk-producing moth: one reproduces once a year and is therefore limited to one cocoon of silk annually and is mostly found in cooler

climates such as Europe; the second, bred twice yearly and able to produce two cocoons, comes from China, Japan and Korea; the third, coming from the tropics, is able to breed several times a year and can yield up to nine cocoons annually.

Silkworms feed almost exclusively on mulberry leaves. The larvae, once hatched, eat continuously and voraciously until they pupate. During the larval stage, the caterpillars moult four times and then begin to spin their silk cocoon from their salivary glands. Each cocoon is made from sometimes more than a mile (1.6km) of silk. The cocoons, along with their resident pupae, are harvested and then either steamed or boiled. The larvae are thus killed and, in Asian countries, eaten as a delicacy.

Adult moths, when permitted to survive, have a wingspan of 3-5cm (1.2-2 inches) and have a white, hairy body. Female insects are some three times bulkier than males as they are laden with eggs. The silk fibres that make a cocoon are very fine and lustrous. 2,000-3,000 cocoons are needed to make a pound of silk. Production worldwide is 70 million pounds of silk each year, which needs up to 10 billion cocoons.

Bombyx mori is used in scientific research into genetics and genetic engineering. In one experiment the silkworm was genetically modified to produce spider silk. They have also been used in the search for new antibiotics. Silk scaffolds have been used during reconstructive surgery as support for ligament and tendon repair.

The domesticated moth has gained tolerance of human handling and living in crowded conditions. It cannot fly so has to be assisted in finding a mate. Eggs are kept in incubators to facilitate hatching. There is constant

monitoring of breeding, health and welfare of the moth as they can become susceptible to infection and parasites.

In traditional Chinese medicine, desiccated larvae, which have died from a lethal fungal disease, are used to dispel flatulence, dissolve phlegm and relieve spasms.

Miasms

Psora, syphilis and tuberculosis.

Keynotes

There are two aspects central to this remedy that are directly related to each other: the lightening of the karmic load and the initiation of creative energy that has lain dormant for sometimes years due to either lack of confidence, fear or suppression. Bombyx is strongly indicated in those who have lived their lives up to this point by the clock and now need to ignore time and live instead according to a natural, often slower, rhythm. It is also a remedy for those who have had to lead an ego-centred existence through having to rely on logic, expectations and social pressures but who intuitively now seek a different path. It is a remedy for freedom from constraint; for heretofore hidden desires for expression and expansion that might otherwise languish unfulfilled.

General symptoms

This remedy is for shock; not shock as would be answered by Arnica, Aconite, Buddleia or Oak but the blanket shock of gradual understanding that one has been reduced to less than one might have become (cf Juniper). Bombyx is useful in one whose body clock is no longer functioning regularly

on a circadian cycle. It helps to restore integrity to the endocrine system that has begun to break down under the pressure of deadlines, demands and insecurity. It has an affinity for the brain, thyroid, thymus gland, heart, uterus, prostate and coccyx. It also influences the lymphatic system through helping to keep the cisterna chyli⁴⁹ active. It influences the cerebrospinal fluid, keeping it flowing and draining through the sphenoid apparatus and encouraging it to inform the body of its natural rhythms. Bombyx has an affinity for the chambers of the heart and for the valves that work between them. It revitalizes heart tissue and function not least by reminding the whole body of the joy of reconnecting with its mission. It has the potential to contain tumour growth by “freezing” its energetic impetus, thus limiting the risk of metastasis. It initiates a cleansing of the lymphatic system; all glands come under its influence. Nervous disorders. Infertility. There is contraction of muscle with stiffness > massage and > movement. There is a need to keep stretching and releasing tension in the body’s structure. Hyper-adrenal state leading to exhaustion. This is a chilly remedy even though there are moments of intense heat; feet are particularly affected by cold.

Mental and emotional symptoms

Shock, especially of personal realizations. Loss of self-confidence and fear, inculcated in childhood and youth by parental control, family pressures and institutionalization, has made the patient conform to the point of losing the potential of their essential identity. There is a history of obedience or even robotic acceptance of the status quo that has all but concealed the individuality of the person. A remedy for the beleaguered ego; patient says, “I don’t

know” quite frequently. Nascent rebelliousness after coming to see that life might not have to continue in the same stultifying way; they dare tentatively to express their dissatisfaction. This remedy encourages the expression of positive and creative change. The patient has always felt insecure and now wants to be free of this feeling. They often cannot tell when this insecurity began; they might consider that it was derived or even inherited from previous generations. Feeling pressured: Bombyx is for those who are used to stress building up to an unendurable pitch when they feel exhausted and enervated. They might feel prone to panicky feelings that return when the pressures build up again. They are used to the cycle of stress and exhaustion. They “want to drop everything and run” but they don’t. Worries about all the things that have not yet happened but that are so real and as if present within the anticipation. Fear of illness, of cancer, of death, of making a mistake and getting it wrong, of not being able to articulate, of dementia, of being left behind, of being late, of being influenced by something dishonest, of being stopped where one is and not being allowed to move, of giving away power to another or others. There is a feeling of never having enough time. It is a remedy primarily to help restore faith and trust in oneself. There is a sense in which Bombyx is for those on the cusp of change. It is useful in anyone who has undergone a change in life brought about by unavoidable circumstance: an operation, a stroke, an accident, a divorce and so on, as a result of which the person must make adjustments, perhaps feels the need to change but is not quite certain how to do that. Before the event, their life was one thing but now it is different and it is as if they have been offered another chance to find themselves but in a new light. So, a remedy of renewal, rebirth even. Impatient; busy. Dementia.

Difficulty in orientating oneself geographically. There can also be a sense of shock from the realization of living in a hostile environment among pollutants, radiation and toxic, media-driven anxieties; the patient has woken up to the fact that they are living under intolerable circumstances and now they want to find ways of changing this. (This is usually simply on a personal level.)

Physical symptoms

Head

Migraine headaches with visual disturbances: flashes of light and reduced acuity. Headaches from tension in the forehead. Pain deep in the head. Pain in the occiput as if stabbed. Tension in head is reflected in the chest. Vertigo: dizziness with a feeling that one would fall over in the effort of rising. Dizziness with spinning to the right but the sensation of falling toward the left, also vice versa. Flashing, pulsating sensations. Head feels very heavy with feeling as if one couldn't support its weight.

Eyes

Visual acuity diminished. Flashes and lights. < during headaches. Watering eyes without emotion. Pains in the eyes.

Nose

Runny nose: watery coryza without cold or emotions. Sensation of smelling burning; as if moxa were being burned.

Throat

Surge of adrenalin resulting in a pulse being felt in the base of the throat during stress; as if a panic attack would come on. Thyroid insufficiency. Cough originating in the larynx from congestion or from dryness. Constriction of the throat.

Heart

Heart beats very quickly during stressful times. Every little extra thing seems insurmountable and adds to the feeling of disquiet in the heart. Anxiety felt in the heart: < having to be on time.

Digestive system

Rumbling and gurgling in the abdomen. Very active bowels: up to five times a day. Conditions of the pancreas.

Female

Endometriosis. Uterine problems. Infertility for no obviously pathological reason.

Male

Prostatic hypertrophy. Difficulty in passing urine all at once; repeated calls to pass water.

Back

Lower spine feels very tight. Chilly feeling in the back. Damage to the coccyx.

Extremities

Stiffness of the limbs and contraction of muscles: > massage and > movement. Desire to stretch as if unfolding. Feet begin to feel as if unattached to the body. Feet feel very cold. Icy shivers down the legs.

Sleep

Dreams are vivid but cannot be remembered. Wakes a lot in the night. Feels as if they've dreamt despite not having been asleep but then is surprised that several hours have passed. Disturbing dreams.

Considerations for the use of the remedy

The patient is likely to have described the degree of pressure they feel under (cf Black Tourmaline), how demanding life is and how they wonder if they can cope any more. They are at the end of their tether but actually they have said this all before, probably several times and yet they keep on. However, they now give the impression that a change is imminent if only they knew how it could be managed (cf Black Tourmaline). This is a remedy of rebirth; of a fresh start; of emerging into one's own light. Such a shift in consciousness is likely to be accompanied by old fears that are articulated as if there were a panic going on; seemingly they all come up at once. As the change is gradually gathering pace within, there is a commensurate amount of turmoil going on outside; the patient feels as if there is never enough time (cf Fagus Purpurea) and as if events (or people) are conspiring to make life as difficult as possible. There is a strong desire to be more in Nature; to live life in the slow lane and make everything much simpler - if only there were a way of doing that. This puts this remedy into the realm of Jupiter, the energy of expansion.

The remedy has an affinity for all the closed organs in the central part of the body: pituitary, thyroid, thymus gland, heart, pancreas, uterus, prostate and bladder. If there are symptoms within any of these, they are likely to be

psychosomatic and based on fears and sadness, the origins of which may possibly be out of reach of the patient's memory. Time is a big factor in the picture; there is never enough of it or there is too much pressure from it; there is fear that it will go too quickly. There is a history of over-producing adrenalin; their story contains long periods of restless activity followed by days of dreadful tiredness. The wish to stop brings on the symptoms of wanting to slow down; of seeking calm and quiet; of wanting to go home.

The remedy is very psoric; there are psoric fears and symptoms and it belongs to the base centre. It is also syphilitic/plutonic in that its core holds the key to changes that, if brought about, would mean the sloughing off of old and destructive habits and the taking up of different, more positive reactions. So, while one of the provers said, "I ... don't even know where I'm going; can't think straight, just have to see where I end up." another said, "I've got to go and look for [what comes next] ... I know I'm on an important journey." It is tubercular in that it is very dissatisfied with the status quo, restless and keen to make changes. Sometimes the remedy will come up for attention in a patient who has been given a dose of **Carcinosin** that has "opened a door". Bombyx has a good relationship with **Taconite**. Both remedies have an affinity for the cosmic energy that fills the core of the spinal column (see Taconite).

It can be contrasted, bizarrely, with **Hydrogen** and **Helium**; Helium can feel as if they don't want to be here in the first place, while Hydrogen can feel "Now I'm here but I'm uncomfortable" and Bombyx feels "I'm here and I need to make the most of it even if I know nothing." Like Hydrogen and Helium, Bombyx has a certain amount of disorientation; they can lose their way or forget to turn off a main road to reach a destination they know well. Yet they

feel anxious about time and not being late. Bombyx helps us to see the material world in proportion and to engage with the deeper significance of things. It assists meditation and ensures that proper grounding is established.

Esoteric therapeutics

Bombyx is redolent of Neptune and the astrological sign it rules, Pisces. The remedy seeks the oneness of things; the light of understanding of greater meaning. It is a remedy to lift us from the mundane to the higher vibration of seeking goodness and wonderment. It is a remedy to discourage the ego from making too loud a noise. The ego is placated and the intuition is fostered. Bombyx asks us to let go of the trappings of life in the fast lane and be content with a slower pace. It leads us back toward a Calc-Carb state; not the sycosis-riddled picture (fair, fat, flabby, forty and paranoid) so easily fostered by the materia medica but that psoric state of slow but steady purposefulness. It encourages faith and trust when such things are at a premium. It is a remedy to match the changes and damage wrought on us by globalization. It is also a remedy that matches aspects of the search for resolution to ancestral karma. In this light, it is worth noting that there was no information about making triad remedies with Bombyx. None were mentioned.

Received reactions during meditation

“I felt very much in a safe place; as if I were in the earth. I had no guides and no desire to move from where I was. I kept falling asleep and I did not move throughout the whole meditation.” Others related that they were fidgety and

wriggly the whole time. [I was] just sitting in the earth waiting to start life.” (SB)

During the meditation: “I recall at this point feeling great difficulty in breathing, as an asthmatic must feel. Very tight chest, gasping for breath ... [I was led] down a black tunnel. We seemed to trudge along for ages and it felt as if we were travelling back in time. Finally we seemed to reach an opening although it was still dark. The surface of the floor began to change. It was squashy and crunchy. I disliked the feeling intensely. The atmosphere was warm, humid, stuffy and claustrophobic. I felt very tired and huge lethargy spread over me. It felt crowded in this space even though only three of us were there. I desperately wanted to be alone in the fresh air but I couldn’t escape. I was told I had to be there. Then I was told that this is how people feel with ME [myalgic encephalomyelitis] or chronic fatigue. [We] were bound up together with fine ropes. I just gave up at this point and [went into] complete submission. I waited there paralysed until I was told what to do next. The meditation was dominated by darkness, claustrophobia, paralysis and defeat.” (JED)

Chakras

Crown

The individual begins to have a sense of the enslavement that has been felt for a long time; enslavement to institutions, to parental control, to convention. Individuality begins to assert an increasing significance: there is a desire to explore one’s potential and thus express uniqueness. The core of this remedy is about personal, creative identity in whatever manner it can be demonstrated.

Brow

Here there is the beginning of a vision of how to gather the wisdom of experience. The Mercury centre begins to exert greater independence and thus encourages the patient to weigh up choices and opportunities of expansion. The scales can fall from the eyes and reveal hitherto hidden promise. Initial steps are tentative and it is at this time that the remedy is most likely to be indicated.

Throat

The search for a mode of expression begins here. Faltering steps on this road may manifest as throat symptoms and even thyroid problems. The patient may feel that getting others to hear what they want to get across is difficult so they may give up trying which leads to frustration. Any thyroid problem comes up as a result of feeling “When am I going to be heard; when can I make a difference?”.

Heart

There is a heart-led need to be needed or, at least, to be recognized as someone who is worth knowing. The freedom of creative expression needs to be felt in the heart to recover from the crushing hand of frustrated talent. At the core of this is the need to give and to contribute but from the self and not from the persona that has been trained according to expectations.

Solar plexus

Fermentation in the gut is a metaphor for the churning mind. Productive energy has been devoted to “playing someone else’s tunes”. There is a need to call one’s life one’s own now. How to do this is what most occupies this centre: how do I become what I know intrinsically I really

am? The patient needs to discover how to experience joy that comes from within not what has merely entertained up to now.

Sacral

Hesitant and “backward in coming forward” mentality caused by guilty feelings of wanting to be different; to be counted; to be wanted; to be important; to feel accepted. All such feelings may have been suppressed for years but now come up at a crisis point or as the result of a change wrought on the patient by circumstance. This can be felt as symptoms to do with the water balance: oedema, dryness, urinary frequency.

Base

Up till now, grounding or earthing have been achieved by being compliant; by being dutiful to a tradition or to a convention. Now grounding must be achieved by opening up the heart and the brow to the exploration of new areas of potential unique to the patient. There has to be a “rebirth” of sorts to establish convincingly the purpose of the individual’s incarnation. This may happen at Saturn Return⁵⁰ (either between 26–32 or later between 52–58 years old).

Case studies

- 1 “Male, 67: had a general anaesthetic for an operation to remove a tumour in the prostate. Had not felt well since despite the success of the procedure. Required a catheter for some time that he found very uncomfortable. He took **Emerald 200** before the procedure and **Staphysagria 1M** afterwards, both of which he found helpful. ‘I felt a sense of loss – as if

something that was part of me has gone'; he self-prescribed **Ignatia 10M** after which he became 'disproportionately irritable'. He also said that he very much wanted to live by the sea. Even after **Winchelsea Sea Salt LM 2** (which he had found helpful before), he continued to feel lacking in energy and disillusioned. 'I've felt pretty dissociated from things. There's a big disconnection from life in general.' 'I'd like a different life - the detachment is also a spiritual thing. I'm not feeling any joy.' He complained of feeling irked by the constraints of daily living and said that he had not recovered his energy since the general anaesthetic. As he had had a blow to the head from a wooden post, his next prescription was **Thymus Gland 10M** (for the concussion) followed by **Bombyx Mori 1M weekly x 4**. He reported that Bombyx had 'brought back all my energy. I felt it cleared all the general anaesthetic. It was a huge jump; from 45 per cent to 90 per cent of my energy.' He also said that he resonated well with the whole notion of silkworm when he was told what he had taken; 'I like the idea of the cocoon; wrapping myself round with protection. I often feel like doing that. I love silk.'" **BG**

- 2 "A woman in her late 60s came for her annual check up: 'my MOT', as she calls it. She is an artist and a Cancerian but born on the cusp with Leo and her South Node is in Leo in the first house.⁵¹ On this occasion she came with concerns about the state of the world and the divisions in society; it was during the [Covid-19] pandemic. 'I need to be around people of a like mind. It's hurting now. I feel so "got at" that I really am not sure where I want to be: here or very far away.' She felt she had a huge bank of creative ideas but was unable to

access them. 'I paint because that is what I do and I am being very self-disciplined but I am just going through the motions. I need to break out!' She was given **Bombyx Mori 1M** (single collective dose). When she returned 6 months later she was in turmoil: not about her work which had been going extremely well but about where she wanted to live. She knew she wanted to make a decisive move to a place that would nurture her." **JM**

- [48](#) The usual protocol for a meditative proving is for each member of the circle to take a single dose of the 30th potency of the remedy to be proved as part of the "ritual" of setting up the meditation. This invariably happens after the circle has been asked to "open" each chakra by visualizing, in ascending order, their colours and before any instructions for the meditative visualization have been given.
- [49](#) The cisterna chyli is a dilated lymphatic sac in the retrocrural space (behind the left and right crura of the diaphragm). The cisterna receives lymphatic fluids from the abdomen; it is, in effect, a sump collecting lymph before excretion.
- [50](#) Saturn Return: Saturn governs the first seven years of life when its influence establishes survival "lessons". Saturn returns to offer further "lessons" at the later dates to remind us of the need to stay centred and earthed in order to root achievement in structured activity.
- [51](#) The patient's chart is strongly dominated by the element of Fire. This gives her an extreme degree of creative force but this is mitigated by her Sun being in the 12th house. The Sun in the 12th house often indicates that the subject is acutely aware of spiritual dimensions and

is of the world rather than always in it. Such people can sometimes have difficulty integrating their gifts with the material world. Their creative talents may be of a high order, but there can be problems with making them understood.

6

BORNITE

Peacock Ore

The remedy was proved on 19 June 2015. Present were seven women (including the medium) and two men; this was at least two fewer members than usual. A single pill of the 30th potency was taken immediately before the meditation. The sample of Bornite used to make the remedy was from the Stone Corner, Hastings, England, the now-defunct store that has supplied many of the mineral and crystal remedies proved by the group. The crystal essence from which the remedy was derived was made in the same manner as most of the mineral and crystals proved: the Bornite rock was placed between a bottle of pure ethanol and a clear quartz point, the whole placed in direct sunlight for four hours. The essence was then succussed in the usual manner by the Helios Pharmacy.

Background

Bornite is a dark, rough-surfaced rock also known as Peacock Ore due to its iridescence that brings up purple, mauve and turquoise colouring after exposure to air and when light plays on its surface. When Bornite is mined and freshly exposed, it has a coppery-red colour. Its formula is Cu_5FeS_4 , denoting its copper, iron and sulphurous composition. The ore is important because of its 63 per cent

copper content. The ore is granular on its surface and generally appears in masses with occasional rhombidodecahedral formation.⁵² Crystals of the ore are rare. It is brittle and is only 3–3.5 on the Mohs scale of hardness. On heating it becomes magnetic.

Bornite occurs in copper ore with crystal locations in Montana and Connecticut in the USA as well as in Cornwall, England, and as far afield as Austria, Tasmania and Zimbabwe. It was first recognized in 1725 but renamed in 1845 after the Austrian mineralogist, Ignaz von Born. As copper features so strongly in this mineral, it is worth looking at its role in the human body.

Copper is a trace element of which adults have between 1.4 and 2.4mg of copper per kilogram. An adult of 60kg holds one-tenth of a gram. The body is unable to manufacture (synthesize) its own copper and must acquire it from sources outside. Copper is found in seafood, organ meats (liver and kidney), nuts, legumes, fruit such as pineapple, guava, apricot and bananas, dark green leafy vegetables and chocolate. Breast milk provides infants with adequate amounts for the developing body but cow's milk is depleted of copper. Drinking water can be comprised of as much as 20–25 per cent of dietary copper though this is mostly from water passing through household copper piping.

The liver regulates the amount of copper held by the body but it is stored in the bones and the muscles. Copper combines with proteins to produce enzymes that act as catalysts in certain functions:

- to produce energy through the synthesis and release of proteins and enzymes

- to maintain and repair connective tissue, including that of the heart and blood vessels
- the development of the foetal heart, skeletal structure and nervous system (copper is most needed in the third trimester of pregnancy)
- to maintain healthy hair, skin and nails
- to facilitate the absorption and utilization of iron
- to transport oxygen
- to act as an antioxidant
- to metabolize cholesterol and glucose
- to promote blood clotting
- to enable transformation of melanin for healthy pigmentation of skin.

Lack of copper leads to anaemia, heart and circulatory problems, bone abnormalities (including osteoporosis) and a weakened immune system. Conditions resulting from lack of copper are comparatively rare but occur due to genetic abnormalities or from excessive quantities of zinc in the system. Excessive amounts of copper in the body can lead to severe liver and kidney damage.

In crystal healing, Bornite is used to protect from negative influences and to facilitate the awareness of the sources of negativity so that they can be avoided or, at least, isolated. It is also used to help the body to release negativity that is blocking progress or burdening the patient. It is also said to be of value in creating the correct balance between acid and alkali in the body as well as controlling adrenal output when that is excessive or increasing blood flow when that is inadequate. Claims that it can reduce swellings and fever have been made. It is recommended for harmonizing cellular structure in the body. Bornite encourages the release of whatever is no longer useful or viable in the system; it dissolves old patterns of

emotional reaction and rigid thinking. It is said to align and integrate the chakras so that there is integrity throughout the body, enabling one to feel centred and content in the moment. Thus, it is a useful stone to facilitate meditation.

Miasms

Psora, syphilis, tuberculosis and sycosis.

Keynotes

“All that glitters is not gold” (*Merchant of Venice*, Shakespeare): not all that seems precious or true is as it appears. Feeling of being “at a loss”; unable to make choices without intense deliberation, which brings on confusion. Fearful of making a decision that would be irrevocable. The two words associated with this mineral and its remedy are “intensity” and “density”. It is indicated by those who have either or both of these attributes; often characterized by excessive adrenalin in the former and heaviness and slowness in the latter. The patient exhibits a degree of intensity of either thought or action, narrowly focused, or there is a degree of denseness about their inability to galvanize themselves. In either case, there can be a lack of awareness about how to self-nurture. There is also a lack of self-discipline.

General symptoms

This is a remedy that can be indicated by the intensity of symptoms: intense itching of the skin; intense reaction to allergens; intense exhaustion from a burst of activity; severe difficulty in breathing after exercise. Excessive, driving energy followed by enervation and heaviness. Hyperactivity;

hyperthyroidism but also the opposite. Endocrine glands act out of sync with their normal cycles; irregularity of circadian rhythms and irregular menstrual cycle. There is also denseness that causes slowness and sluggishness. While the denseness may only be evident in the mind sphere, it is also sometimes present in thickening of tissues or excretions; it may be found to soften scar tissue. It can bring on sleepiness and the sensation of being slowed down. The blood vessels are affected: there may be weakened capillaries or aneurysm; temporal arteritis. Anaemia with tiredness and enervation; pernicious anaemia. Also the opposite: haematomachrosis (excessive iron in the blood). Leukaemia; especially in young people. Lymphatic stasis with poor elimination of waste. Liver toxicity with problems of the gall bladder and bile duct. Dark, loose stools with pains. Reactive digestive system due to nervous instability. The nerves and their ability to respond come under Bornite's influence; coordination between brain and body is either slow or over-hasty. The remedy can therefore affect the skin, lungs, throat, digestion, sleep, brain and nervous system and one's reactivity. It can also be indicated by one who is affected by the change of seasons, a change of rhythm in daily life or a reminder of past history that can act as a catalyst in agonized decision-making.

Mental and emotional symptoms

Rigid thinking: hampered by the feeling that they have to abide by rules and regulations, to do the right thing (reminding us of the Kali remedies and their adherence to rules and being dutiful). They want pointers and signals to guide them or else they will do things by the book. They feel that they do not know enough to be able to make decisions;

that they do not have all the information; there is difficulty in seeing what needs to be done for the best. There is a lack of consecutive thought that would provide discipline to the thought process; an inability to judge the pros and cons. They choose the habitual over the inspirational; the obvious over risk. They do not trust using their imaginations. They find it hard to visualize, especially hard to visualize consequences, or they see things too negatively and imagine the worst. They are fearful of consequences and change. The remedy might be indicated in the build-up to a situation, before a choice is made, or in the aftermath, after a bad decision has delivered its negative consequences. They tend to regret past decisions as they wonder if they made the right choice: "Was it my fault?", "Could I have done it any differently?". Key emotions include disappointment; feeling at a loss as to know what to do; a sense of thwarted mission and feelings of being stressed by external circumstances. Also fearfulness and despair. In those who are over-intense, there is too much haste and in those who are dense there is not enough intuitive thought. In both, there is a lack of self-discipline so that opportunities are often not noticed, ignored or wasted, or they are grabbed at too hastily. A "can't be bothered" attitude may eventually take the problems out of the equation; too tired to make the effort. Lack of humour: too serious; finds life too much of a burden. Feels hassled. A desire not to move. A paradoxical sense of urgency in one who is disinclined to move much. Unobservant. Poor memory: forgets to do what they quite usually do; forgets to eat or drink; forgets things in haste. Tends to intellectualize and over-analyse what is churning around in the mind. This is a remedy to quieten the chuntering brain; speedy thinking (but hesitant reaction). Constant search; always looking for an answer but suffering

from poor focus and concentration. Judgemental and critical of others from their own lack of security. Tends to see the negative in any situation; gets bogged down in the minutiae and detail instead of looking at “the big picture”. The patient finds it hard to see how their own history relates to who they are now. (Bornite may often be found to complement Arsenicum Album or Arsenicum Iodatum.)

Physical symptoms

Head

Intense headache. Temporal arteritis: usually < right side due to liver/gall bladder problems.

Ears

Sensation of being blocked or stopped up. Tinnitus: white noise.

Throat

Sensation as if blocked; unable to express what they want to say. Hyperactive thyroid; hypothyroidism. (The picture can be confusing: patients with hypothyroid may appear to be “overactive” and vice versa.)

Chest

Asthmatic breathing. Wheezing. Unable to get enough air into the lungs. Dryness of the lungs. Congested feeling of the lungs and of the heart.

Stomach

Lack of thirst. The patient finds it difficult to know what to eat; appetite without relish.

Abdomen

Rumbling and gurgling. Indigestion. Heaviness in the liver region. Discomfort in the gall bladder.

Back

Hot flush up the spine; whole spine affected.

Skin

Rough skin. Keratosis pilaris. Itching with or without eruption. Lack of sweating. Sensitive to changes of atmosphere; to sunlight.

Sleep

Lack of dreaming. Unrefreshing if deep sleep.

Extremities

Tingling in the hands.

Considerations for the use of the remedy

The practitioner might become aware of the swing between pessimism and optimism in the patient. At one time, they might be dull and despairing and “down” on things; at another, they might be enthusiastic and hopeful. It becomes clear that they have trouble with being consistent about making positive choices because there is a habit of judging things too hastily; they may be attracted to superficial attributes or benefits or they may be put off something due to negative expectations. There is a sense that the patient has the necessary resources but cannot see how to use them. They may actually complain about having to face too many choices, hence they may feel at a loss too often. Poor discrimination; the patient often feels the need to look for

ever more information in case this would convince them. All of this can mean that, though the patient might seem intense and full of haste, their life shows up how little they move forward. Paradoxically, those who are slow and dense feel as if life is running away from them even if it is not (see Copper Beech in Volume I of *The New Materia Medica*, 2007).

One of the most important aspects of this patient is that they have lost connection with the past. There may be little memory of their own history or that of their forebears or the memories may be affected by confusion or running things together. Memory of the past may not be important to them, they think, but the lack of it has caused them to be less adequate in judging what would serve them well now. It leaves them in some sense rootless and ungrounded. The remedy can put them back in touch with memories that have been lost or buried. If they do remember things then they are likely to remember them negatively. There is a sense of their holding a lot of darkness within that needs to be expressed for joy to return. The balance between the chakras, between light and dark, between positivity and negativity and between habit and inspiration must be struck.

There is an affinity between Bornite and **Malus Domesticus** and **Oryza** (brown rice). These three remedies are all indicated in their own ways by food intolerance. At the other end of the spectrum, using Bornite in combination with **Thymus Gland** and **Syphilinum** is a method of revealing what or which event in the patient's past lies unexpressed and unexplored. While there are quite a few remedies noted for this, Bornite's role in such a combination is to restore rhythm and balance to one who has lost physical and emotional equilibrium.

Author's note

In my practice room, I have several stones and crystals on the desk and windowsill that patients often comment on, pick up and hold and even ask about. The only one that never excites any interest is a small fist-sized lump of Bornite. Quite often I suggest that a patient might like to pick it up and examine it in the light where the beautiful iridescent colours of a peacock's tail are distinct. Some refuse and say that they don't like the look of it; some will hesitate, look closer and then pick it up rather gingerly; others will hold it, feel it and examine it carefully and declare that they would never have thought that such a black bit of rock could be so lovely; yet others will lift it and then hastily put it down and say how much they didn't like its weightiness and darkness. I have even seen patients try to rub the energy off their hands. No other stone seems to be able to evoke so many different attitudes toward it. The people who have an extreme reaction to it – either for it or against it – often seem to do well when they take it as a remedy, although aggravations are more likely to occur when the reaction has been negative.

Esoteric therapeutics

Some of the crystal healers' descriptions of Bornite serve the homoeopath well. It is said that the stone is under the sign of Cancer; it is a stone of security, of feeling at home in one's body and of emotional, mental and physical balance. As the stone is disinterred from the earth, the process of oxidation is begun when oxygen "steals" electrons from iron with the result of rusting. The patient who needs Bornite has become "rusty"; life experience has caused the original blueprint of their life to be encrusted with negativity. However, the analogy does not hold completely true

because Bornite is not corrupted in the way that iron ore is; the process of oxidation with Bornite results in a patina of beautiful colours that suggest that life has also provided remarkably positive experience or promises this. The problem is that the patient is not sure what is real and what is delusion; what is the result of positive experience and what is of no lasting value.

Bornite affords us the ability to discriminate; it gives us the sense of knowing how we can choose. By letting go of the doubts borne of negative experience, we can trust the positivity of our experience and be content in the knowledge that the future can take care of itself. Part of the action of the remedy is to give us insight into whether we are still suffering from grief or simply not allowing ourselves to feel relief.

The issues around letting go of historical burdens either in thought or emotion suggest that Bornite has a role to play in problems arising out of activity in the eighth house of the astrological chart. It is in the eighth house that transformational processes are found; all that is hidden and syphilitic (ie no longer useful or viable) comes under the spotlight of change. This makes Bornite a very plutonic energy: dark, heavy and implacable. A patient might have frequently or always needed Bornite if born with Saturn sitting in this house or, especially if they are forcefully and urgently charged with energy, if Mars is passing through. Those born under the sign of Libra or who have Libra in the Ascendant might also find this remedy useful as it is in Libra that decision-making is most critical and often seriously challenging.

Chakras

Crown

Deep sleep is no guarantee of refreshment and no refuge for the escapee; it can be dreamless when dreams would be useful for illumination. There is a problem of knowing what is real and what is delusional (a problem of Neptune, which rules this chakra) made worse by an unreliable memory. The wish for spiritual enlightenment is dulled by inefficient memory and the inability to see the value of past experience.

Brow

There is much brain chuntering and poor ability to discriminate between positive and negative. The intellect rules the intuition here, especially in those who are driven. Both are dulled in one who has become unenthused by life. Thinking can be tiring; fantasizing seems fruitless. There is a log jam of thinking.

Throat

This chakra has become unused to expressing what should be expressed. The heart has grown unaccustomed to using this centre to clear the backlog of jammed emotions. Instead, the heart has caused the body to learn to store them in other places (see Beetroot and *Lychnis Coronaria*). The thyroid may become one of these places when the patient feels that they are being left behind or left out in some manner.

Heart

Negative energy threatens to smother this chakra as the patient struggles to know how to clear negativity and use positive experience to build on. Grief may have become a habit rather than an active source of emotional discomfort;

the patient has not yet allowed themselves to feel the benefits of relief from the burden. They may be living under the shadow of ancestral grief that does not “belong” to them yet they do not know how to lift it. The use of Thymus Gland in a triad combination may be called for here.

Solar plexus

Chewing over decisions affects this centre. The gall bladder suffers from so many challenges; the liver suffers from there being so little productivity in life. Intolerance to certain foods is one of the symptoms that manifests from the inability to discriminate properly on an emotional level. A turgid liver and gut represents the emotional state of the patient.

Sacral

As Bornite is under the sign of Cancer, we can expect that water distribution and kidney function might be typical problems encountered. Although there were no such symptoms manifest in the proving, kidneys and gonads, being organs of duality, may be expected to be part of the general picture of problem sites. Certainly, fears can affect the regular and smooth functioning of the kidneys.

Base

People who need Bornite might well be either not in their base centre at all or too heavily stuck in it. As it is a remedy that has a duality and lack of general equilibrium, it is to be seen as a remedy for the restoration of the integrity of this centre. It restores integrity to structure and regularity to function in general.

Case studies

1 “An elderly woman, an intense and controlling Scorpio whose husband causes her much distress through his wilfulness, had been coming to homoeopathy for many years. Her life was excessively stressed by external circumstances. She suffered from, among many other symptoms, poor quality sleep. She found it hard to go off and then frequently woke in the night. She would be awake by 5 am and not be able to go back to sleep, though if that did happen, she would feel ‘terrible’. She asked for something to help her through the night and to feel more refreshed in the day so that she could cope. Although she had polymyalgia rheumatica that affected most of the joints of her limbs and suffered from episodes of lichen planus, she begged for a solution to the sleep problem. Bearing in mind that she was one who constantly churned over the circumstances of life and could never let anything go, even the smallest detail, she was prescribed **Bornite 30** to be taken before bed each night. She found this effective enough that for several years she has asked for a repeat prescription. She is perfectly aware that it is not a cure; that it is a crutch but she is content to feel that she has something that she can rely on even though in crises it fails. As she is a person who absolutely and resolutely does not believe in ‘stress’ – ‘No such thing!’ – it is less likely that the effect of the Bornite is all in her mind.”
CG

2 “A Cancerian single woman with Taurus rising,⁵³ in her early 50s, came following a prescription of **Rutilated Smoky Quartz**. (She often asked existential questions: ‘Who am I really?’ and ‘Why do I do what I do?’ and ‘What’s the point of me?’ and she often wondered why she suffered from the sort of conditions she complained

of.) She had returned to say that she was a great deal happier and that she was viewing everything from a different perspective: she was no longer spending money on herself and sensed that she was beginning to 'let go'. However, she was now completely focused on finding a home. Ever since she had broken up with her long-term partner (of two years), she had felt the need to find a home she could call her own; now it was an obsession. 'I always felt as if I never had a grounding. My parents were forever moving. Mum insisted we moved. I want to move nearer my family (a sister and a brother who both had children). I want to be part of their lives. Yet I don't trust my instincts about choosing. I am doing up my house but I am not sure whether I am making the right choices. I like the idea of it but when I start working on it, it just looks a bit dull. It's like it was before; just cleaner.' She also explained that she had always had a terrible fear: that she had committed a crime and that she would be put away in prison. This was compounded by the fact that every relationship she had ever had exaggerated the fear of being incarcerated. She ended by saying, 'I want to be sure of who I am'. She was given **Bornite 10M** (split dose) and **Clear Quartz 30: one 3x per week for six weeks**.

"She returned three months later to say that ever since the Bornite she had had no further episodes of a racing heart, a symptom she had never mentioned in the previous session. 'I am not worried about my heart at all. I am not nearly as highly strung as I was. I have also had far less kidney pain and no liver pain at all. [She had not mentioned these either despite being asked if she had any physical symptoms.] But I am so itchy! My skin is itchy everywhere!' There was no mention of her house or of decorating; no mention of moving or of

family. As **Sulphur** is a remedy that follows Bornite well, she was given this in **1M**, which dealt with the skin irritation.” **CG**

- 3 “A Piscean woman (a youthful 56) who has her North Node in Taurus and South Node in Scorpio,⁵⁴ came for her regular appointment. She is an equine therapist who, some 10 years earlier, was involved in a car crash in which she ‘died’: she left her body and watched as paramedics tried to cut her free from the wreckage. Since then she has suffered from post traumatic stress disorder. She also lives in a house that has difficult energies; she feels that it is haunted. She has extremely troublesome neighbours; they are antagonistic towards her and shout abuse and seem to mutter imprecations at her whenever they see her. She prefers animals to people. She has always responded well to remedies and despite frequently going back into panic whenever anything goes wrong, she is still able to drive to see her clients, sometimes halfway across the country. However, on this day she arrived in a bad state. ‘This is the worst day ever. I have had to cancel everything. I have had terrible nightmares. I’ve been so suicidal that I rang the Samaritans. I can’t sleep and I feel half dead already. I just can’t bear not to be with the horses but I can’t get to them. I keep going over and over stuff. I’m scared everything will be destroyed.’ The intensity and urgency with which she said all this was striking. Despite wanting to be working on the horses, she said that she felt completely demotivated. ‘I can’t do anything. I’m stuck in this black hole.’ All of this episode had been triggered by the dreams of being with her family (from whom she was estranged) in a world where there were no horses: a place of darkness and deep depression. She

had completely lost her sense of equilibrium - usually evident when well. 'You'll just say: "Pull yourself together!" but I don't think I can! I need something to hold onto; to guide me back to where I was!' She was given **Bornite 1M: one dose every 2 hours for 3 doses**. The net result of this was that she went home and cleared her whole house of masses of books and papers which she had been meaning to do for a long time but had no self discipline to accomplish. 'Then my feet cracked and bled. Then my hands and knuckles did the same! They're fine now.' Her unpleasant neighbours were far less of a problem. She was back to treating the horses in various parts of the country. The case continues as drama is the main way for her to remain attached to the real world." **JM**

- [52](#) This is a non-convex, uniform polyhedron with 42 faces, 120 edges and 60 vertices.
- [53](#) A Cancerian with Taurus rising suggests someone who is very caring and protective of those they care about but has a strong work ethic and cares about marshalling their resources and creating material security for themselves.
- [54](#) Sometimes, Scorpio South Node can suggest that a patient carries the memory of a particularly frightening death. This patient's South Node is in her fourth house, the house of her roots and of her less-dominant parent, in this case, her father who had died while the patient was in her teens. She also has six planets in her eighth house, the house of transformation, which suggests that there is great urgency in her life to accomplish thorough change and soul growth.

7

BOSWELLIA SERRATA

Olibanum Indicum or Frankincense

The remedy was proved on 11 December 1998. Those taking part were five women, three men and the medium. Boswellia was taken in the 30th potency during the meditation.

Background

Boswellia serrata is a member of the Burseraceae family, which makes it a relative of *Bursera graveolens* (Palo Santo). It is native to the Indian subcontinent where it is grown to provide frankincense, an important staple of Ayurvedic medicine for several millennia. There are some 28 different varieties of Boswellia, some of which are found further afield in Africa and the Middle East. However, the tree's preferred habitat of flat terrain and dry, rocky areas makes India and parts of Pakistan ideal. The tree is of moderate size with a broad canopy and drooping branches. Frankincense, the gum or resin, is tapped from the bark. It is otherwise known as Olibanum. Boswellia is not only used as a medicine; it is also used in religious ceremonies and in cosmetics. The demand for frankincense is so heavy that concern has been raised about sustainability. Cattle feeding and poor farming practices have raised alarm sufficiently for the Indian government to take practical steps to preserve the tree.

The chemical composition of Boswellia is complex⁵⁵: glucosides (with anti-inflammatory, anti-diabetic, antioxidant and cyto-protective properties) and sitosterols (with anti-cholesterol properties and the reported ability to reduce enlarged prostate). The resin of the plant contains monoterpenes (anti-cancer), diterpenes (tumour-inhibiting), triterpenes (anti-inflammatory, anti-cancer, anti-diabetic and regulatory of the immune system) as well as pentacyclic triterpene acids (protective in immune deficiency conditions such as HIV, antioxidant, anti-cancer, anti-diabetic and preventative of atherosclerosis).

A natural constituent of Boswellia is boswellic acid which has an influence on inflammatory processes in the body. In Ayurveda the medicine is regarded as rejuvenating; it is regarded as balancing Kapha and Pitta. It has a variety of tastes associated with it: bitter, sweet, pungent and astringent. When it is indicated for use in Ayurvedic patients, it can either warm or cool the system depending on the constitution of the individual. It might therefore be said to have adaptogenic properties. It is prescribed for conditions of joints and bones such as osteoarthritis, rheumatoid arthritis and problems in which the collagen in cartilage is worn away, particularly associated with knees. Boswellia is also used to improve the circulation of the blood, which it detoxifies of harmful free radicals. It is also known to ease the onset of asthma through its action on bronchial muscles tightening in an attack. It soothes menstrual pains, especially in one who is over-reactive, easily stressed and becomes overheated. It is also regarded as a positive influence on the brow chakra by rebalancing the pituitary, the gland that organizes the endocrine system.

Trials of *Boswellia* by Western medical science have elicited positive results in the treatment of inflammatory conditions such as arthritis and ulcerative colitis. It has been shown that boswellic acid can reduce leukotriene biosynthesis,⁵⁶ which leads to reduced inflammation by inhibiting cytokine activity. In one small test, *Boswellia* was combined with *Curcuma Longa* (turmeric), *Withiana* (Ashwagandha) and zinc in which it was found to be reasonably effective in controlling the pain in Crohn's disease.

As a supplement it is advertised on the internet as being beneficial in a variety of conditions, most of which are mentioned above: asthma, osteoarthritis and rheumatoid arthritis, knee pain from cartilage problems, ulcerative colitis, menstrual disorders and Crohn's. It receives well above average reviews from customers of online traders. However, words of caution on possible side effects of the material medicine are worth adding. It has been shown that excessive or inappropriate use can lead to aggravation of menstrual problems and bleeding cycles; it may cause nausea and vomiting, acid reflux or diarrhoea, thus being potentially harmful to expectant mothers; it can cause skin rashes; it may cause chemical conflict in someone who is taking pain relief or non-specific anti-inflammatory drugs.

History

Frankincense, the aromatic resin, has a history of commercial use that stretches back for over 5,000 years. It was always valued as a medicine, as a perfume, a cosmetic and for use in religious ceremonies. It was important to Greeks, Romans and other civilizations of the Mediterranean and Middle East and was a vital product of maritime nations.

Today, frankincense is used as incense all over the world by various religions, including the Catholic and Orthodox Russian churches where it is burned year round in thuribles. The market is said to be worth over US\$7 billion, a figure that is set to rise dramatically by 2025.

Frankincense was one of the three gifts given by the Magi to Jesus as he lay in the crib; the others were gold and myrrh. Each one is said to be symbolic. The gold symbolized his regal status (Jesus was the leader of the tribe of Levi). The myrrh represents mourning and rebirth (myrrh was used in the embalming process in the civilized world). Frankincense, according to some commentators, symbolizes “worship” and veneration but is also symbolic of deity. On a metaphysical level, frankincense enhances the intellect and helps the mind to discriminate. Used as incense, it fosters spiritual freedom, independence and tolerance while encouraging clarity of thought and freedom of expression of the unfettered psyche. There have been reports that when the incense is burned, compounds within the resin are converted to tetrahydrocannabinol (THC), which is the ingredient in cannabidiol (CBD) oil that has become such a commercial success in easing pain and assisting sleep. All of which suggests that Frankincense, a gift given to the infant paradigm of spirituality for our Age (in the West), is, in its esoteric essence, so redolent of Pisces.

Miasms

Psora, cancer and tubercular.

Keynotes

For patients who become too well defended so that they are unable to express all that ails them. The remedy breaks

down barriers to communication in a time when everything seems chaotic; when silence denotes lack of trust not only in others but also in the individual. Reluctance to engage and an attitude of keeping people “at arm’s length” are symptomatic. There is often no obvious beginning to this; it has become a natural personality trait. Part of the “barrier” mentality is the lack of complete understanding of what exactly the individual’s role is; how they fit into the scheme of things. What Bombyx Mori is to the sense of creativity, Frankincense is to the sense of spirituality.

General symptoms

The proving elicited few physical symptoms while evoking disproportionately more esoteric and emotional ones. Boswellia was certainly found to be a remedy to add to the many that can tackle various contemporary sources of toxicity: anything from drug side effects through mismanaged surgery and laser treatment to the negative effects of artificial immunization. This last, when the negative effects have disturbed the psyche. It is able to “purge the system” in those who need to clear away much pollutant abuse to the gut. It is useful in gastric and digestive disturbances that have resulted from emotional triggers. It covers pathology of the lungs: asthma, bronchitis and the sequelae of acute infections. In the lungs there is dryness rather than copious quantities of mucus; dry cough (which is contrary to the symptoms of the material medicine). Excess of body heat when anxious or provoked by circumstance. Poor sleep was reported by several of the provers; difficult sleep from being too tired and preoccupied. Heart pathology, especially as a follow through of lung pathology. Tiredness and heaviness accompany many

conditions. Stiffness inhibits the head and extremities. Tension headaches. Can be useful in those whose indicated remedies do not accomplish as much as might be expected according to the symptom picture as the patient has either not explained everything germane to the condition or lacks trust in the process of natural healing. This may be true in a case of arthritis, asthma or cancer. Is said to be helpful for those preparing for the transition at the end of life: encourages or restores the peace of spiritual expectation.

Mental and emotional symptoms

Diffusion of mental energy; poor concentration and lack of focus. Reluctance to engage; a preference for avoiding company beyond the immediate family (Lycopodium; Baryta-Carb). Fed up with having to deal with other people. A feeling of being confined, hemmed in and bound by difficult circumstances. Like Kali-Carb and Silica, there can be a rigidity of mentality that is translated into physical symptoms, including tension and pain. Fear of lung and heart disease. A fear of being drowned (as this might have been the soul's fate in a previous life). Frowning from insecurity, self-doubt and mistrust. Highly stressed: mental turmoil with irritability and anxiety. Can feel emotionally frozen; lacks the willpower to seek change. A feeling as if one is "in the dark". There is an awareness that a change is needed but there is a reluctance to make a decisive move; the change seems too difficult; the mountain that has to be climbed seems too high and precipitous. Restores courage where it has been lost through anxiety and doubt. Emotionally closed after becoming estranged. Disappointment. Lack of joy from a sense of loss. Seasonal affective disorder (SAD) syndrome (winter blues).

Discontented, dissatisfied, introverted, irritable and emotionally defensive. Resentment and bitterness that can bring on fault-finding: a stone-thrower who lives in a glass house. Hurt to the ego; yearning for warmth. Boswellia is very helpful when there is a crisis of faith; when the patient feels that there is little else to lose. If there has been a significant loss of material wealth (possibly linked with Chiron in Taurus), there is a need for belief in something greater than the self. Is said to ease the suffering of the dying or those who are about to undergo life-threatening surgery. Can be bigoted from fear of finding that there is validity in other ways of thinking. Miserly; Scrooge mentality.

Physical symptoms

Head

Tension headaches. Tension in the neck that < headache.

Neck

Stiffness and tension < right.

Throat

Dryness. Irritating cough.

Nose

Poor sense of smell.

Heart

Anxiety, heaviness and constraint felt in the heart. Tightness in the heart region.

Digestion

The digestive system responds negatively to stress and anxiety. Disturbance in the intestines: gripes and wind. Disagreeable, liver-orientated symptoms. Inconsistent bowel movements.

Extremities

Joint pains; stiffness. Elbows and knees affected. Inflammation.

Sleep

Frequent waking. Too tired to be able to sleep soundly.

Considerations for the use of the remedy

Many remedies cover the pathology of Boswellia. It is hard to differentiate between remedies such as this and Kali-Carb, Silica, Lycopodium and Nat-Mur, for example. Boswellia is often useful as an intercurrent when no other remedy is able to lift the patient out of their dark state of self-doubt, distrust and being so well self-defended. The remedy is capable of restoring trust, calm and peacefulness in one who is stressed, agitated and overburdened. Part or even all the problem is founded in the lack of faith in anything spiritual; Mammon has assumed too great a role in the patient's life but they know on a deep level that this situation is untenable. There is an existential understanding that there is something more and of a greater significance but there is a reluctance to speak of anything spiritual; it is an area too abstruse and delicate to be able to broach. The patient may be at their worst when others are enjoying themselves. The general state can remind one of an

afflicted Taurus whether that is of the Sun sign, the ascendant, Chiron or Moon.

Esoteric therapeutics

The remedy fosters the possibility of an open heart that has been so closed; the heart chakra has been closed for too long. Receiving from others has been cut off and giving has been limited to essentials. Generosity in all its forms is encouraged: a desire to listen to others, a need for company that is unconditional and without expectation, an open mind and spirit. The remedy answers to a past life of considerable loss (the South Node or Chiron in Taurus).

Author's note

My memory of the proving itself is sketchy as it was one in which I fell asleep for some of the meditation. However, I do have a specific memory of the late Martin Miles, a man of broad philosophical and spiritual learning, saying that in his meditation experience on this remedy, he became very conscious of what he called “the Christ light” being able to enter into the heart centre and restore peace and harmony within it. Why I should recall this is that Martin was a man of few unconsidered words and his responses to remedies were always delivered to the group in succinct and clearly defined terms; there was never any misunderstanding of his meaning. Although he could be perplexing as a lecturer, leaving his audience to follow him into uncharted esoteric waters as best they might, which always made it so worthwhile straining to catch up, the authority and immediacy of his “receiving” of remedies was always vital and rewarding.

Chakras

Crown

Distracted and tired from inadequate sleep that provides no refreshment after difficult days of work and mental turmoil that seem, on the face of things, to be fairly routine. Yet there is a crisis of faith going on; faith in oneself, in others, in life choices. The sense of anything sacred is missing; the soul itself is in grief.

Brow

There is an imbalance in the mind and in the two hemispheres of the brain. The darkened spirit manifests in the mind as on the edge of depression. There is no “seeing” a way out or beyond. The head and the heart are not communicating. There is some compartmentalizing going on in the patient that they cannot see but they are distressed by it. Very little evidence of independent thought.

Throat

Lack of communication due to a fear of letting go of what has become familiar structure. There is too much dependence on the training that has been received and not enough independence of expression; no one can really know who this person truly is for they have always remained too guarded to express themselves with clarity and openness.

Heart

There is a closed heart that is left unwarmed by the inability to receive fully all that might be given. There is a persistent darkness held in this chakra that has never been allowed any light of understanding; a darkness that may have been

educated into the individual or have been there since before their incarnation.

Solar plexus

Great disturbance and distress felt in this chakra as a means of driving the patient to seek help for the other, existential, ills. Discomfort in the gut reflects discomfort in the mind and the soul.

Sacral

Lack of expression here reflects the lack of expression in the throat and is part of the grief that lies within the patient's heart.

Base

Lack of grounding but this is hard to see as there are temporal structures in place to make things appear stable. There can be too much reliance on material things. Insecurity with anxiety, not least as there is a feeling of existential loss.

Case study

- 1 "A woman of 76, a Piscean with a North Node in Gemini, had been having treatment for several years following breast cancer that came on soon after she had declared that she wanted to use homoeopathy to go on a spiritual journey. She came through the surgery with no particular problems and decided that she did not want any chemo- or radiotherapy; she wanted to do everything in an alternative way. There were many strands to her story. For one thing, she very much saw herself as the matriarch of her extended family; she felt

strongly that she was the hub around which everyone revolved. She also had a wide circle of acquaintances though 'not really many friends, I suppose, but I know lots of people'. Over the years, she described some of her social interactions; she often fell out with relatives and friends not because they would not do or be what she wanted but because they made her feel at a disadvantage; she often felt aggrieved and humiliated. She quite frequently needed **Staphysagria 1M**, which always helped to mollify her. Despite her role in the family, she lacked a good deal of confidence; she was afraid of becoming ill again and she was often anxious in a way that led to her being prescribed **Arsenicum Album 200** quite frequently and successfully. She often used **Oak 1M** to help her acutely 'when I need to keep going'.

"On this occasion, she said, 'I am so easily buffeted. I have been so disappointed over the behaviour of two of my friends. I do feel better about it now but it is still not really the same between us. We are not where we were. I am not enjoying life as I would like or as I feel I should. It's horrid to admit it but I am resentful! And I think it is karmic! There is so much of it in the family and I feel I must be carrying it. It's my turn now. I had such a bad couple of months in March and April when I was really low; terrible bouts of depression. I was in despair and my confidence was really low. My anxiety was terrible.' She was given **Frankincense 1M: one every two hours for three doses**. Two months later, she was able to report, 'I'm in such a good mood and pleased with life! My cough is better.' (She suffered from 'mild bronchiostasis on the cardiac border' according to the specialist.) She went on to say, 'There's a spiritual base to how I feel now and my emotional balance is so much

better. I have been working on all that disappointment and shock and resentment and all I feel now is acceptance. It's all been about forgiveness and acceptance; I have to keep these two in my sights. I have had difficulty recently with the concept of community and I think that it is too much for me. I have extricated myself from the community here [she lives in southern Spain among many British ex-patriots]. I feel it is too cult-ish; I don't want to have anything to do with it any more. I can draw my boundaries better now and not feel guilty. Really, family and close friends are enough for me.' Having also consulted an astrologer, she added, 'I now know what Gemini North Node is all about! With my South Node in Sagittarius I was always trying to do too much; always rushing all over the place in case I missed out on anything. I just need to be where I am and everything I need will come to me! It's so lovely not [to] feel anxious all the time.'" **CG**

55 Please refer to Planet Ayurveda:

<https://www.planetayurveda.com/library/boswellia-serrata/>

56 Leukotrienes are inflammatory chemicals released into the system when triggered by an allergen. They cause tightening of the muscles of the airways and the consequent excess mucus production.

8

BURSERA GRAVEOLENS

Palo Santo

The remedy was proved on 22 April 2016 by eight women, two men and the medium. It was taken in the 6th potency. However, apart from the pill, a drop of the liquid potency was placed on the crown centre of each participant. This was a departure from usual practice and came about when, very early in the proceedings, one of the group felt unable to “receive” anything on the remedy without this extra “dose”.

Background

The *Bursera graveolens* tree is a member of the Burseraceae family and belongs to the order of Salpinades (which also includes citrus fruit trees, horse chestnut, mango, frankincense, myrrh and neem).⁵⁷ It grows wild in Mexico and South America and on the Galapagos Islands. Because of its commercial potential, it is widely cultivated in the Yucatan Peninsula, Venezuela, Peru, Costa Rica, Nicaragua, El Salvador, Guatemala, Honduras, Columbia and Ecuador.

The tree is of medium height, reaching up to 8m (26ft). It grows in a variety of soils but prefers well-drained ground with plenty of sunlight and water. The bark is of a grey to white colour (similar to birch) and the leaves are ovate,

toothed and emerald green, especially in the wet season. The flowers are yellow/green and the fruit are small and olive-shaped.

Plantations are subject to government regulation. The tree is not used while it is living. Its special properties develop after it has fallen. Local people gather branches and twigs of the dead wood, which they leave to “mature” for up to ten years or more, by which time the characteristic aromatic oil has perfused the wood. The oil has a variety of constituents among which are limonene (58.6 per cent), α -terpineol (10.9 per cent) and menthofuran (6.6 per cent). (Limonene is a colourless, clear liquid hydrocarbon that is found most commonly in the peel of citrus fruit; α -terpineol is a monoterpene alcohol that is often used in cosmetics and has a lilac scent; menthofuran is an organic compound found in several essential oils such as Pennyroyal and is a potentially fatal hepatotoxin.)

Bursera acquired its other name, Palo Santo (sacred stick), by virtue of its ability to protect people from evil spirits. The Incas are reputed to have burned the wood as incense in order to cleanse people and places on a spiritual level. They began the tradition of using the plant as a herbal medicine; it is used as a sudorific, stomachic and as a liniment for rheumatism. Shamans have long practised space-clearing, lifting misfortune from patients and dispelling negative thought. They also use it to remove “mala energía” (bad or malign energy) and foster “buena suerte” (good luck).

As an oil, Bursera is used to help relaxation when it is applied to the base of the skull or on the spine. It is also used to facilitate meditation. Shamans believe that the smoke of the incense enters a patient’s energy field to act

as a protection for the soul so that evil spirits are unable to attach themselves to a living being.

Miasms

Psora, syphilis, sycosis, tuberculosis and cancer.

Keynotes

Bursera's main benefit is to restore integrity to the flow of fluid energy between the physical, mental, emotional and spirit bodies and the harmony that holds them all together. It is calming and anti-inflammatory. It is often indicated by a compromised immune system. It restores optimism and positivity to those who have become negative and pessimistic by dint of their circumstances (rather than any inherent depressiveness). It can encourage patients to stop denying the reality of needing to heal on a soul level or to adopt that reality if they have had little concept of it before. The remedy is one of "reconnection": with what we once knew, with what we once held sacred; with where we once belonged; with whom we once felt most in harmony. (For a fuller exposition of this theme, see "Esoteric therapeutics" below.) A remedy of the crown, heart and base chakras, Bursera offers us protection of the auric field reputedly unequalled by any other remedy, though it is only this when homoeopathically indicated.

General symptoms

Bursera is not, so far, noted for many physical symptoms; the provers were quite unusually free of sensations, pains or reactions within the body. However, there were definite emotional, psychic and mental reactions. The general

consensus was that *Bursera* addresses weakness within or damage to the basic response processes of the body's functioning: appetite, thirst, reaction to threat, sleep/insomnia, the immune response and inflammatory reactions. The structures that are most concerned with these processes are the hypothalamus and the amygdala,⁵⁸ both of which have key roles to play in the connectivity of different parts of the brain and body. Though by no means the only cause to consider, such damage may be the result of the use of drugs: either statins, steroids or hallucinogens. Statins and steroids may be of medical value to the patient but they may also be the cause of less efficiency within these primitive parts of the body's functioning; there is a blunting of reaction.

Bursera is a remedy to consider in stroke: both after the acute episode and for resulting dysfunction. It can be used alongside *Arnica* (*see below* for combination remedies, page 129). A remedy for nervous system complaints: physical difficulties after stroke, epilepsy, Parkinsonism. *Bursera* has a place in asthma therapeutics, especially when it is triggered by poor immune response or emotional reactions such as fearfulness or agitation. It is also likely to be useful when given to patients with cancer whose natural reactions are rendered less acute by the use of chemotherapy.

Dehydration or strong thirst. Cramps in the legs. Tension and stiffness in the neck. Weakness in the spine. One prover, a woman and the person who had introduced the remedy to the circle, stated that since she had been involved with the remedy, her sacroiliac pain had virtually disappeared.

Two provers (both women) had sensations of feeling hot and then cold. A third felt coldness in her lower extremities

but only up to the knees. Another felt a sensation of calmness in the chest.

One of the men, who had actually suffered a stroke in the past, felt the sensation “that everything seemed weighted in the right side” of the cranium and noted that this would, if caused by a stroke, affect the left side of the body. This prover felt able to say that “the interior of my skull cleared. It was a clarity without feeling vacant but it was empty without feeling empty. There was clarity particularly on the right side.”

It is likely that Bursera is a remedy needed by those who have an ambivalent relation to drinking water. It was strongly noted that drinking plenty of water was necessary for the patient in need of this remedy to react thoroughly; that not being hydrated might compromise the remedy’s efficacy.

It may turn out that this paucity of physical symptoms (at least for now and until studies of clinical evidence give us more information) has something to do with our coming to use the remedy for its powers of forging or reforging connections within the body; more on which is discussed below (page 129). It was also noted that the remedy had an affinity for all the miasms and as such was likely to have value in cases of cancer.

Mental and emotional symptoms

This is a remedy of fears. As one prover put it, “This brought up all my fears. I have been sitting here fighting them or trying to let them go.” She had “waves of fear washing over me ... the phrase ‘the devil resides in fear’ keeps coming to me but I’m still feeling the fear.” She continued, “This has just brought up my latent hypochondria, thinking that

everything is going to end in death.” Paralyzing fear; irrational fear. Fears that are memory-based but others that are irrational or instilled through ancestry or before memory had a voice.

Hypochondriasis: worst fears of disease impending; fear of cancer or other fatal disease. Fear of being overwhelmed; of not being able to cope any more with the sheer mass of things needing to be done or with the stress of modern living. Feelings of discouragement; of wanting to give up in the face of too much stress (whatever that might mean to the individual patient). A feeling that the heart does not sit comfortably in the chest.

Foggy or “muzzy” mind; confusion - unable to think clearly. Difficult to clear the mind of distracting thoughts. Bursera is a remedy to clear a chronically obstructed mind that is full of distracted and distracting thoughts. For those whose understanding is flawed; they “get the wrong end of the stick”. Weak self-discipline. Loss of constructive routine in everyday living or too strict a routine that stifles creative thought. Bursera is a “facilitator of intuition”; for those whose intuitive mind has been crowded out by the demands of the world and by fearful memories in the past causing a general state of disquiet and disharmony emotionally and mentally.

One prover, a woman with a blood pressure issue, felt that this mental emotional state had a strong connection with the throat, music and singing. It was as if she was not, as she would have expected, fearful of a stroke but was instead able to feel calmness and tranquillity; was more in harmony with herself and would find her singing voice.

Sadness to the point of tearfulness; tearful at the thought of children who have suffered; sadness at the state of the world (in relation to people’s bad practices). Despair at the

relentless onslaught of harmful technological and scientific advances.⁵⁹ Feeling small and easily overwhelmed. The remedy may be called for by patients who live under assumed illusions: of being well when they are not; of being more unwell than they actually are. They may have been living under mistaken assumptions that have caused them to become less well focused, less alert, less aware. There is anxiety that has brought on “nervous” complaints that might be characterized by hyper-adrenalism, excessive jitteriness and restlessness. Bursera affords the patient calmness, peace of mind and equilibrium. The patient is able to encompass more responsibility; to become less pessimistic; less inclined to be affected by bad news; to be more patient with the self which is inclined to be angry over failings and fears.

Physical symptoms

Head

Sensation of dull weight in the right side of the head as if the inside of the cranium needed clearing.

Throat

As if throat was in a vice, tending to close up.

Neck

Stiffness and tension; as if about to suffer a headache. Cramp that > turning the head to the right to cause a freeing up of the vertebrae. Tension in the left side of the neck that < the closing up sensation in the throat.

Chest

Pain and discomfort to the right of the sternum. Asthmatic breathing < stress and fearfulness.

Stomach

Strong thirst for cold water. Lack of thirst.

Back

Sensation as if unsupported with aching pain.

Extremities

Pain in the tendons of the right leg. Coldness of the lower legs up to the knees.

Considerations for the use of the remedy

Bursera is an unusual and, at first, difficult remedy to use. It does not readily fit the concept of the typical similimum. It is more that it is a remedy for where the similimum is either not apparent, has been found not to work, is hidden among a confusion of likely candidates, lies in history or is unavailable to view due to the patient's inability to produce their own "picture" either because of drugging or other circumstances. Certainly, the patient is unlikely to be well earthed. Bursera is a remedy for grounding and for maintaining the integrity of the energy system and the integrity of cell structure on the molecular level. It was recorded as a remedy to consider in terminal cases in which painkilling drugs have to be used but where patients' life forces would be severely compromised and there would be a risk of the attachment of entities on a vulnerable soul.

Bursera is a remedy to be considered in any state of anxiety accompanying nervous complaints. Where heavy

responsibility has caused fearfulness and loss of equilibrium, *Bursera* may help to restore the tidal flow of fluid energy up and down the spine, thus re-establishing the role of the still point, that moment of rest between each rise and fall of body energy (see *Rainbow and Sycamore Seed* in Volume I of *The New Materia Medica*, 2007).

As the ego becomes dominant in any fearful situation, with the result that the adrenal glands stoke the system into an inflammatory state of activity, *Bursera* is a useful remedy to bear in mind for inflammatory processes resulting from fear and stress. It calms inflammation of both body and mind, inflammation being manifest either as physical evidence of heat or prolonged excessive activity in the body or mind. It is entirely complementary with remedies such as **Sycamore Seed, Rainbow** and **Clear Quartz**.

It was received that *Bursera* is a remedy that can work well when in a combination with two other remedies, a so-called triadic remedy. This is only so when the triad is chosen for truly homoeopathic reasons: each of the constituents has an affinity for and a likeness to the symptoms expressed in a particular area/part it has been chosen for and each of the three have a close relationship with the other two; further, that the parts being targeted have a functional relationship that is in some way compromised by the present state. Some of the combinations to be considered include the following.

- **Bursera + Arnica + Syphilinum:** When there is no clear indication for a remedy after a stroke but the patient is “not themselves” and in a bleak mood while inclined to say that they do not need help; they are “alright”.

- **Bursera + Sycamore Seed + Rainbow:** When the body clock is not functioning well, there is poor drainage from the head and there is some disorientation with or without a tendency to vertigo or light-headedness.
- **Bursera + Clear Quartz + Rainbow:** Similar to the previous entry though without so much of the disturbing anxieties; of use during cranial-osteopathic sessions for settling the patient whose energy is reluctant to receive treatment.
- **Bursera + Iron Pyrite + Clear Quartz:** Where the patient's history holds profound shock and trauma that has disturbed the equilibrium of the nervous and endocrine systems and the patient is ungrounded and somewhat scattered.
- **Bursera + Iron Pyrite + Oak:** Very similar to the previous entry but with the characteristic Oak state of stoicism and doggedness despite the symptoms.
- **Bursera + Iron Pyrite + Carcinoin:** Similar to the previous entries but with the characteristic of Carcinoin of being downtrodden and unable to find a voice (when that remedy has been unable to shift the patient on its own).

Esoteric therapeutics

Bursera is among the most useful remedies for earthing; it works well in relation to all base chakra remedies and it ensures quietness and stillness, peace of mind and clearer understanding. It also fosters the connection between the base, the heart and the crown centres. As such, it helps to reduce fears and encourage those who would otherwise find responsibility too much of a burden.

One of the most significant attributes of this remedy is that for which it has long been used in traditional healing practices: the clearing of difficult or harmful energies. Bursera is probably the most important remedy to help clear the patient's auric field of entities (but see Geranium Robertianum). It does not, as some do,⁶⁰ close the aura while any such energy is held within (which thus defeats the object of clearing). By lifting entities and astral shells from the aura, Bursera relieves the patient of bearing a weight that prevents their full functioning on physical, mental, emotional and spiritual levels.

Chakras

Crown

Existential fear makes it difficult to receive universal energy through this centre which in turn makes intuitive thinking in the brow chakra difficult. The person has taken on some or all the fears of antecedents who, in their own time, have lost their way. Here is one who is easily daunted by the state of things both in the world and at home. Their natural inclination is to belong to their "tribe" but what has been passed down to them has been proved over time to be insecure. There is a spiritual rejection of the fear-ridden status quo (internal and external) but a feeling that other forces are at work to prevent being able to rise above it. The person is attached almost umbilically to a way of life that belongs to other generations and now there is an urgent need to find the resources and courage to reject outside influences. All of which can make the patient more susceptible to becoming a victim of the psychic machinations of another. There is detachment here with the

result of limiting and blunting the primitive pristine spirit from learning through personal experience.

Brow

Knowing that something in life is not going well but not able to see quite what it is that is holding back the psyche from making vital changes. The ever-present demands of the material world drown out the internal voice that calls for more time, space and calm. Decision-making is too easily influenced by another.

Throat

Listening to others has resulted in a lack of confidence in one's own voice. It has become difficult to be authentic to one's own creative force and easier to go along with "party lines".

Heart

Disappointment is held in this chakra and a feeling of not being able to take full part in any enterprise, project or endeavour despite knowing the value of it and wanting to participate and to engage. Making a contribution to others is always a struggle and can be a sacrifice when the person's own system feels less than well connected.

Solar plexus

Boundaries are not resilient and self-sufficiency is questionable as there has been too much reliance on convention and established paradigms for genuine originality. With the weakened auric field and being uncomfortable with further challenges, being productive is limited.

Sacral

Lack of fluid balance in the system is a possible source of symptoms, compounded by a lack of awareness of thirst. There is often weak kidney energy with a lack of connection between the functional organs; as if the lack of water limited the flow of energy around the system. Responses can be blunted; reactions can be slow; memory can be weak.

Base

It is as if the auric field in general is exposed to harm and requires a layer of extra protection. Connectivity between the systems and functions is difficult to maintain whether that is the result of ancestry, stroke, drugs or other reasons. **Bursera** is a remedy of considerable protection for the whole auric field, which is needed before any profound healing of the constitution can take place. The protection is mostly needed to form a buffer against outside influences.

Case studies

1 The following is the clinical experience of a colleague/homoeopath:

“I have found it useful in cases where there is evil intent from others towards the patient. I have seen this in cases of sexual abuse.’

“She went on to say that she has successfully prescribed **Bursera** to people who have been negatively affected by and felt unwell after being close to those who have received the Coronavirus [Covid-19] jabs. She particularly noticed that there was constitutional benefit among those who had not only felt unwell after being with immunised people but who had felt ‘violated’ by

them and their attitude to those who chose not [to] make the same decision. These same patients had felt they needed more protection while at work.” **FH**

- 2 “A 27 year old Aquarian woman came for treatment with several different complaints that had arisen from the bad effects of taking marijuana. Five years before someone had given her some dope without her being aware of it. She had a very severe reaction: she went out of her body, she gained a considerable amount of weight, she developed eczema which spread everywhere though it started around her eyes and vagina, she began having recurrent bouts of cystitis and her scalp became crusty. In addition, she went into extreme paranoia. She became very tearful and irritable with sudden switches of mood; she was inconsolable. Her whole personality had altered. She was not herself at all; she did not seem to be there. She forgot who she was; there was no connection between her crown chakra and her base. Nothing flowed. She appeared to have entities in her aura which was very fragile. She began treatment with a ‘detox’ prescription as the direct cause was so obvious. She had **Nux Vomica 6x** alternating with **Sulphur 6x** for a period followed by **Cannabis Indica 200**. This was followed in time by **Opium**. She had each of the miasmatic nosodes when they arose intercurrently. **CalcCarb and Pulsatilla** were also very helpful; the Calc-Carb really helped to clear the entities so that her paranoia was much improved. However, she was still not really in her body, her auric field was still fragile and she still wasn’t able to function as she would have been doing if she had never had the dope.

“She was then given **Bursera Graveolens 30: 3x per week**. Straight away her constitutional energy

improved. Her auric field became far stronger. She felt much more herself again and was better grounded. The Bursera 30 was followed in time by the 200 and then the 1M, each time the potency was raised, her being brightened further; she became more settled and back to her old self though now with greater confidence.” **JM**

- [57](#) Neem is known in homoeopathy as Azadirachta Indica. It is reputed to make an oil with properties that cure leprosy, eczema and other obstinate skin diseases. It also works on fevers. In potency it works on skin ailments, disordered digestion, fevers and dementia.
- [58](#) The hypothalamus releases hormones into the system that govern temperature regulation, thirst, hunger, sleep patterns, mood, sex drive and the release of other hormones throughout the body. The amygdala is part of the relay system involved in the control and reaction of muscles, the senses and hormones; it enables the detection and response to danger and threat and it processes stimuli related to eating, drinking, sex and drugs.
- [59](#) This fear and sadness for the state of the world is very Piscean and common to several remedies among those described in this volume. As such, its value as a symptom may not be clear.
- [60](#) The remedies that seem to seal difficult energies within the aura are syphilitic.

9

CALENDULA OFFICINALIS

Marigold

Calendula was proved by the group on 29 September 2017. It was felt that the materia medica that already exists did not reflect the full measure of the remedy's powers. Although the physical symptoms were well known, there were only a few mental and emotional symptoms as yet understood. Present were ten women (including the medium) and two men. The 30th potency was used for the proving though the tincture of the 200th was present in the room throughout.

Background

Calendula belongs to the Compositae or Asteraceae family; this family includes daisies, asters and sunflowers. Other names for the marigold include, *Caltha Officinalis*, *Ruddes*, *Mary Gowles*, *Oculus Christi* and *Marygold*. The name *Calendula* derives from the Latin, *Kalendas*, the accusative case of *Kalendae*, the Roman word for the first day of each month - when the first day of each lunar month would be proclaimed. Old English had the singular form, *Calend*, which in Middle English became *Kalende*. The flower is said to be in bloom on the calends of each month. The name *Marigold* was originally nothing to do with the Virgin Mary; rather it was a corruption of the Anglo-Saxon, *merso-*

meargealla, the Marsh Marigold (*Calendula palustris*). However, the plant was later, in the 17th century, associated with Queen Mary (the wife of William of Orange).

Marigold has been known to herbalists since time immemorial. Mrs Grieve, in her "A Modern Herbal", quotes⁶¹ from *A Niewe Herball* of 1578 (Dodoens⁶²) thus: "It hath pleasant, bright and shining yellow flowers, the which do close at the setting downe of the sunne and do spread and open againe at the sunne rising."

Marigold was always part of the kitchen garden where it was grown for floral decorations and garlands and for drying to be made into broth. Mrs Grieve⁶³ tells us that Fuller eulogized in his *Antheologie* (1655): "We all know the many and sovereign virtues in your leaves, the Herb Generale in all pottage." (The word "pottage" refers to soup or stew; hence Pot Marigold.)

In 1699, Stevens, in *Maison Rustique or the Countrie Farme* (n.p.), tells us that Marigold is a specific for headache, jaundice, red eyes, toothache and ague; with the dried flowers still used among the peasantry "to strengthen and comfort the hart".

Culpeper (1853; p 175 of the Wordsworth Reference series) writes more specifically and with knowledge of astrology, that Marigold is the:

herb of the Sun and under Leo. They strengthen the heart exceedingly and are very expulsive and a little less effectual in the smallpox and measles than saffron. The juice of marigold leaves mixed with vinegar and any hot swelling bathed with it, instantly gives ease and assuages it. The flowers, either green or dried, are much used in possets, broths and drink,

as a comforter of the heart and spirits and to expel any malignant or pestilential quality which might annoy them. A plaister made with the dry flowers in powder, hog's grease, turpentine and rosin, applied to the breast, strengthens and succours the heart infinitely in fevers, whether pestilential or not.

Mrs Grieve, in *A Modern Herbal* (1931, p 518), says:

Marigold is chiefly used as a local remedy. Its action is stimulant and diaphoretic.⁶⁴ Given internally, it assists local action and prevents suppuration. The infusion of 1 ounce to a pint of boiling water is given internally, in doses of a tablespoonful and externally as a local application. It is useful in chronic ulcer, varicose veins etc. Was considered formerly to have much value as an aperient⁶⁵ and detergent in visceral obstructions and jaundice.

It has been asserted that a Marigold flower, rubbed on the affected part, is an admirable remedy for the pain and swelling caused by the sting of a wasp or bee. A lotion made from the flowers is most useful for sprains and wounds and a water distilled from them is good for inflamed and sore eyes.

An infusion of the freshly-gathered flowers is employed in fevers as it gently promotes perspiration and throws out any eruption - a decoction of the flowers is much in use in country districts to bring out smallpox and measles, in the same manner as Saffron. Marigold flowers are in demand for children's ailments.

Thomas Bartram, in *The Encyclopedia of Herbal Medicine* (1995, p 284), writes:

Contains high levels of nitrogen, phosphoric acid and vitamin A ... immune stimulant, anti-protazoal, anti-inflammatory, anti-fungal, anti-spasmodic, anti-haemorrhagic, anti-histamine, anti-bacterial effect particularly against staphylococcus and streptococcus, anti-emetic, anti-cancer, antiseptic, styptic, haemostatic, diaphoretic, anthelmintic, oestrogenic activity (extract from fresh flowers), menstrual regulator ... A remedy which should follow all surgical operations. Enlarged and inflamed lymphatic glands, gastric and duodenal ulcer, jaundice, gall bladder inflammation, absent or painful menstruation, balanitis, rectum - inflammation of, gum disease, nose bleeds, sebaceous cysts, measles (cup of tea drunk freely), pneumonia - a cooling drink which is anti-inflammatory. Vaginal thrush.

Clarke's *Dictionary of Practical Materia Medica* (1903, p 366) is more often referred to than read so it is worth quoting what he wrote beyond what we commonly know about Calendula:

Some of the symptoms are: irritability; easily frightened; great tendency to start, nervousness; hearing very acute. Drinking aggravates; also damp weather. Cooper gives this modality: < in cloudy weather. (The flowers close when a dark cloud passes over.) Drinking causes a shaking chill or creeping crawls; even during heat. Very sensitive to cold air.

Nodosities in breast. In Germany it is regarded as a “cancer cure”. Almost all the symptoms make their appearance during the chilly stage of the fever; he feels comfortable when walking about or else when lying perfectly still. A correspondent of the *Hom. World*, C.W. (1891) mentions that a friend of his who chewed for a few minutes a leaf of *Calendula* noticed that it entirely removed for some days a difficulty of passing water such as is commonly met with in old men. C.W., himself a pharmacist, noticed the following effect on himself when making the fresh tincture: “There was such a feeling as if some overwhelming calamity was hovering over me as to be almost unbearable. Three years ago, just after making the tincture, my old enemy the gout nipped me in the middle of the spine and in three days spoiled all my powers of walking and this dreadful feeling became very much exaggerated”. His experience led him to conclude that *Calendula* has an action on the spinal cord.

Miasms

Psora, sycosis, tuberculosis and radiation.

Keynotes

The keynotes of *Calendula* are so well known that this paragraph focuses on the more esoteric aspect. In the highest potencies *Calendula* is a wound healer of a different order: it promotes healing of the wounds inflicted in past times. Emotional “scar tissue”. It is a remedy of karmic significance. So significant are those wounds, even when they are indescribable by the patient, that the strongest

feature that emerges about which the patient can speak is simply the sense of dread that something terrible might or will happen. The memory of the wound inflicted has left the patient feeling the dreadfulness of the anticipation. Sometimes, this can be the anticipation that the “something dreadful” will happen to a loved one.

General symptoms

Apart from the well-known wound healing properties, Calendula is also a remedy for the nervous system, the lymphatic system, the musculoskeletal system and the blood. It calms the nerves and drives fluid energy through the lymph channels. It promotes structural balance and integrity and it is a blood cleanser. On a cellular level, it works to initiate the restoration of proper function; as such it is a remedy that should be considered in cancer therapeutics. It has been used to ease the pains of cancer. It is able positively to influence malignancies of the skin and may be of use in some cases of basal cell carcinoma and even melanoma. Consider the therapeutic use of Calendula in lymphatic cancers and prostate cancer. In its ability to heal the effects of microwave radiation, it should be considered in cases of aural neuroma. It restores the liver to proper functioning, too, when there is stasis there. Calendula has a profound effect on the tissues of the eye and can help with improving vision; it is listed in cataract from contusion. It is of great value when given following an operation to remove a cataract; sometimes it does its best work in this instance when it is preceded by a dose of Staphysagria 200. Oversensitivity, especially of the nervous system. When unresolved emotions and a weakened will are affecting an oversensitive system with a compromised liver

then the elimination system in general is likely to be compromised; then there is a need for clearing the blood, the lymph, the mucous membranes and the digestive system. There is a place for Calendula in dealing with the results of bad dental practice. The Qi that runs through the meridians of the teeth can carry the memory of painful and ill-advised surgery. Calendula is able to heal the trauma and restore the correct flow of Qi; again, this may be facilitated by a dose of Staphysagria. This is due to the close relationship between the gums, the teeth and their sockets, the liver and blood. Calendula may well be needed in conjunction with other remedies famed for their affinity for teeth and gums such as Hepar Sulph, Myristica, Hecla Lava, Silica and Gunpowder. While these latter remedies are set to work on the tissues and any toxicity, the Calendula, in a higher potency, can work on the tissue memory of past toxicity and trauma. Calendula is indicated when the five special senses, taste, touch, smell, sight and hearing, have become dulled.

Mental and emotional symptoms

Dread and fear. A feeling that something terrible is going to happen. Feeling that one is living in a rushed and hurried way; no time to take stock of what is happening. Fretful and irritable. Easily startled; easily frightened. Can quickly go into flight or fight mode. There is a sense of historical shock. Depression. The patient carries sadness even though they may not be able to express what it is about. Suffer from the stresses of modern living; want peace and quiet. Find it hard to cope with circumstances when they have a sense that what they really need is more time and space for themselves. They can go into playing out a “drama” if stress

goes on too long. Feel that they can “go into” other people’s grief; sympathize readily but this makes them feel worse, reminding them of their own pain. Seem to be surrounded by people who are suffering. Feel acutely aware of chaos and feel crowded in by it. Restless.

Physical symptoms

(Passages in italics are quotations from Clarke’s Dictionary (1903) or earlier materia medica.)

Head

Headache: pain in the occipital protuberances that extends around in a band, crossing the brow; can extend down the right arm to the index finger (large intestine meridian). Headache < visual problems or < aural acuity. Numbness in a headache. Pain in the occiput, extending down the right side of the head and into the temple. Occipital pain with the desire to “crack” the neck. Sensations of bubbling and fizzing over the head. Weighty feeling in the head in general, especially with feelings of being pulled down. Tinnitus. Dehydrated tissues of the brain; < post-meningitis, < fever. Aural neuroma.

Dullness of the head as after a night’s revels. Heaviness ... in the morning as after a long illness. Pressure and feeling of heaviness in the occiput. Headache and feeling of heat in the forehead after a meal. Flushes of heat on the forehead in the evening. Inflammation of the white of the eyes with pressure at times in the forehead, at times in the temples, only when lying down (Clarke, 1903, p 367).

Ears

Hearing loss. Post-labyrinthitis. Loss of balance due to ear problems.

Hearing too acute; starts with a fright. Deafness < from drinking; < from damp weather (p 367).

Eyes

Vision deteriorates. Cataract. Injuries to the eye (follows or precedes Symphytum).

Dryness and biting in the margins of the lids as from smoke (p 367).

Mouth

Small vesicles in the corner of the mouth.

Throat

The submaxillary glands are painful to the touch with sensation as if swollen; or actual swelling and sensation as if ulcerated in the interior. Drawing and tension in the submaxillary glands when moving the head. Pressure in the oesophagus during deglutition⁶⁶ from pain in the submaxillary glands. Bitter, slimy taste in the throat, the food having a natural taste (p 367).

Chest

Stabbing pain through the left side of the ribs. Acute pain: ache behind the sternum. Poor absorption of oxygen.

Stomach

Diminished appetite at dinner although he relishes food (p 367).

Abdomen

Flatulence: bubbling and churning in the solar plexus.

Boring and digging deep in the umbilical region. Sticking in the left side of the abdomen during movement, going off during rest. Stool in the morning accompanied with feverish chilliness, preceded by pinching and uneasiness in the abdomen (pp 367–368).

Urinary organs

Frequent micturition with emission of pale, clear, hot and even burning urine. Tearing in the urethra during chilliness (p 368).

Male

Prostate conditions: hypertrophy.

Neck and back

Pain in the back of the neck (with desire to “crack” it); pain in the thoracic spine with a feeling that something is out of place. Heat in the left side of the neck. Throbbing sensation in the left side of the neck. Lower spine feels very uncomfortable sitting for too long. Restless from discomfort in the lower spine and coccyx.

Tearing with pressure between the scapulae. Pain under the scapula as if ulcerated and bruised with pressure. Rheumatic drawing in the right side of neck < when bending the neck over to one side when raising the arm (p 368).

Extremities

Fizzing and bubbling sensation up the arm from the hand on the right. (One prover said, “It was like my hand was full of bubbles ... it just carried on right up to the head.”) Pain under the right arm. Dull ache down the left arm; (a second prover said, “almost dead feeling as if I need to get some blood into me ...”). Heat coming off the hands.

The axillary glands are painful to the touch. Pressure and drawing tension in the hand and in the tarsal joints during rest. Tearing and burning in the calf when sitting. Spasmodic drawing in the inner border of the foot when sitting (p 368).

Further information

An ad hoc proving of Calendula took place during a week's seminar in May 2018 in Greece. Ten participants took part in meditations that followed lectures on new remedies, one of which was Calendula. The group was asked to take part in various visualization exercises throughout the week. The following is taken from recorded experiences by members of the group.

1 I found myself sitting at a table in a busy room with my guide. We ate salad of calendula leaves and drank water infused with calendula. I was invited to climb onto the back of an eagle. We flew to what he called the crown chakra of the world. We stood on top of a very high mountain next to a large upright, flattened disc of gold and we gazed at a sun which was divided into one half orange and the other half black. The guide placed a calendula flower in my heart centre whilst saying that this remedy was good for treating Seasonally Affective Disorder. He showed how lack of sunshine affects the crown chakra and how darkness (i.e. not simply lack of light) can cover the sun. I was told that this remedy brings joy through friendship.

2 Brief pain in my brain on the right hand side; felt like a sword that went through and this happened twice. The pain moved around and I could point to the

pain (site). Intense pain that goes deep and straight through.

Considerations for the use of the remedy

The remedy is short-lived in the sense that its action is initiated quickly and the results are likely to bring up the need for further treatment quite soon. (So it is unlike remedies such as Calc-Carb that initiate healing activity over a long time span.) However, Calendula, although it has such a good reputation for healing the skin, should never be relegated to just the first-aid kit; it is not a superficial remedy by any means. What it can initiate is deep healing indeed. It should be added to the remedies that come under the rubric “Chaos, creates or lives in”. While stress is such a loose term, nevertheless, much of the patient’s distress is their inability to cope with their circumstances when they are carrying so much else within. They want to slow down and come out of the rat race. Physical symptoms may not be the deciding factor for prescribing Calendula in higher potencies and when there are no physical wounds to heal. It is more likely that the esoteric aspect of the remedy will determine its use - for which, *see below* “Esoteric therapeutics”. The higher energy centres of the pineal, thalamus, pituitary and thyroid may all be under-functioning. This can only add to the state of feeling “down” and harassed even if there is no measurable or diagnosable pathology. Much more significant is the degree of sympathy the patient feels for others and how this exaggerates their own suffering; suffering of emotional pain that seems to have no apparent root. The patient wants so much to heal but has no way in to express the depth of the feelings.

It should be noted that **Arnica**, **Chelidonium** and **Black Tourmaline** are the three remedies that antidote Calendula and should not be given alongside or in combination with it. Once Calendula has done its work, any of them may be used; they follow well. Calendula can be combined with **Syphilinum** and a radiation remedy chosen for its indications; Calendula might be thought of as a peculiarly sunlight-filled energy that helps direct companion remedies to a part particularly in need of healing. Calendula works well alongside **Hepar Sulph**, **Clear Quartz** and any nosode but especially **Carcinosin**. **Carcinosin + Clear Quartz + Calendula** can act prophylactically against the miasm when the nosode alone is felt to be ineffectual. (Calendula appears in Murphy's repertory in the general rubric "Cancer", under "Breast Cancer", "Scirrhus cancer", post-surgical cancer, "uterine cancer" and cancer from wounds.) **Calendula + Thuja + Clear Quartz** should be considered in cases of prostate trouble when other more frequently indicated remedies do not make curative changes.

Esoteric therapeutics

Calendula, in its higher and highest vibrations, is one of a special group of remedies that heal the aspect of a patient exemplified by Chiron on the astrological birth chart. Chiron, the "wounded healer", is that aspect of any of us that carries karmic wounds; karmic emotional negativity that may bear little or no memory but which informs the psyche on the deepest level; they are wounds with which any of us might have been incarnated. To engage with the spirit of the emotional journey is to focus on Chiron in order to free oneself from self-destructive tendencies and to search for clarification, enlightenment, wisdom and the feeling of

peace within. One of Calendula's esoteric therapeutic activities is to heal the internal energy of the spinal column, the source of chakra energy. Within the spinal column is an etheric memory that holds the record of all that requires resolution. The "lesser" Thymus Gland chakra, in this particular aspect, is the most significant extension of it.

Calendula has effects on all the chakras and most especially the heart, though not directly. By initiating healing on the interior of the spine, the source, Calendula affords healing to the etheric heart and thymus gland. To achieve this, the patient's base centre must be active and supportive of the whole. There must also be a flow of Qi circulating throughout the chakra system or, at least, the potential for it. While it is possible to point out pathology and dysfunction in any and all the chakras, Calendula is a special case in that it seeks to guide us into the deepest recesses of our unhealed past by ensuring that Qi is not just flowing into and between the individual chakras but also from its source, back into the past. Calendula is not only a remedy for the heart chakra but it is also one for the crown and base.

Chakras

Crown

Fear and anticipation tend to prevent feeling at one with the universe. There is too much adrenalin in the system for the pineal centre to be comfortable; flight and fright feelings too often disturb the equilibrium of the spirit. This disturbance can often appear like other remedies (Arsen-Alb, Carcinisin, Calc-Carb, Lycopodium), which makes it hard to read when Calendula is the similimum. The tortured state of this and

the brow centres may be such that, although another remedy announces itself clearly enough through physical or emotional symptoms in other parts, it is Calendula that is first needed to bring the upper chakras into touch with the rest. An initial prescription of Calendula may well unlock a stalemate due to this lack of harmony between chakras.

Brow

What lies buried in history may act like a virus in software. It can be hard to tell just when it might be appropriate to prescribe on emotional scar tissue rather than more obviously overt symptoms originating in other chakras. The balance of the mind might not clearly be an issue and it may be that it is only a lack of response to other indicated remedies that draws attention to the sadness, fear and emotional pain that are inherent in the symptom picture as a whole. However, manifest in the disturbance to this chakra is not only the “scarring” from history but also the sympathy with other sufferers which reignites their own pain and makes them feel worse. The vital connection between brow and heart has become one of acute but often unnamed grief. By dwelling on the inchoate troubles in the mind/heart, the patient remains in the dark. The brilliance of Calendula’s golden orange colour is a vital stimulant to this chakra; it opens and warms it after a time of fear and chill.

Throat

There is difficulty in articulating what causes the most trouble. Their description of their state can be confused and muddled as they are easily swayed by the tragedy of others which creeps into their own stories. Their voices and hearing are employed by the adrenally driven body and can fail to express precisely how fearful their souls really feel. This can

foster the congestion of the lymphatic drainage from the head so that it becomes clogged in the throat region or, by extension, in the chest.

Heart

Calendula is a remedy for the repair of wounds inflicted on the heart (and thus the thymus gland). The remedy introduces wisdom into the heart centre; the anguish held in this centre is eased by understanding imparted to the brow. There is an acquisition of esoteric knowledge about the past that may have no historical detail but a settling of the fear of the unknown origins of distress. The sense of unease and anticipation held in the heart and the brow are relieved by a sense of relaxation of tension that has been so dominant but from, so to speak, behind. Emotionally the heart is warmed, softened and comforted by the remedy.

Solar plexus

Weak liver and spleen Qi with a tendency to suffer from acute problems that may manifest in other chakras. Calendula's highly nutritious petals suggest that it can, when otherwise indicated, be an appetite stimulant. The remedy can bring the power and light of the Sun into the organs of the solar plexus and into the blood.

Sacral

The remedy has the potential to influence the bladder and kidneys positively. Calendula can, as happens with the solar plexus, bring the light of the Sun into the water system. When indicated, it can cause Qi to run through the lymph system and bring about elimination of waste.

Base

The most difficult aspect for this centre is the lack of a stability; there is so much “noise” from above in the mind and heart that there is little constitutional stability. The drama within the mind and its history tip the base centre into unsteadiness. Not knowing the precise origin of the emotional pain is an important stress; the “not knowing” undermines the structure of the whole. This is not the same as the existential “Who am I?” but is more “What happened to me that I am so afraid that it might happen again?”. (Patients are seldom as clear-cut in their choice of language as this implies but this is the impression that might be given to the practitioner.)

Case studies

- 1 The following is the experience of a colleague/patient:
“I find that **Calendula 10M** is so useful (in patients) who still suffer the wounds from childhood ... and that can (even) include sexual abuse. It is needed when the patient is hurting inside and yet they cannot express it. (It is as if) they don't understand what happened to them. They still have the mental and physical scars from all those years ago.” **FH**
- 2 “Female, phytotherapist, came with extreme fear ‘about everything’. She said that her home was a place of chaos. She lived with her cats and her son ‘in a colossal mess’. She is dispersed out of her crown (centre). She lacked a great deal of confidence and found dealing with everyday things to be a challenge. It was noteworthy that her Chiron was in Pisces [see page 35 of the Introduction]. She was given **Calendula 50M**. Suddenly, within a very short time of taking the remedy,

her house was flooded and 'everything got washed away'. She had to cope with insurance agents and builders who came to repair the considerable damage. Though she found the experience 'tough going' she actually managed really well. 'It gave me this space to (learn to) manage again.'" **PB**

- 3** "Many years ago, a woman in her 60s came to see us in the 'drop-in' clinic. She had never had any alternative treatment before; she was encouraged to come by a friend who felt that homoeopathy might ease her discomfort. She had had a radical mastectomy of the left breast some nine years before, followed by radiotherapy. Ever since then, she had lived with shrivelled skin that 'felt like old parchment'. The skin was indeed puckered and discoloured: it was a greyish tan colour with white lines where the surgeon had expertly sown up the skin flaps. There was little more to the case than this: no obvious constitutional remedy stood out; no similimum was clearly sitting in front of us waiting to be prescribed. If pressed for an opinion about her constitutional state, probably Calc-Carb would have come to mind. However, we were not being asked for anything but what might cause her skin to show a little more life. The woman did not particularly want to know anything about how homoeopathy worked. 'It sounds very complicated!' so she was prescribed **Calendula 30: one each day for up to one month** but with the proviso that if the skin began to show improvement, she should slow or stop the dose. She was asked to report back to us in four weeks. This was no hardship to her as she lived close to the village hall where the clinic operated. When she returned, she showed no great emotion when she told us that the remedy had worked

very well. The affected skin was now the same uniform colour as the rest of her chest; it was no longer puckered and crinkly; there was pliability in it and the scars of the surgery were now almost imperceptible. When asked for how long she had taken the remedy, she replied that she had only needed six doses before she noticed good changes so had then stopped altogether. (The woman who had brought her for treatment was more vocal about this result than the patient.)” **CG**

- 4 “A woman in her 60s, Jewish, but who had lived in many different parts of the world and now lived in southern Spain, came for homoeopathy after years of trying many different therapies. She gave the urgent impression that she was fleeing from something horrendous. Her history was a catalogue of catastrophe and abuse. She found it difficult to articulate details of what she had been subjected to and found her best outlet was her painting. She worked with mixed but refined media (water colour and pen and ink) and created work of realistic fantasy that seemed to belie the pain of her past and yet, beneath the surface - she had Scorpio strongly in her chart - she wove contorted, troubled images. (She was much influenced by the paintings of Arthur Rackham, the book illustrator.) She suffered from various complaints that, over the years, vied with each other for primary attention, yet it was always her damaged psyche that she wanted most help with. She found remedies could be demanding; she was always clear about whether or not this one or that was of help. Some of the time she objected to an aggravation taking too much out of her. She could be impatient with reactions even though she had educated herself extensively about

homoeopathy and other alternative therapies and what they might demand of a patient.

“After a long series of prescriptions that, just by the names of the remedies she had taken, suggested how much varied and egregious trauma she knew she had to process and resolve, she said that she needed to deal with childhood fears inculcated in her by the institution in which she had been left abandoned when she was very young and with her strange relationship with the world; she felt completely out of sync with it and with other people. She felt that fear left her isolated and partially ‘paralysed’. She then said, ‘I always feel, I always fear that something terrible is going to happen. It always did. That’s why I paint at night: I can forget about the fear but then I wake up in the morning and I am exhausted and full of despair that the day has started again and the fears just keep coming.’ She was given **Calendula 10M: three doses over six hours**. She wrote some eight weeks later that she had had a ‘peculiar time’. ‘I just can’t keep on mortgaging tomorrow in order to work tonight. I have changed my routines and now I wake earlier, get up earlier and get more things done. Maybe I am painting for less time but I feel it flows more easily ... and the light is so much better! I am not thinking about disasters. When I am not painting, I am thinking about practical things. God! Am I going to be boring like everybody else? I do hope so!’”

CG

[61](#) P 517.

[62](#) *A Niewe Herball or Historie of Plantes*: D. Rembert Dodoens, trans. Henry Lyte, 1578.

[63](#) Mrs Grieve: “A Modern Herbal”, 1931: P 517.

[64](#) Diaphoretic: a medicine that causes perspiration.

65 Aperient: used to clear constipation.

66 Deglutition: swallowing

10

DIMETHYLTRYPTAMINE

The Spirit Molecule

The remedy was proved on 7 December 2021 by ten women and one man plus the medium. The 30th potency was taken by each member of the circle. The remedy was made from three sources: one from the *Acacia confusa* tree from Hawaii and two from the root and bark of the *Mimosa hostilis* tree in Brazil. The nomenclature, Dimethyltryptamine, and the acronym, DMT, may not do justice to the remedy; the arcane “Spirit Molecule” may prove to be unacceptable to the profession. However, giving this strange combination remedy any other name may prove difficult: using both names of the plants involved, would inevitably lead to a shortening of the name to just one of them and would, anyway, detract from the main import of the remedy: the healing of the rupture between soma and the etheric body. The main purpose of combining the two plants to make a single remedy from its three sources was to create a medicinal energy that had an affinity for the living connection between body and spirit.

Background

N, N-Dimethyltryptamine (DMT) is otherwise known as “The Spirit Molecule”. Exactly why this complex chemical – produced by at least 50 different trees from various families

of plant, the human body, other animals and even a coral – should be given this title lies in its powerful and potentially life-changing and even healing effects on the human psyche when prepared, inhaled, injected or ingested.

DMT is an alkaloid, isolated from its various plant sources that, when smoked, mixed in a drink or intravenously injected, causes the user to have particular visual and “out of body”, even near-death experiences. The “trips” induced by the chemical are relatively short-lived (some 15–30 minutes with a “come down” period of up to 45 minutes) but vivid. They can include communication with extra-terrestrial beings (which the majority will view as a chemically induced delusion). Many users have reported positive life-changing visions, returning to “normality” with the memory of having been lifted far above the mundane and feeling a consequent optimism and an understanding of the cosmos hitherto unimagined. Many feel they have had a profoundly spiritual experience that has given their lives a new meaning. For such reasons, DMT, among other hallucinogenic plants, has acquired a reputation for healing (all of which suggests that DMT is a Piscean energy).

The German chemist, Richard Manske, was the first to synthesize DMT in 1931. It had to wait until the late 1950s for research trials on volunteers that were conducted by Stephen Szára, a Hungarian chemist/psychologist who at first injected himself and a few friends to discover at first hand the hallucinogenic effects. DMT was also taken up by Albert Hofman, pioneer of LSD (lysergic acid diethylamide), though his work did not surface until the 1960s. The author William Burroughs and Timothy Leary, self-styled “High Priest” of hallucinogens, corresponded for a time on DMT and its effects, both being wary of its power over the human mind; a paradox given their experimentation with LSD, a far

less benign hallucinogen. By the 1970s, DMT was replaced by dipropyltryptamine (DPT), a synthetic version with less predictability. By the early years of the 21st century, DMT had regained its ascendancy. This is possibly as a result of a documentary film made about the research by Dr Rick Strassman, a scientist who devoted five years in the 1990s to studying the effects of the hallucinogen on people, many of whom were experienced users of different drugs. Significantly, Strassman is a scientist with a strong spiritual philosophy.

Anadenanthera peregrina, a tree that belongs to the pea or legume family, yields DMT abundantly and grows in up to 10 per cent of the South American continent. It is widely used by the Indigenous peoples, especially in the Amazon region. An alternative plant that provides DMT is Ayahuasca, the Vine of the Soul. Where these plants are less common, tribal people use DMT derived from *Mimosa hostilis*, the plant that first excited scientific interest in DMT. The drink that derives from this is known as Vinho da Jurema, a “milagrosa bebida” (miracle drink). Yet another plant species providing DMT is the *Virola*, which belongs to the Myristiceae (nutmeg) family. In 1965, DMT was isolated from the *Psychotria viridis*, sometimes known as *Diplopterys cabrerana*. It is not at all unusual for a decoction of the far better-known Ayahuasca to include additives from these other plants. The Indigenous population of South America has an ancient, cultural and tribal connection with these plants which is used as an integral part of their spiritual life and for which there is a long tradition of ritual use involving initiation and regular practice. The purpose of this is both personal spiritual growth and tribal cohesion. In the West, the use of these drugs is viewed as a means of personal discovery but it is without any prior ancestral history of

gradual assimilation. Despite the richness of the resulting experiences that many people report, the changes wrought on the body can be such that the subjects, perhaps left with a wonderful alteration of perception and a deeper appreciation of Nature, are unable to integrate the experiences into their creative life. The experience of taking the drug(s) is an end in itself rather than part of a way of life with a deep connection to Earth and the spirit world. Many developed world people who take the journey into the quest for the world of spirit do so from a miasmatically infused need to dispel their hideous disenchantment with the world we live in.

Miasms

Psora, sycosis, cancer, tubercular and radiation.

Keynotes

When negative emotions have become lodged in the psyche without manifestation in the physical body; when psyche and soma are Disassociated. Dissociation as a mental state. Mental disorders and personality disorders; narcissism, bipolar depression, psychoses, autism and dementia where disassociation is prevalent. Existential angst inherent in the psyche. Mental instability and illness as the result of taking drugs. Living “outside the body” to avoid being present and connected. Addiction as a means of coping: smoking, alcohol and recreational or medical drug use. Uncontrollable rage.

General symptoms

This is a remedy chiefly concerned with the split between the physical, emotional and spiritual bodies when there is dissociation between them. While there are physical symptoms, the main import of the remedy is within the mental and spiritual sphere. Physically, the remedy affects the central nervous system, the endocrine glands and the sensorium. Physical symptoms are felt acutely almost as a reminder of physical frailty. Heat is felt in the core and the torso with cold lower extremities. Coldness of the extremities generally. Knees can feel disconnected from the feet; lack of feeling in the lower extremities. Fluttering in the heart area; atrial fibrillation. Twitching in various muscles; of the face. Trembling < sensations of pressure. Sensations of pressure < solar plexus. Headaches < stress, < pressure, < confused state; migrainous; < left or right, temples, forehead. Pains can be sharp, intense, shooting or dull and aching. Swirling sensation in the head with fogginess. Sensations of heaviness. Congestion in the lungs, especially in those who have suppressed emotions. Generally < for history of toxicity from contamination from food, water, artificial immunization or chemicals, particularly when this is compounded by dissociative behaviour or attitude. Useful for those who have been denied normal activity of human interaction such as educational or social stimuli; also for those who appear not to have incarnated fully into their bodies or who have incarnated with learning or gender difficulties due to energetically interrupted⁶⁷ gestation.

Mental and emotional symptoms

Foggy brain; confusion. Anxious with both general and particular worries. Unable to think clearly mixed with fear. Feelings of being ungrounded; unearthed. Feeling alone and

wanting help; unable to accomplish things without assistance. Lack of self-confidence and self-worth; feeling of “not being good enough”. Seriousness with tendency to frown. Feeling anxious about, fed up with and despairing of symptoms of the physical body. Feeling trapped within an emotional cage; difficulty with facing the challenge of dealing with emotions left unresolved. Lack of personal boundaries; easily coerced; easily abused by others. Loss of memory and memories. Loss of identity. Loquacity: continual stream of verbiage that makes little impression and not much intellectual sense. Mental instability; warped imagination; narcissistic and addictive behaviour; personality disorders; insanity. Minds that have been warped by the truth being withheld; by secrets being perpetuated. For those once bright people who have lost their way mentally. Grief with a wish to cry. Tears with a deep sense of loss. Easily irritated; sensitive to the least little distraction. Anger and intolerance that are easily triggered. Preference for being left alone despite any feelings of loneliness. Generally < for any excessive demands. Hypersensitive to external impressions.

Physical symptoms

Head

Headache: may be on either side of the head, in the forehead, behind the eyes or in the temple. Intensity felt in the brow < left. Shooting pain = screwing up eyes. Pain in the forehead with vagueness. Pain in the frontal region moves into the temples. Sharp pain in the left temple that threatens to penetrate into the brain. Tension on the head. Heaviness in the head generally; heaviness in the crown of

the head. Swirling sensation in the head behind the eyes causing muzzy feeling. Muzzy-headed. Sensation of emptiness in the head.

Eyes

Desire to “scrunch up” the eyes due to sharp, shooting pains. Pain under the left eye < margin of the eye. Twitching < left eye. Illusory images of strange creatures “from other dimensions”; dragons when meditating or half asleep. Sensation of being stabbed in the right eye << touch.

Mouth

Fizzing sensation in the mouth < with increased heat in the body.

Throat

Irritation in the throat.

Chest

Pathology of the lungs; chronic conditions such as bronchiectasis, congestive airways disease; chronic bronchitis; asthma. Cough that is irritating, racking, explosive, spasmodic, eruptive, catarrhal. Heaviness in the chest. Heaviness in the heart. Heart and lung pathology with mental disorders. Atrial fibrillation. Fluttering in the chest.

Stomach and abdomen

Pressure and sensation as if trembling in the solar plexus; anxiety felt in the stomach and abdomen. Nausea with loose bowels. Desire to bend over double with the abdominal sensations with feeling of disempowerment. Feeling as if the solar plexus is a “pressure cooker”: full and heavy < from feelings of anticipation. Gut is susceptible to effects of poor

quality of food; toxic food of little nutritional value. Fermentation and irritable intestines.

Neck and shoulders

Pain in the right side of the neck and shoulder going into the arm.

Extremities

Pains in the right hip with heaviness of the limbs. Loss of feeling between the feet and the knees. Cold feet; feet and legs “feel like ice”. Pain in the right inguinal region.

Sleep

Poor sleep; inconsistent. Upset diurnal rhythms. Consider DMT's use in patients who have long done night-shift work. Dreams with strange visions that may be indescribable; beyond the patient's capacity for description.

Considerations for the use of the remedy

This strange, composite remedy, so close to Ayahuasca but yet so different, has a very high frequency of vibration. While it is a remedy for individuals, it may come to be seen as a remedy of transition for humanity as we pass through a time of unprecedented existential threat, not just from terrible damage to the planet and our various environments but from the egregious toll on constitutional health from ambient toxicity in food, water and the atmosphere, and the explosion of scientific experimentation in the name of progress. As it becomes increasingly difficult to treat people for the totality of their symptoms, remedies such as this one (**Australian Sandstone, Boswellia, Dracaena, Ferr-Mag,**

Ger-rob, Geum, Ocimum Sanctum, Picea Pungens, Shungite and **Silicon**) are needed to begin the process of gathering back into integrity the dispersed, corrupted and fragmented energy of individuals who recognize the urgency of healing through holism. There is a plutonic dynamism invested in all these remedies and DMT is no exception. As Pluto made its presence so dramatically felt over the years between 2008 and 2023, humanity has witnessed the ineluctable breaking down of institutions that are no longer fit for purpose; this is most obviously observed in the political arena but is there for all to see in education, law and order and medicine, among many other such leviathans. However, in the scramble to cobble together survival rafts, there has been collateral damage to humanity. Constitutional health, both among individuals and in the “herd”, has been neglected, ignored, misunderstood, mistreated or sacrificed in an irrational and lemming-like faith in scientific “progress”; even or especially among and by the intellectual elite. This global assessment is of no value to us unless we can see how it affects every individual who seeks personal healing in order to continue the journey of karmic enlightenment and soul evolution. Why these themes are rehearsed here, in the pages on DMT, is because this is one of the most significant remedies for the integration of fragmented and disparate energy necessary for the soul to continue unimpeded. We find in DMT the extraordinary separation of the soma from both the psyche and soul. Here there are echoes of **Thuja Occidentalis** though the concern for this tree remedy is that the *physical* vehicle feels so fragile while the sense of separation is principally in the psyche. With DMT the “separation” concern is with the integrity of the soul itself. It is differentiated from Thuja by the fragility of the mind and its

disconnection with the soul, not just the fragility of the body in relation to the person's social and physical environment. In Thuja, it is mostly the psyche that is distressed (causing fear of physical deterioration); in DMT, it is mostly the soul itself that is threatened (causing fragmentation of the psyche). These two remedies have a profound affinity and follow each other well according to the homoeopathic indications in each case.

There is no difficulty, perhaps, in seeing that **Silica** has a strong relationship with both Thuja and DMT. Silica (flint) is to Thuja what Silicon is to DMT. As with all the above-mentioned remedies, existential fear, conflict and toxicity are inextricably bound up in their different types of threat to humanity during these early years of transition between the Ages of Pisces and Aquarius. DMT may be indicated by any patient who has been affected by existential threats faced by any of us since the last half of the 20th century: the aftermath of the Second World War, nuclear fallout, the widespread use of hallucinogenic drugs, negative medical practices, the downgrading of learning in educational programming, the undermining of "family" in favour of "society", microwave technology and the neglect of the freedom and sanctity of the individual. The key word for the remedy is "dissociation" and its adjective, "dissociative". Physical symptoms arise due to trauma experienced and manifest in symptoms of dissociation that may, in some cases, chiefly be produced in the gut. The fears and anxieties of DMT are not as vivid as those of Ayahuasca but just as deep. If Ayahuasca were the Aconite of the soul then DMT would be the Arnica; neither of these familiar trauma remedies can measure up to the soul-shock of these jungle plants. For those who may be seriously or perilously damaged by any of the various aforementioned forms of

toxicity, DMT is likely to be needed early on in treatment and taken regularly (one weekly or one 3x per week, for example) for a while in support of a remedy that may seem to be the similimum but which, on its own, cannot or has not made much impact on the condition.⁶⁸

Esoteric therapeutics

Patients needing DMT may be easy or difficult to identify. Easy, if we accept that the similimum is unlikely to present itself clearly as there is the lack of a “totality” of symptoms; as there are shadows of several remedies that suggest themselves; as it is hard to extract evidence for the application of traditional prescribing techniques and there is an obvious quality of dissociation in the patient’s make-up. Difficult, if we do not take into account the contrast between the “light” and “dark” of a patient (with a bias toward the hidden and the dark); if we fail to spot how unearthed the patient is and for what historical reasons this is so; if we do not accept that the patient has a soul-reason for asking for homoeopathic help; is not simply asking for symptomatic relief or “cure” as we might think of it. DMT is useful when we see how the soul is afflicted by the patient’s interaction with negative forces in the world and, in extreme cases, the person’s ready acceptance of available means of mind obliteration such as alcohol, drugs and reliance on the “media”; not only this but also the herd mentality. The aura of such patients is peculiarly susceptible to fragmentation and infiltration. DMT is highly protective of the auric field but, in some cases of those deeply affected, it is a remedy that may need to be repeated frequently to maintain the integrity of the body/mind/spirit structure. It may be necessary to complement DMT with *Picea Pungens*, both in

the 30th at first and raising the potency little by little, in order to reforge the vital connection between psyche, soma and spirit. In some patients who have sought spiritual enlightenment through hallucinogenic experience without the discipline of spiritual exercise, helping them back to being fully grounded will be exceptionally hard.

The remedy can strengthen the soul-purpose in foetal development, especially from day 49 (7 times 7 days) from conception when the soul is invested in the foetus and sexuality is determined. The remedy (which can be given up to three times during pregnancy) strengthens the connection of soul to the physical vehicle while keeping open the channels of memory to the past. Early use of DMT may be of help in forging links between the patient and difficult family karma that needs to be resolved.

DMT may be of service among those patients who face a crisis of sexual identity as they might also be among those who feel dissociated. Although no remedy can ever *cause* such a crisis to resolve, this remedy may be able to initiate a balancing response within the patient so that there is transition that is most in harmony with that person's life journey.

In some, old traumas from the past might rise to the surface of consciousness and the patient might go into quite a depressive state. If this happens then there are remedies that could become an appropriate similimum: Aquamarine, Australian Sandstone, Buddleia, Goldfish and Dolphin Sonar are just some that come to mind. In many cases, it might be as well to remind a patient not to forget the physical vehicle; good diet and exercise can often be forgotten so far into the "journey".

Chakras

Crown

The “knowing” of one’s mission; the “knowing” of one’s aspiration is dispersed or shattered. Erstwhile attachments prove to be worthless or over-worldly and untrustworthy. Dreams become unreliable measures and can be worrying. Intuitive thinking is challenged by automatic reactions that are worryingly inadequate. There is a loss of spiritual connection; the pineal has “fallen asleep”. Fear floods the light of the soul and confusion reigns. There is possibly the added difficulty of a history of recreational drug use that may require DMT to be prescribed in tandem with, among other choices, Rainbow in high potency (10M).

Brow

Seeing with the mind’s eye is now made difficult by the recent or distant history of trauma or interference with the receptive mind; or < from a history of drug use. Belief is now untrustworthy and everything seems to be questionable, which makes the world an unsafe and threatening place. There is difficulty in making decisions and there is mistrust of the busy ego-mind. The fragmented mind; detached and insular. Easy distraction. A result of the remedy can be the return of the world of colour, which may not be mentioned as having been missing. Looking but without seeing can be reversed.

Throat

Creativity comes to a stop; “writer’s block” in anyone who is creatively impeded or who has been confused by too much disinformation. Repetitive talk; loquacity to fill the void that now encroaches on the mind. The feeling that one is not

heard or that one has nothing more to communicate that is worth hearing. The combination of shame, grief and untruth can bring up anger expressed damagingly.

Heart

Grief and tears; a deep and fundamental sense of loss (Chiron). The feeling that one is no longer held by love or loving kindness. There is a feeling of not being able to contribute to others; of having had something taken away that enabled "giving" and "receiving". Inability to identify friendship as one used to; to identify one's responsibilities to others.

Solar plexus

The ability to organize and marshal resources is difficult (afflicted Virgo and Taurus). Being productive is prevented by seeing "challenge" even when it is not there. Personal boundaries are easily breached or there is complete retreat from active participation (Bar-Carb). There is a feeling of the lack of freedom as the world encroaches. The stagnancy of mind is reflected by the gut activity.

Sacral

Feelings and desires are reduced. Libido is severely limited. The exploratory spirit is absent so that there is more the feeling of restriction.

Base

Lack of grounding and loss of "place". Detachment with sensations of losing connection with the lower half of the body. Fear and angst. Anxiety at the loss of one's physical identity: one feels aged and worn. There is a fear and feeling of inadequacy; of not counting for anything. It is as if one

has dropped the survival manual and now does not know quite what one should do. Feeling alone and lonely on an existential level. Feeling unsafe within the physical body.

Case studies

- 1 “A young woman of 19, a Piscean with Sagittarius rising, came for help with her emotional state. This girl is psychic and very sensitive and, like many Pisceans at this difficult time, she feels easily overwhelmed by the state of the world. She is bright, conscientious and intelligent but feels under enormous pressure. She cannot cope emotionally with the feelings evoked by all she witnesses. She cited the Covid[-19] pandemic in particular and all the suffering that this has brought. ‘I am so aware of all the darkness of this time; I can see it and feel it. I pick up everything that is going on. I feel abused by it.’ So severe was the degree of her sensitivity that her family (parents) called a psychiatrist who had her sectioned. She managed to get herself discharged after a few days by feigning cheerful acceptance of her temporary aberration and demonstrating cooperation with her parents and general passivity.

“‘I’ve lost my soul and I’ve lost my connection to God. How can I help who I am? I can’t cope with all this darkness.’ She became weepy and was clearly in an abject state yet absolutely lucid. On looking at her aura, it was clear that the crown and brow chakras were ‘out of sync’ with the rest of her system and her heart chakra was closed which I felt was mostly to do with her recent experience of being sectioned. She had **Syphilinum CM** on the spot and she went away with that and **DMT 30**,

200 and 1M to be taken over the following 3 days. I asked her to return in one week.

“When she returned she looked and sounded completely different. Her crown and brow chakras were now better integrated and her heart centre was now open. ‘I have a reconnection of my soul. A few negative entities have released from my top chakras.’ Her reaction to the remedy was as if she had been going through an acute episode. ‘I feel my caring is back and I am open now to starting something new. I am not stuck in that negativity.’” **JM**

- 2 “A boy of 6, another Piscean, was brought to me by his parents who were terribly worried that he had been affected by something that had happened to him at school. He had arrived there happily enough and said farewell to his mother but when he came home he was a different boy. He was ‘lost, hidden and dark’. He was unable to speak. The parents were beside themselves; when they contacted the school, no one knew anything about what had happened. The child appeared to be ‘out of his body and completely disconnected’. On looking at his aura, it was clear that the top two chakras were affected. He was given **Opium 1M** and then **Three Salts**. Once he had **Syphilinum 200** the boy said that he wanted to be in the garden; it was the only place he wanted to be. At this point he was given **DMT 30: one daily for 7 days** and then **200, 1M and 10M over the next 24 hours**.

“The next day he began to speak. He told his parents that he had seen unpleasant spirits enter another boy and they had begun to tell this other boy nasty things. The patient had felt ‘freaked out’. It was as if the experience had shocked him into his state of

disconnection. In talking about the incident, he became emotionally affected and needed an **Ignatia 200**. Now, at the next appointment, he was calm and completely reconnected and he had no recollection of the trauma. It seemed that the trauma had entirely left him; nothing had been suppressed.” **JM**

- 3** See Phantom Quartz, Case Study 1, for a description of the use of DMT to follow up and complement the other remedy.

[67](#) Such as might happen in those who are susceptible to the negative effects of multiple scans, from mercury and other heavy metal toxicity, artificial immunization effects and drug and alcohol abuse. DMT may also prove of use among people conceived by artificial means.

[68](#) In the case of a patient who has become dissociated since immunization during the Covid-19 pandemic of 2020-22, it is suggested that prescribing the 30th potency is advisable as higher potencies may well find little or no match within the damaged etheric body. Once the 30th potency has begun the healing process, higher potencies may then be reintroduced. Such patients often produce states similar to Baryta Carb, Picric Acid or Phosphoric Acid.

11

DRACAENA CINNABARI

Dragon's Blood

The remedy was first proved on 23 April 2021. Eight women were present, including the circle medium. *Dracaena cinnabari* is not the only tree to produce what is luridly, confusingly but commonly called Dragon's Blood. Helios Pharmacy of Tunbridge Wells, England, stocks both this remedy and *Croton Lechleri*, a plant that produces a latex rather than a resin, which has not yet received a proving by the meditation circle but is more famous than *Dracaena* as a supplement on the internet. The remedy was taken in the 30th potency.

Background

Dracaena Cinnabari is considered by some to be the true and original form of Dragon's Blood, having perhaps the longest history of being valued as curative in a number of common complaints. This status may be due to the geography of its habitat: islands at the centre of many trade routes. This is not to dismiss the medicinal properties of any others that produce bright, blood-red resin or latex-like substances. *Croton lechleri*, in particular, has a long history of respect for its medicinal properties in South America. Mrs Grieve, writing in the early 20th century in *A Modern Herbal* (1931), tells us that *Calamus draco* from Sumatra is the best

known but then mentions that there are several other plants, even from different orders, that provide us with other versions of Dragon's Blood. It may be that the complicated history of trade in medicine between merchants and apothecaries, rhizomists and herbalists, has led, over the centuries, to confusion; gatherers of medicinal plants and merchants distributing them might not have cared much about what healers would use as long as what they were trading had the right appearance. What is indubitably interesting is just how closely the different plant sources of Dragon's Blood were in their healing effects.

Dracaena cinnabari is native to the Socotra archipelago in the Arabian Sea, under the dominion of Yemen. It belongs to the order Asparagales and of the family Asparagaceae. It also belongs to the sub-family Nolioideae, which includes plants more familiar to us such as lily of the valley, Solomon's seal and aspidistra. It is a monocotyledon: a plant with an embryo that bears only one seed-leaf which typically grows into a plant with elongated, stalkless leaves characterized by parallel veins; grasses, lilies and palms are examples. The *Dracaena* tree is unmistakable in its short, upright trunk that branches shallowly into a dense canopy of palm-like leaves, giving it an appearance of a broad, round, short-bristled brush. It creates a strong impression in its harsh arid habitat.

Botanically, all the plants that produce the resin or latex that bear the name Dragon's Blood do so as a means of protection; it is for self-defence against insect invasion, fungal attack or for "wound" healing. The secretion of *Dracaena* is of particular interest: it is trauma-induced. Not only does the resin protect it from attack by fungi or other pathogens, it flows after physical damage sustained by the plant. The resin surrounds any "wound" and protects it

against desiccation (drying out). It takes up to a fortnight for the resin to appear on the surface, suggesting that other defences are relied on to begin with: the bark and the production of calcium oxalate crystals (which, in another context, are what constitute much calcification in the human body).

The *Dracaena cinnabari* and *Dracaena draco* (from the Canary Islands) are both on the endangered list of plant species of the International Union for the Conservation of Nature due to exploitation of the resin for commercial use. So depleted are these species that industry concentrates its efforts on the secretion of plants belonging to the rattan palms which are more plentiful. Other species that are commonly exploited are the Calamus palm, a species of spindly, thorny climbing palm belonging to the Acoraceae, and the *Croton lechleri*, otherwise known as Sangre de Drago, from South America, which produces the characteristic red latex that is formed into balls and sold as medicine or incense.

It was the Romans who traded and used *Dracaena* so liberally that it became famous around the empire for its properties. Socotra was always a well-known and much frequented trading post and had been since the Ptolemies ruled ancient Egypt. Egyptians, Greeks, Romans and Arabs all revered *Dracaena cinnabari*, not only for its medicinal powers but also as a source of dye, pigments for paint and incense. (The word "cinnabar" means red like the red of raw mercury.) Much later, in the 1700s, it was used as a varnish by violin makers and as an ingredient of toothpaste. Today, *Dracaena* is in demand as an incense resin, a body oil and in photo-engraving; it is used in breath fresheners, lipsticks and other cosmetics, and for gluing pottery. It has always

held an honoured place among shamans who perform ritual magic and healing ceremonies.

As a medicine, Dracaena was originally used for gastrointestinal conditions and respiratory complaints. It was deemed to have an affinity for the gut and for the lungs. The Greeks, including the famous physician, Dioscorides, were among the first to document its medicinal uses. The Indigenous population of the Socotra archipelago viewed it as a panacea. They used it as a wound healer, a coagulant, an astringent (in healing diarrhoea), a febrifuge (to lower fevers) and as an antiviral for lung and stomach infections. They also used it topically on eczema, herpetic eruptions and ulcers.

Dragon's Blood is available on the internet, sold as supplementary medicine for the first-aid cabinet or dressing table. Dracaena is sold in the form of creams (for anti-ageing) and liquid. A cursory search online shows that Sangre de Drago (from the *Croton lechleri* tree, a member of the Euphorbiaceae, and strikingly similar to the Dracaena) is popular enough to score hundreds of five-star reviews for the relief of headaches, skin conditions, digestive disorders, wound healing, yeast infection, burns and bruising. Many say they "swear by" Dragon's Blood. It is claimed to be anti-fungal, antibacterial and antiviral and some see it as a prophylactic in all manner of problems.

Miasms

The remedy is psoric (with the sense of inadequacy in facing difficulties), tubercular and syphilitic although it is also influential in a carcinogenic state. It may become known for helping with the radiation miasm which is notoriously well hidden and difficult to discern.

Keynotes

For those suffering from the effects of conflict either within themselves or in their family or even in their interaction with the world at large. The conflict may be illustrated by their symptoms (often one-sided) which centre on the digestive tract, the lungs or the sensorium. There is an element of feeling alone with the problem as well as feeling inadequate to cope; there is a feeling of being in a desert without resources. The remedy affords inner calm and it bolsters inner resources to cope with difficult situations beyond one's control that, nevertheless, must be negotiated. Dracaena is a remedy of encouraging self-sufficiency.

General symptoms

Indications may include the one-sidedness of symptoms; when most or all the symptoms - especially if they seem not to be specifically linked - may call for the remedy. The subject is likely to be suffering from a chronic susceptibility or weakness, particularly in the areas of the sensorium (as in confusion and disorientation), the lungs and/or the digestive system. Any imbalance in the system is likely to hold the history of the loss or partial loss of autonomy: the inability to make up one's own mind; to choose freely between following one's own heart/mind and the dictates of reason or duty or any stronger influence from outside. The main centre of action includes the small and large intestines. The gut biome or flora is unbalanced, especially in those suffering from inflammatory and autoimmune conditions. The remedy may have a beneficial influence over the gut disturbed by candida. Given in low potency (6c), the remedy may be able to promote the regeneration

of gut flora appropriate to the individual, particularly after the use of antibiotics. The remedy has effects similar to antiviral and antibacterial agents. It boosts the body's ability to overcome local and general infection. If it is used to support the spleen, combining *Dracaena* with two other remedies that support the kidneys and liver can be recommended when there are no specific indications for a single remedy: eg ***Dracaena* + *Berberis Vulgaris* + *Hydrastis*** and given in the 6x or 12x potency. The remedy influences the mucous membranes of the body and particularly of the lungs, trachea and mouth. Bleeding may symptomatically characterize the membranes in question. Digestive problems include irritable bowel, food poisoning, vomiting, diarrhoea, parasites and amoebic problems, any of which may have caused malabsorption. Diverticulitis; Crohn's disease and other conditions with inflammation. Supports the immune system to cope with viral, fungal and bacterial infection. Diabetes type 2. Supports the spleen, kidneys and pancreas. Also supports a dysfunctional endocrine system that declares its difficulties through symptoms of dizziness and/or disorientation or under-functioning of the pituitary gland (as might be witnessed by low thyroid-stimulating hormone, for example). All the foregoing may be helped by encouraging practicable dietary changes and drinking more water.

Caution: For those who undergo (or have undergone) radiotherapy or have been inoculated against viral conditions, *Dracaena Cinnabari* is not recommended to be given in potencies higher than 6x or 12x until the patient's auric field is substantially repaired. Repairing the aura of an organ, a chakra or the whole organism takes consideration of local function and integration (with the whole) and consistent constitutional prescribing until the patient's well-

being shows a steadiness of general progress not only in the physical body but also in the mental and emotional bodies. Using the 6x or 12x potencies is unlikely to seal the aura before it is healed, which is important in cases where there might be energies foreign to the patient that should be eased away first. Where there is any doubt, it is best to start using *Dracaena* in these low potencies to prevent sealing in any energetic negativity. There is no such caution in those who have no evidence of radiation toxicity or artificial immunity; it can be given in higher “c” potencies, expressly where there is any likelihood of so-called “transmission”, which is the susceptibility to taking on the difficult energy of those who have undergone radiotherapy or those who have been so inoculated. In such situations it is worth remembering that *Dracaena* is well supported by **Plutonium** and other radiation remedies as well as **Syphilinum**. Both **Berlin Wall** and **Moldavite** are complementary remedies.

Mental and emotional symptoms

Conflict within and without; in the consciousness where a battle rages between light and dark, negativity and positivity, reality and delusion. Conflict that precedes transformative change: the patient is subjected to an influence that brings on the necessity to make significant decisions. Conflict between families; between wanting to feel safe and looked after and being self-sufficient. It is apparent from the patient’s story that the love they may usually be able to count on receiving has become conditional or even absent. Conflict and confusion that bring up anger, rage and pent-up feelings of frustration or feelings of defeat. Lack of trust: in what is being asked of one; of

others' intentions; in being certain in making choices. Loss of confidence and inability to sense one's own value. One feels more vulnerable in being tested in ways that highlight one's weaknesses. Confusion as to which way to go; as to who one really is; as to where to invest one's loyalty; as to what one should do in a difficult but fluid situation. Fear of change. Dissociation; from own body; from others with whom one is usually in harmony. Feeling alone; cut off from one's usual source of security. Strengthens resolve in those who become doubtful of their own judgement while under pressure. A general feeling of "Why is this happening to me?". Dizziness in those who are feeling dissociated; light-headedness. For those who are unable to bear wide-reaching changes in their lives; changes in family dynamics; changes in the world. People who feel unsafe for all that is going on around them. Awareness of their predicament but helpless in knowing how to deal with it; unable to discriminate adequately between conflicting sources of information. There can be panic attacks as a result or resignation in the face of overwhelming opposition. It is a remedy of protection for the auric field; it maintains the dark protective barrier around the light of the chakras and the general aura. There is difficulty with the sense of time: past and present lose their connection. Cannot remember a time - even if quite recent - when there was no feeling of disjointedness.

Physical symptoms

Head

Dizziness; light-headedness. Difficult to maintain balance; as if balancing on a skateboard. The patient needs to sit

down. Can feel drunk and tends to stagger occasionally. Headache: sensation as if the sides of the head are being squeezed; inward pressure sensation.

Mouth

Provers did not experience any mouth symptoms but Dragon's Blood is well known as a herbal remedy for the following: sores, aphthae, ulcers. Dryness of the mucous membranes.

Throat

Production of mucus from the throat or brought up from the lungs. Frequent sore throats.

Chest

Palpitations. Inflammatory infection of the lungs: breathing difficulties due to heavy mucus in the bronchus and throat. Viral condition that threatens to become complicated by bacterial infection.

Stomach

Nausea and vomiting either from a viral condition or from food poisoning. Fear held in the solar plexus (Arsen-Alb; Kali-Carb). < Sugar; < acid foods; < alcohol.

Abdomen

Diarrhoea. Parasites. Amoebic conditions in the bowels. Poor assimilation and absorption. Crohn's disease. Diverticulitis. The remedy supports the liver, spleen and pancreas, especially in patients suffering from digestive disorders that result from emotional disturbance. Anti-microbial; antiviral properties. Bacterial and fungal infections.

Back

Pain (undifferentiated) in the back: upper right shoulder.

Skin

None of the provers experienced any physical symptoms connected with the skin but it is worth bearing in mind the symptoms for which any of the versions of Dragon's Blood have traditionally been used: eczema (with a tendency to bleed); ulceration; wounds and contusions with bruising; herpetic eruptions.

Considerations for the use of the remedy

It may be significant that every one of the provers had the subjective sense that the remedy afforded remarkable protection; etheric protection. The word "protection" is hardly medical and in the context of a materia medica may seem out of place. However, in holistic medicine we can be forgiven for considering the idea of protection for the energy field of the individual: the aura. The fluid (ever flowing) electro-dynamic energy of the body emanates from deep within the etheric space in the spinal column, surrounds the endocrine organs of the chakras (energy centres), creates communication between them and extends outward to beyond the physical body to the point at which the aura's outer edge is surrounded by a veil of darker energy that protects the whole. It is fair to say that all homoeopathically indicated, well-chosen remedies repair and magnify afflicted auric fields but *Dracaena Cinnabari* has a specific role in protecting these in a patient who is struggling against odds that are beyond their control; where the patient's circumstances, which are being affected by negative or

malign influences, threateningly undermine the protective “shell” at the aura’s outer reach. When this “shell” is breached either by radiation or some other cause (such as psychic attack), the search for the similimum may not be as obviously focused on the physical general and emotional symptoms. A breached auric field can behave like a leak or a plughole that drains the system of vital energy.

The word “conflict” in relation to the remedy brings obvious comparisons to mind.

- **Anacardium:** Has inner turmoil and conflict in the psyche that causes the patient to feel insecure, likely to fail, irritable to the point of rage and prone to swings of temperament; decision-making is difficult or impossible because the mind keeps veering between opposites and there is an inner moral conflict between id and ego. Dracaena has far less moral conflict, is more likely to be tearful and recognizes that the general state of conflict extends beyond the limit of the psyche.
- **Thuja:** Here the conflict is a sense of duality and one that the patient may not be aware of; the insecurity of not being entirely “within”, of being not being “earthed” properly, causes the patient to put up a “front” of efficiency, capability and normality while the inner self gradually breaks down or crumbles away. Dracaena is differentiated by a far greater awareness of emotional pulls; that they are no longer friends with or loved by certain others; that love and/or respect from another have become conditional. Dracaena does not seek to put up a front but feels caught between choosing one path or another that might be determined by an influence stronger than themselves.
- **Berlin Wall:** Though this remedy suffers from conflict and schism, these are often deeply historical; there is a

history of suppression, oppression and despair quite unlike any other remedy or there is a history of a condition that has enfeebled and entrapped the patient so that their creative life force is virtually absent. What can make Berlin Wall the similimum is a sense of historical shock (even when the exciting cause is, for example, a stroke) that is absent in Dracaena. There is more psychic dilemma in the latter.

- **Medorrhinum (Americana):** The ungroundedness of Medorrhinum causes far more suffering due to anticipation and worrying about the future; the practicalities of daily life bother the patient more than relationships, about which they can be quite cavalier; Dracaena would be far more concerned about friendships and close ties being strained and is wracked by earthly concerns rather than esoteric ones.

Other remedies that might be thought of in a patient needing Dracaena include the following.

- **Carassius Auratus (Goldfish):** Suffers from feeling “out of body”, has an affinity for the crown centre and thymus gland and covers similar symptoms (dizziness, breathing difficulties, skin problems). The background to the remedy is one of prolonged lack of love and care that has stifled the personality. Dracaena is not stifled but more on the horns of a dilemma.
- **Pulsatilla:** While both Pulsatilla and Dracaena can be helpless and tearful, the former is better at asking for help and is more obviously “needy”. Pulsatilla is far less ungrounded than Dracaena.
- **Geranium Robertianum:** This is a remedy to engender calmness in the face of enormous karmic difficulties. It is often indicated in those who are struggling with

inherited karmic negativity rather than with the difficult circumstances continuing to surround the patient that characterizes Dracaena. Geranium Robertianum is one of the remedies that can lift perceived “darkness” carried in some cases. This remedy is entirely complementary with Dracaena and can be used in combination with it plus another (a triad); the whole would prove to be similar to the indicating aspect of the patient that requires healing.

- **Leprominium:** Sometimes the conflict inherent in these remedies brings up the need to compare. Both Leprominium and Dracaena feel ostracized by others though Dracaena is often in this state due to a closely held belief or stand. Dracaena can feel at odds with themselves when Leprominium feels “beyond the pale”, an outcast. Dracaena can be in conflict within as well as with the world. These two remedies are complementary and can support each other. It is worth noting that Dracaena was proved during the Covid-19 pandemic, a time when many people who did not wish to comply with the imposed strictures on movement and interaction or received wisdom of artificial immunization were made to feel extremely uncomfortable about their stand.

As mentioned earlier, Dracaena Cinnabari is useful in low potency: 6x or 12x. At this level it can act to clear “toxic” energy from the system. It can be used to support and drain the organs of the solar plexus; it restores integrity to the vitality of these energy centres and helps them to “communicate” with other related functioning organs.

Esoteric therapeutics

Dracaena Cinnabari is first and foremost a remedy to re-establish groundedness; a connection with the Earth that has been damaged or broken by the negative effects of circumstance. It fosters becoming centred and “at home” in the midline; to feel at one with the Earth and to be in tune with the rhythms of Nature. It balances mental, emotional and spiritual harmony. It realigns the chakras so that the energy that is generated by them spins in the correct direction and in sync with each other. In this, Dracaena is in tune with other remedies that have an affinity with the midline, that imaginary core held within the spinal column that houses our connectedness with both the Earth and the cosmos: Ferrum Magneticum, Clear Quartz and Iron Pyrite, to name three. Just as Dracaena is a remedy of grounding, it is also a remedy that heals any etheric rift between pituitary gland and the pineal. This can be witnessed when the patient is no longer motivated by their own creative purpose but has become rather robotic and inclined to rely on habit and routine.

The remedy can be taken to assist meditation in one who feels insecure, restless and/or anxious while seeking to quieten the mind.

Chakras

Crown

There is less trust in intuitive thought. The imagination is crowded out by worry. It becomes difficult to focus on spiritual matters. Quiet reflection and meditation are disturbed by worldly thoughts. Feeling uncomfortably held in suspension between the here and now and the uncertain future. A feeling of suspended animation. Sleep is disturbed

by fretting; wakes into repetitive and worrying thought patterns. Hard to see how schemes and plans might be realized and offer fulfilment.

Brow

The rational mind is clouded by doubts that prevent peace of mind. It is hard to articulate quite ordinary feelings as the mind is distracted and in conflict; conflict between what they have always been or done and what is now expected by force of circumstance. There may be pituitary insufficiency leading to thyroid problems. In such cases, it would be worth looking into the patient's sense of autonomy or its absence. Anxiety about the future; about the state of the world; about not fulfilling one's role or expectations. Confusion caused by deception and illusion due to poor discrimination in receiving information. There may be problems with the vision or the eyes as a reflection of the energy flowing through the kidneys.

Throat

Weakness of the voice; susceptibility to infection in this centre. Inability to sing. Hypothyroidism; symptoms of same but without any conclusive tests. Feelings of loneliness, seclusion and isolation can manifest here. Fevers and sore throats can result but so can nausea and vomiting, constipation and chronic tiredness.

Heart and thymus gland

Grief and sadness held in this centre. The thymus gland is "heavy" with undisclosed trauma. There is a history of limited success with an accompanying sense of waste and guilt. Defensive attitude with a tendency to be obstinate even when the results make no sense.

Solar plexus

Stomach and abdominal disorders. Failure to digest properly all that has happened. Frustration and irritability as a result of failure to make decisions that are easy to keep. Tension and anxiety held in the stomach, lack of joyousness affects the pancreas, lack of motivation affects productivity as a result of the spleen becoming torpid. Too obsessed with repetitive thinking.

Sacral

Lack of libido. Kidney function is compromised: fears and memory problems dominate. Prostatic hypertrophy. The effects of fearfulness are manifest here.

Base

Lack of grounding and a feeling of existential insecurity. Adrenal fatigue partly aggravated by anxiety. Susceptibility to infections. The psoric miasm appears to underlie any condition due to a feeling of inadequacy, an inability to find one's way out of the maze that exists within the circumstances the patient is experiencing. Skin diseases are likely to be aggravated. The remedy has a deep affinity for the Triple Heater meridian, sometimes known as the meridian of hope, which is also actively protective of the body and its hormone system.

Case studies

- 1 "Woman, 50, Scorpio: came in a state of shock. She found it difficult to express herself even though usually very articulate. She was pale, tired and had little energy to decide what she should do in her predicament; her husband had been having an affair, which she had

discovered by searching through his phone. She had always believed that their relationship was a strong one but her world had been shattered, not least by discovering how long the affair had been going on. She felt betrayed and thoroughly embarrassed. 'What's the point?' she said. She had inflamed joints as if she had an attack of gout. She was also suffering from nausea, diarrhoea and some vomiting. Her aura was heavy with sadness and the chakras were spinning out of sync with each other. She was unable to make any eye contact as she spoke her few words of explanation. She was given **Dracaena Cinnabari 1M: one each day for three days** and asked to drop in to the clinic for a brief follow-up. When she appeared she was no longer pale, she was not suffering from the physical symptoms and said, 'I've got to move on. I told him that I know about the affair.' Her aura was much better and the chakras were more in sync. She gave the impression that she was now far more in control of herself and of the situation." **JM**

- 2 "Man, 55, Sagittarius; he came feeling lonely, dejected and in conflict with everyone around him including his close family. He had been ostracised as he was determined not to receive the Covid[-19] vaccine and his family and friends all refused to accept his position. 'I don't want to be here anymore. What's the point?' He had burning stools and heartburn; his system had become very acid. He had no appetite nor thirst. All his chakras were spinning in contrary motion to each other and his general aura was enfeebled and disturbed. It seemed as if he had no auric protection. Usually he responded well to Lycopodium and he was given **Lycopodium 1M** in the session. This made just a slight impression but the **Arsen-Alb 1M** and then the **Nat-**

Mur 1M that followed did nothing despite any indications. He was then given **Dracaena Cinnabari 30: one three times per day for 3 days** and asked to come in for a check-up with an update. It was immediately evident that he was much calmer, more positive but resigned to a situation he could do nothing about. He was philosophical about his position and accepting that for the time being he would have to put up with the way he was being treated; he accepted that the situation was his to deal with and not anyone else's. His digestive symptoms had disappeared; he had no more heartburn. He was asked to continue taking **Dracaena 30: one 2x weekly** until his next appointment." **JM**

- 3 "A 12-year-old girl, Taurus, came by herself for the appointment; she usually spoke to the homoeopath without either of her parents present as she was mature for her age and preferred to speak for herself. She was extremely upset as her parents were fighting between themselves. 'My parents' personalities have changed since they had the [Covid-19] jab. I can't talk to them at all. They are different towards me. Everything's changed.' She was shaking and crying. Her aura was 'shrunk'. She was variously given **Ignatia 1M, Aconite 1M** and **Lotus 1M** all to no effect at all. She then had **Dracaena Cinnabari 30: one 3x per day for 3 days**. She became far less withdrawn and told her parents what she had been feeling and that she thought they were wrong to have any further jabs. They, in their turn, were shocked that their daughter was talking to them in this manner. 'It was a wake-up call for them.' At her next appearance at the clinic her aura had expanded

considerably and her constitutional health was back on track." **JM**

4 "Woman, 55, Scorpio; a sociable, 'feisty' person who, whenever she appeared to be in some sort of crisis, would always respond positively to Lachesis. The last time she had had **Lachesis** she had done well on the **10M**. This time she came with a story of being completely ostracised by her small village community. She had unfortunately told people that she had no intention of being 'jabbed' and they had taken extreme exception to her attitude. Even her husband was no longer talking to her. Her neighbours would cross the street rather than risk talking to her. She felt utterly betrayed; she was confused, upset, shaky and very angry. She had become completely introverted and found making eye contact impossible. She had gone very pale and seemed in shock. She was suffering from a lung infection and her gut was very bloated. She had no appetite. Contrary to her usual rapid loquaciousness, she found it hard to put words together. She said, 'What's the point?' She was given **Lachesis 10M** but it did nothing at all. She was then given **Dracaena Cinnabari 1M: one daily for 3 days**. She reported in by phone: 'I couldn't care less what they do. I shall make my own life!' Her usual and characteristic attitude was back, her physical symptoms were gone and there appeared to be nothing that she was complaining about." **JM**

5 (The following is not a case where cure of any sort occurred but the information provided by the patient is relevant to the materia medica.)

“Man, early 50s, a counsellor, NBWS (never been well since) a catastrophic accident in which he almost died and an operation to mend broken bones in his legs and arms. (He was able to put this part of his history behind him after **Opium 10M**.) He has never felt fully earthed (even before the accident and the effects of the general anaesthetic). He never feels at home in this world and always considers himself an outsider. He finds life a complete mystery and is often lost in existential thought from which he returns feeling that he cannot see the point of living. He has never considered suicide but sees himself in a state of perpetual conflict with himself. Over the many years of treatment, he has taken **Hydrogen** and **Helium** with no result at all. He took **Dracaena 1M** and had an aggravation: ‘It was all gloom and doom. I felt I would be better off dead. I was full of dark thoughts. Life didn’t seem worth living.’ The remedy took him to the darkest depths of his musings and yet he reported his discomfort in a conversational manner, as if he was not too troubled by what had happened. He had emailed to ask if what was happening was ‘the right thing’. It appeared that he had had an aggravation without any curative effects. It was as if he were deeply sensitive to the remedy which had brought up in him the darkest part of his psyche but without any relief. It caused no lasting negative effects and he did not feel the need to antidote the remedy. It was as if he had taken part in the proving.” **CG**

- 6 “A woman in her late 40s (Gemini with Libra rising and Chiron in Aries in the 7th house) complained of anxiety, anticipation and feelings of being completely ostracised by her family. She had spent the best part of the previous year in looking after her father from a

distance, travelling to see him whenever her own family commitments permitted. Her father had had a hip replacement some two years before and had not been well since; he was beginning to suffer from early signs of dementia. He then had all the Covid[-19] jabs after which 'he went downhill very fast'. The woman's 5 siblings told her they were extremely unhappy with her going anywhere near their father as she had chosen not to have the inoculations. They told her she was mad, selfish, egotistical and irresponsible. She had begun to feel very guilty and was beginning to wonder if they were right. This was made worse by the doctors she had to meet in regard to her father's treatment: they issued her with the same negative judgements. However, as her siblings did not have the time to deal with the logistics of caring for the old man - who subsequently developed cancer - she felt it incumbent on her to continue driving over three hundred miles a week to see him. 'I feel I am in conflict on all sides and now I doubt myself all the time! A bomb has gone off in the family and I feel guilty and full of regret and isolated.' She was given **Dracaena Cinnabari 1M: one each week for 6 weeks.**

"She returned to say that she felt 'a strength and lightness pouring out of my chest' since taking the remedy. 'I'm out! I'm going high! I feel the strength of my intention. I have so much less fear in me. My whole focus is to be healthy. I was sabotaging myself. I'm on day 12 of a detox and I feel really well.' She asked to continue taking the remedy on a weekly basis. She was given six further doses with the advice that she should monitor things closely and not take more unless she thought about each dose carefully beforehand." **BG**

12

EYJAFJALLAJÖKULL

Volcanic Ash

The remedy was first proved on 8 October 2010 by eight women and two men plus the medium. The 30th potency was taken at the beginning of the meditation. The remedy was the inspiration of Laura Appleby who, working at the Helios Pharmacy in Tunbridge Wells, England, triturated the remedy up to the 3c. She was the only person in the circle that day who knew what the remedy was.

Background

Eyjafjallajökull (pronounced eiə-fyat-lə-yukuk and meaning “the island’s mountain volcano”) is a glacier volcano in Iceland’s East Volcanic Zone. The volcano, on the southern side of Iceland, is a composite volcano. This means that it is made up of alternate layers of rock and solidified magma from previous eruptions. It rises to 1,666m (5,466ft) above sea level and covers 103.6km² (40 miles²) and has a crater of 3-4km (1.9-2.5 miles) wide. It has erupted infrequently over the millennia: 920, 1612 or 1613, 1821-23 and, most recently, from January to May 2010, an eruption that was approximately 80 per cent less powerful than previous ones. (An earlier explosion from another local volcano in the early 18th century set up a plume of sulphurous gas that is

estimated to have caused the death of some 23,000 people in Britain.)

Seismic activity on Eyjafjallajökull began in late 2009 and earthquakes triggered its eruption. Lava began to flow from a 500-m (1,640-ft) vent in a pass between adjacent glaciers and on 14 April, fresh lava exuded from the ice covering the volcano's crater. Mud, ice and melt-water caused rivers to swell and flood local farmland and damage local roads. Some $250,000,000\text{m}^3$ ($8,827,000,000\text{ft}^3$) of tephra⁶⁹ (rock fragments and particles) were released by the explosion.

The plume, containing shattered magma that went into fine particles of hard abrasive dust, was blown by the prevailing winds southeast toward Europe. As ash particles are electrically charged and potentially disrupt radio communications, one of the most immediate results was the closure of airspace in many countries which grounded all aircraft for a number of days. Ash dust may cause disorientation because of the way that it changes the environment as well as altering the normal effects of light. It can have a deleterious effect on eyes, causing soreness and itching. It can affect breathing, especially in those who already suffer from lung conditions. While ash does not remain in the atmosphere for long, when it settles it can cause severe damage to local ecosystems. It contains naturally occurring but toxic chemicals that contribute to acid rain. When heated, it can become solid rock, although where it settles but does not solidify, it contributes to soil's fertility.

No one died as a result of the eruption and few significant health problems were noted by scientists. However, local people reported symptoms of physical irritation and after six months inhabitants of the area had more respiratory symptoms than usual. The ash fall forced

farmers to keep their cattle inside as there was a considerable risk of poisoning from the toxic chemicals in the water and atmosphere. The ash was composed of up to 58 per cent silica but there was also a good deal of water-soluble fluoride, a toxin that affects bones, the gastrointestinal tract, glandular tissue and brain function. The Eyjafjallajökull eruption produced one-third of the typical amount of fluoride from a Hekla⁷⁰ eruption.

Miasm

Psora.

Keynotes

One of the most significant attributes of this remedy is its ability to counter crises of transition. Eyjafjallajökull greatly soothes a troubled mind that is struggling to weigh up heavy decisions; a mind that is disturbed by a lot of superfluous, worried thinking. It is likely to be indicated in those who are going through life changes and finding this very challenging. In helping to settle these circumstances, Eyjafjallajökull may also help resolve difficult memories about past relationships, especially with parents.

General symptoms

This is a remedy for the spleen; a lack of spleen energy is characterized by low immunity and poor motivation with a lot of worrying to disturb the mind. This “mind stress” lies at the root of this remedy’s pathology. Eyjafjallajökull is also active in the liver and kidneys and on the connection between these organs. Heat < from lack of fresh air (like Pulsatilla). Heaviness in the body due to heaviness of the

mind (like Sepia). Parts can feel as heavy as lead. Emaciation and loss of strength: this most affects the forearms, hands and fingers. Extremities can become painful and distorted with arthritis. Breathing is compromised with dryness of the airways. Pains are felt in the heart region < constriction of lungs. Burning sensations are felt in the face and neck. Strong thirst but there is dehydration. Mucous membranes become dried out, sometimes causing stretching sensations or the opposite, constriction of facial tissues that can lead to tinnitus. Emphysema. Brain tissues feel restricted due to dehydration of the dura (brain covering). Gravel and calcification with the forming of stones: kidney and bladder stones and gall stones. Symptoms of ageing begin to encroach though this can also be a symptom of the psyche.

Mental and emotional symptoms

The patient feels as if in a crisis; “ugly chaos within ourselves” as one proverb put it. Remembers past members of the family; feel the darkness of memory as if struggling to remember the past as a means of dealing with the difficult present. Thoughts particularly about father, but possibly mother or grandparents, are particularly strong. There is a need to be or to keep in touch with living family; to be in intimate communication again. Suffering from the difficulties of making transitions. Symptoms of ageing that feel like a crisis. The dread of the ageing process. Heaviness of the mind: feel weighed down and unable to effect much change. There is a sense that the good times are in the past and out of reach. Chaotic thinking; lives in chaos. Constriction and constraint in the throat from all that has not been articulated: a lot of unspoken feelings.

Claustrophobia. Poor motivation: feels hemmed in by too much thinking. Despite all the active worries, there is a feeling of stagnation; of being stopped in one's tracks. There are too many circumstantial impediments to making any progress. Frustration that is not helped by the lack of communication with others of a like mind or parents who might have been counted on in a crisis. Brood on difficulties and yearn for enlightenment. Feelings of churning over the same old stuff all the time. Tendency to over-analyse can lead to exhaustion.

Physical symptoms

Head

Headache associated with sinus problems; across the brow; also < left temple region.

Ears

Tinnitus.

Face

Heat felt in the face spreading onto the neck. Cheeks feel burning.

Eyes

Welling up of tears particularly of the right eye. Right eye feels as if expanding.

Nose

Right side runs like a tap.

Mouth

Salivation and difficulty swallowing.

Throat

Clicking sensation in the throat; tender throat. Inability to swallow despite excessive salivation. Clicking feeling in the throat with frustrated desire to swallow saliva. Choking.

Lungs

Constricted breathing; dryness of the lungs. Emphysema especially of the top right lung. Asthmatic breathing with little expectoration. Inspiration is harder than breathing out. Aching in the chest; ache coming in waves.

Heart

Pain in the precordial region < emotional stress.

Neck and shoulders

Neck and shoulders feel locked up. There is a sense that not enough energy is flowing out of the head: poor drainage down into the body. Congestion in the head due to tension in the shoulders.

Stomach

Thirsty for water.

Abdomen

Pain in the left side; in the spleen.

Extremities

Hands, fingers and forearms become emaciated. Arthritic changes. Shortening of tendons. This may prove to be a useful remedy in Dupuytren's contracture.

Considerations for the use of the remedy

One prover felt that the remedy would work best if given in water; that it would be absorbed better into the system rather in the manner of Mag-Phos.

Eyjafjallajökull can appear to be like Sulphur or a cross between Sulphur and Nat-Mur (this might suggest that there is a similarity with Nat-Sulph as well but Eyjafjallajökull is not as depressed or negative; not as susceptible to the damp. It is more worried and thoughtful about the past) and in mood it may also resemble Pulsatilla or Sepia. However, the thinking of this remedy is not like Sulphur's theorizing and it does not have the same tendency to be lazy. There is more wondering about how all the jigsaw pieces of life should fit together. It may be described as an existential remedy; one in which existential thoughts arise: "What am I supposed to be doing?"; "Where and how am I supposed to fit in?" (cf **Aus-S, GB, Ivy, Malus, RSQ, Geum**). What may cause the practitioner to think of Nat-Mur is the attachment felt by the patient to the parents (usually the father) and/or grandparents and how those people might have made the transition differently. There is a strong desire that these relations should still be here. It is possible - even likely - that there is "unfinished business" between the generations; a clinging on. It might be that the patient feels a responsibility still for one or other parent (most often a sad father); that there is still some unresolved issue that really belongs to the previous generation but which requires the effort of the present one. The issues around parents were by no means entirely negative; some provers were very aware of the love, light and laughter with which their relationships were imbued.

There is evidence, too, in the patient's words, that there is a struggle going on between the fragile, hurt and damaged ego and allowing the intuition in to help direct the

course in life to be taken but the lack of resolution between patient and parent is standing in the way. The patient may hark back to times when there was emotional pain rather than forward in a positive way. There is also frustration with oneself: having to deal with the same old things. The record is stuck and still harping on the old nagging painful tunes; “hamster wheel” mentality. Also evoking Nat-Mur is the strong sense of unexpressed emotion blocking up the throat (though there is less bitterness or resentment in Eyjafjallajökull).

Nevertheless, it is the knowledge that a transition must be made and the difficulties in achieving it that are the acute driving forces of the present energy crisis. Emotions can well up suddenly; the chest feels constrained by emotional upheaval at times but the episodes of grief are not present all the time; they come in waves, sporadically. Not unlike Nat-Mur, Eyjafjallajökull is stuck in the intellectual body, causing excessive over-analysis but, unlike salt, this causes lack of grounding; there is far less of the emotional wariness that marks Nat-Mur. Some of the weighing up to be done is the search for a clear definition of outstanding issues; the patient wants black and white answers in order to get off the fence.

Another transition state was described: the transition between life and death. It was felt that the remedy would be helpful for those who are unable to pass over smoothly; < when there is “unfinished business” or when medical drugs have caused a state of suspension (cf **Dolphin Sonar**).

Esoteric Therapeutics

It was said that the remedy has an upward direction through the body; that it starts its work in the base and flows

upward.

The patient will present as having a difficult block or several blocks to cure that arise from the past and that they may be hesitant or unwilling to address despite chewing them over so often or that they are unable to resolve as they do not know how - as happens when a forbear was unable to pass over properly and died in shock or trauma,⁷¹ causing an impediment to progress in the here and now - this can happen among those who had a close bond with the forebear in question.

The blocks may or may not be directly to do with the father, the parents or grandparents or previous generations but they can be a feature in some aspect of the patient's psyche or circumstances. Whether or not the patient is aware of it, a healing crisis is what they are going through - or trying to go through or need to go through - but one that is facilitated if any stagnant sadness in a forbear is released. This is necessary to be able to take the fullest opportunity of the life changes in prospect. There is, as so often with many remedy states, a reluctance to face change and a preference to stay in the dark of the past not least as change might bring on further difficulties or change may be asking the patient to go against the grain of their upbringing. Liver Qi feels weak in the face of the challenges. There is little "stomach" for taking in new concepts, ideas, thoughts and having to make decisions. The spleen is not invested with strong kidney Qi so motivation is a struggle. Kidney Qi is lacking and this is partly why there is this wish and need to be connected to those from the past: "How would Dad have done this?" might be something in the patient's mind although it might actually mean "Should I do things my way?". The remedy can help to establish a positive sense of cohesion that stems from the past and

forebears and goes into the present. As one prover said, "it's a remedy that can also ... open doors, doors to ... destiny, to our journey. It can be ... like an energetic wind behind the sail ... once we have the remedy we're grounded and we can guide that boat. It can give us a sense of flight as well ... flight in a sense of ... our spiritual journey." It was seen as a remedy that provided rebalancing at times of threatened imbalance.

Chakras

Crown

Blocked insight from excessive brain chunter. An impeded journey in one whose spirit is held back by a forebear. (Chiron and Neptune may be associated.)

Brow

Worries and anxiety threaten to overwhelm this centre to the exclusion of other chakras unless there is physical discomfort in them. The difficulty in thinking clearly and remaining balanced in the rational mind is not helped by the blocked throat chakra that is disabled by unexpressed emotion. Chaotic thinking patterns. Any eye symptoms are likely to be associated with held-in emotions and weak kidney energy.

Throat

This centre is blocked due to unexpressed emotions. Communications are important in this remedy; there is suffering from being unable to talk to the people with whom one most needs to speak. This is usually with those members of the family (often the father) with whom there was a good relationship but who have passed on without

having resolved their own emotional difficulties. Ear symptoms are related to this situation.

Heart and thymus gland

Unexpressed emotions from the past – either between generations or in ancestors – and usually to do with things left in suspension; left unsaid and undone. There is a feeling that one should have done more or better for that past generation; that there were missed opportunities.

Solar plexus

Spleen energy is poor and leads to lack of motivation, difficulty in coming to terms with changes that need to be accomplished or weak immunity. The liver is full of emotional frustration and tends to overheat the system. The body is too acidic. There is imbalance in the stomach, most obviously seen through difficulties with appetite. Comfort eating or forgetful about meals.

Sacral

Very low kidney Qi. Lack of libido. Restraint in approaching new opportunities.

Base

Instability of purpose. Existential questioning that disturbs the easy flow of routine. Anxieties cause general insecurity. It is difficult to live in the moment. There is a sense that there is something left undone or unaccomplished in the past. Musculoskeletal changes and loss of weight suggest a fundamental inability to find a resolution to long-held doubts about one's purpose. This is especially true in one whose links to a parent (living or past) are unresolved.

Case studies

- 1 (The following is the third episode in the healing journey of the patient who appears in Case Study 6 in Australian Sandstone and Case Study 4 in Juniper Communis.)

“The patient, Mandy, who suffers from rheumatoid arthritis and who is on and off Methotrexate for this condition, came during a crisis in her life. In the previous year her mother had died. This was, for Mandy, a mixed blessing. Her mother had suffered from multiple sclerosis for many years. She had been highly manipulative, very cutting and spiteful toward her elder daughter and clearly favoured Mandy’s sister who was single and stayed at home caring for their mother. After the funeral, Mandy discovered that she had been completely cut out of the will; no inheritance whatsoever and no explanation. This was despite the fact that she had been assiduous about visiting (on the other side of the country), about birthdays and Christmases and keeping her mother informed about her grandchildren (of whom her mother took no notice). Mandy had always felt that she could not make her mother love her. In addition, she felt that her disputatious sister was envious of her and lost no opportunity to criticize and disparage her. Mandy had never been able to stop trying to appease the sister or trying to get her mother’s attention.

“Now Mandy, having come to terms with the loss of her mother and the probability of never seeing her sister again, felt she was in an existential crisis. ‘I’m stagnant! I’m not going anywhere! I’m saddled with the business again as my daughter has had the baby. I just don’t know how to go forward. I am not creative anywhere. It’s driving me mad. I do like to give but I

keep drawing back. I've got nothing much to offer. I'm in a mess. I don't care: about me, about food, about my body. I've got no respect. I'm lost. I don't trust anyone any more. It all kicked off with my mother dying, the funeral and the will; then my bloody sister (excuse me but she is!). It all goes back such a long, long way! Families! Who'd have them!?' She was given **Eyjafjallajökull 1M: one every two hours for three doses.**

"After this, Mandy wrote to say that she had felt so well on the remedy that she wondered if she should have another dose as she loved feeling so much like herself again. She was at that moment enjoying a holiday with her husband in Italy but had been energetic and creative. She was planning new paintings, something that she had not done with such enthusiasm for years. She felt well and was not being troubled by her arthritic pains." **CG**

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- [69](#) Tephra is pulverized rock and glass (a lot of the Earth's crust is made up of feldspar and silicates which, when superheated, become glass).
- [70](#) Mount Hekla, also in Iceland, provided us with Hekla Lava, a remedy of considerable use in dentistry and in cancer therapeutics. It is worthwhile to compare and contrast these two remedies.
- [71](#) It is possible to prescribe a remedy indicated by the state of a forebear in death and achieve resolution for both the past and present generations. This is especially true of a remedy given at a significant anniversary (such as the day of the ancestor's death) or during the "month of the ancestors", Scorpio. Just as a mother can take a remedy for a child she is breastfeeding, so a patient

close to one passed can take a remedy for the unresolved past history.

13

FAGUS SYLVATICA

Green Beech

The remedy was proved on 16 May 2008 by six women and two men, not including the medium. The remedy was taken in the 30th potency.

Background

The green beech is a hardwood tree and grows to some 40m (131ft) tall and has a broad, domed crown. The canopy is dense and the ground beneath is sparsely populated by other vegetation; instead, one finds moulds and fungi happily growing among the roots, which provide the beech with nutrients. The bark is pale grey and smooth; far smoother than most other trees with the exception of the holly. The bark is also relatively thin and easily damaged; specimens are frequently found scarred on the bole by passing deer. It is sensitive to light and will grow its branches low when on exposed ground. Although a young beech will produce fruit relatively early, it cannot be said to be mature until around 50 years old. The trees are old when they reach 350 years but if they have been pollarded they can reach 450 years and coppiced groves contain trees that are even older.

The leaves, also sensitive to light and twisted toward it, are ovate with a slightly wavy outline. They are between 5

and 15cm (2.5 and 5.9 inches) long and between 4 and 10cm (1.6 and 4 inches) broad. The veins on the underside and the leaf stalk, which appear in early May, are bright green and covered by fine silky hairs. The leaves fill out and harden. While they are still soft, the leaves make an excellent alternative green addition to salads. While the leaves turn brown as autumn progresses, they do not drop off with the approach of winter but are pushed off the stalk by the new buds in the new year. Flower buds are some 2cm (0.8 inches) long, pointed and rolled up like a cigar. The flowers are small and single sexed; the female ones are in pairs while the male are in the form of wind-pollinating catkins. The fruit is a small, sharply angled, three-faceted nut of about 1-1.5cm (0.40-0.60 inches) in length. The nuts are contained in cupules: rough, soft-spined husks. The fruit, sometimes known as beech mast, is edible though bitter to the taste. There is a high tannin content. Beech mast is used as fodder for parkland deer and in Europe it is used for feeding farm animals (although not horses); particularly for feeding pigs and fattening poultry.

Beech, despite the brittle nature of the wood and the shortness of its grain, has various uses: these are chiefly functional. It is found in furniture-making for framework; its grain is not attractive enough for it to be used decoratively like walnut or apple. Beech is used for parquet flooring and in the manufacture of plywood. One of its main drawbacks is that it is susceptible to beetle damage. The wood makes excellent firewood as it burns for a good while at a temperature higher than other woods and has a bright flame. It is also used in the production of beer.

The Latin word *fagus* is derived from the Greek, *fagein*, which means "to eat". Beech mast, "woodland food" according to its Latin nomenclature, is nutritious but not

especially flavoursome. It was said in an earlier era that pigs that were fed exclusively on the nuts offered inferior meat to those fed on acorns. As the tree contains such a large amount of potash, ingesting too much of it can cause headaches or dizziness. Oil has been extracted from beech mast for many centuries and it is this that has been used in the kitchen and medicinally in bygone ages. Tar has also been extracted and has a reputation as an expectorant in chronic bronchitis. Externally, it has been used as a topical application for various skin diseases. It is worth quoting Culpeper (*Complete Herbal*⁷²):

It [beech] is a plant of Saturn and therefore performs his qualities and proportion in these operations. The leaves of the Beech tree are cooling and binding and therefore good to be applied to hot swellings to discuss them.

As a Saturnian plant, beech will work to strengthen the base centre by offering healing to conditions that are characteristic of this chakra and of psora: eczema, psoriasis and other eruptions that bring itching and oozing. It will also cool inflammatory conditions of the skin and encourage them to disperse.

It is worth remembering that beech wood creosote, the distillation of wood tar from beech, provides us with the remedy, Kreosotum. Dr Clarke (1903) tells us:

Kreosote, a product of the distillation of pyroligneous acid⁷³ and of tar, the preservative principle of the smoke, used for smoking meats and fish, was discovered by Reichenbach, a Moravian chemist, early

in the 19th century Its name, derived from the Greek, means “flesh preserver”.

In the light of this, it is perhaps interesting to note that the beech tree lives well by means of its symbiotic relationship with decaying matter at its roots. Like the tree, the patient who requires Kreosotum is sensitive and “thin-skinned” and has a brittle temperament. As will be seen below, the patient in need of Fagus Sylvatica develops a thin skin which is central to any consequent problems.

Miasms

Psora, sycosis, tuberculosis, leprosy and cancer.

Keynotes

The main quality of this remedy can be summed up as “the wounded soldier”. The patient is afforded a rest from the conflicts and challenges – mostly emotional – posed by life which have taken an almost intolerable toll on the constitution. It offers time for recuperation and taking stock before resuming the “fight”; often the return to the battlefield is seen in a different and non-combative light as a result of the remedy.

General symptoms

Tiredness and feelings of being overwhelmed by struggle. Weakness and debility; feel as if wounded. Sensations of pressure may appear anywhere but chiefly in the head, neck, shoulders and chest. Joints, ligaments and tendons are all affected with stiffness and aching. Tension in the muscles which may lead to cramping. Nausea and gagging

often as the result of tiredness. Pulsation in the blood vessels as if there has been great exertion. High blood pressure with tension, especially in the back of the head. Pulsation down the whole of the right side of the body. Pains in the buttocks that extend down into the right leg. > Warmth, sunlight and dryness. Many symptoms on the skin: eczema, psoriasis, dermatitis. Skin lesions are sore, reddened, potentially inflamed and may weep clear fluid; skin lesions that have a recurrent history; that tend to fester. Congestion may disturb the function of the eyes and nose through poor drainage from the head. The brain itself may feel congested; as if it cannot take any more in. Brain pathology: conditions that are characterized by tension, trembling, jerking or even convulsive movements. Pains in the head that create dullness, lack of spirit, tiredness and weakness. Brain tumours. Transient ischaemic attacks (TIAs). Stroke. Mental instability. Fidgetiness and restlessness. Seasonal affective disorder (SAD) (see Frankincense). It has been said that patients needing this remedy might be well advised to take a course of Vitamin D. There is likely to be a sensitivity to chemical pollutants in those who live too long in city and industrial environments. It may also be found to be useful in those who are too dependent on their microwave technology (as overuse of this method of cooking can deplete the system and, in extreme cases, cause malnutrition; the same being true of the use of induction cookers). The remedy is likely to be indicated by those who have been fighting serious pathology and medical intervention for a long time, which would cause us to compare Fagus with Lychnis Coronaria and Chalcancite, or have been coping with a host of challenges to the heart and mind and now feel depleted in

energy and spirit - which also might make us think of Lychnis.

Mental and emotional symptoms

A wish to curl up and take no further part in things; to sleep; a desire to hibernate. Much affected by lack of sunlight. Feeling downcast and despondent which comes with exhaustion, apathy and an inability to think any more. Tired from bearing pain for so long: either physical or emotional. Dispirited from lack of sunlight and excessive damp in the atmosphere. Generally mentally and emotionally > dryness and sunshine. There is a feeling of having been beleaguered for too long; this may be encountered in city dwellers who have lost their connection with Nature (which in other circumstances might offer some succour and relief). There is a feeling of being weighed down; of being bowed down with cares and struggle. The patient feels vulnerable and weak and unwilling to cope any more. Part of this state may sometimes have to do with the growing awareness (scarcely admitted) that one has not been living one's life in the manner one would most wish; the remedy encourages the opening of the mind to the possibility of "other ways". The patient is sensitive to criticism and easily hurt. There are tears shed in private for whatever is missing even if that is not easy to identify. It is hard for them to let go of emotional wounds; they fester and rankle and cause the patient to become introspective and self-critical. This remedy follows Ignatia well in acute grief. It acts like a salve to those who have been racked by sobbing. It continues the work of Ignatia but takes the person into a quiet place of stillness within. It works on the tissues of the heart that might otherwise be affected by the grief. The remedy also eases

the existential mind struggle that affects some people who are caught in the toils of moral dilemmas. Such people may end up saying “I just can’t think any more!” Indecisive and muddled.

Physical symptoms

Head

Pressure sensations in the forehead. Pulsation in the occiput with tension that extends down into the neck and shoulders. Pressure and tension in the back of the head with high blood pressure. Difficulty in holding the head up. Congested feelings in the brain; this may be one-sided (likely to be < right). Feeling that the head and neck are pitched forward. Consider this remedy in cases of brain tumour.

Eyes

Heavy from congested sinuses.

Ears

Ears feel warm but are not warm to the touch.

Nose

Congestion from mucus.

Heart

Oppressive feelings in the heart area. Chest feels tight and restrictive. High blood pressure with feelings of tension and possibly heat in the head. Heart condition is accompanied by tiredness and unwillingness to exert. Pulsation felt within the arteries.

Lungs

Wheezing due to tension in the chest and congested mucous membranes. Breathing difficulties may be related to industrial or city pollution. Breathing problems from inhalation of spores.

Stomach

Nausea, especially from excessive tiredness. Nausea with gagging and retching.

Back

Sensation of “fuzziness” around the right kidney.

Skin

Eczema: sore and raw skin with episodes of inflammation; eruption may bleed after scratching. Skin may appear rather red and swollen in the affected area. Psoriasis: raw patches that may bleed if scratched. Wounds that do not heal; follows Calendula well. Wounds fester and erupt; skin tends to crack open after beginning to heal. Splits in the skin that are painful. Skin can appear withered or finely wrinkled as on an older person. Nodules, cysts and minor excrescences.

Extremities

Pain in the buttocks while sitting, which extends down the right leg. Cold hands and feet. Lack of flexibility in the joints.

Sleep

Fights sleep even though overpoweringly tired. Excessive exertion has left the patient overtired but with the sense that there is still a lot to do; cannot relax into sleep. Excessive yawning.

Considerations for the use of the remedy

Here is a remedy for the exhausted constitution; exhausted from a long struggle from which there appears to be no rest. It is not like other exhausted remedies such as:

- **Phos-Ac** which has “wall staring” as a strong feature
- **Carbo-Veg** which has such difficulty with digestion and/or breathing.

Green Beech tends to suffer from sleep problems, skin conditions and tension as well as emotional turmoil. It has a relation with:

- **Ignatia** when the passionate grief (Fire element) of Ignatia has been largely spent through the release of tears (Water); Green Beech eases the patient back into the protective qualities of the realm of Earth
- **Copper Beech** which has urgency in the need to find fulfilment before it is too late; Green Beech has far more to do with the need to repair the damage to the constitution from struggling so long against difficult or impossible odds, often in situations that are uncongenial or antipathetic to the individual.

Green Beech affords the patient the opportunity of raising one's view from the difficulties close at hand and gaining a broader, deeper perspective on life; circumstances may have caused long-term short-sightedness but the remedy shows the patient that there is more to live for than the struggle.

Green Beech can be useful in complementing **Calendula** and **Stellaria** in wound- and skin-healing. It has been suggested that the leaves should be made into a salve ointment to soothe skin conditions.

Esoteric therapeutics

The chakras most affected by the remedy are the brow, heart and base. The causes for which the patient has struggled so long may have begun to appear less appealing to the patient (even if they are unwilling to admit this): “Is it really worth it?” This is in the domain of the brow for the causes have mostly been to do with the demands placed on the intellect even among those who have chronic physical pathology. The heart centre has struggled as the patient is often in grief for themselves and for their lives, so focused on being not what they would have been if left uninfluenced by others. The base chakra is also significant as the existential crisis, whatever its provenance, makes it hard to remain determined, focused and positive.

Chakras

Crown

Too weary to be aware of much spiritual connection though it is often there but hidden by circumstances. Sleep problems may indicate the remedy: sleeps like the dead and may possibly have dreams of death or dreams of struggling against the odds and against time constraints. Conversely, too tired to sleep well with restlessness and struggle to find rest. Lying buried in this centre are memories that are usually too terrible to speak about; they may even have been forgotten or be locked into the past as having been

from a time when the patient did not have any vocabulary to describe the incidences even if they had been willing to do so.

Brow

Strong sense of duty or of having to keep coping or struggling though at the end of one's tether. Intellect overrides the intuitively longed for rest and recuperation. So deeply into their rut that they may only seek to come out of it when someone else convinces them that they need help. All their coping and managing strategies are breaking down but they do not see this clearly. They are unable to make decisions for themselves properly. Green Beech helps to lift toxic thoughts from the mind and to heal the rift between the right and left of the brain that has developed as a result of not living in the way the soul may have incarnated for.

Throat

Poor idea of how to express what they feel; this is a chakra that they have not exercised enough. Limited self-expression unless they have complained a lot only to find their complaints futile.

Heart

The heart is loaded not with the grief of one incident but of a history of things that never went right. There is frustration, humiliation, grief, anger, despondency and indignation, each with its own history in the patient's life or there is the story of a long struggle to achieve but without the sought-for success. As the heart has been loaded over time, so the body has stiffened up and become less mobile, more rigid and inflexible. The colour of the auric field of Green Beech is gold and green, the colours of the upper and

lower heart centres. The remedy is able to forge a connection between the two; the unconditional love of the upper heart and the conditional love of the lower heart. As a result of the remedy, there is a strong wish to open up within the heart centre, which has felt vulnerable. Green Beech is protective of the heart chakra in general.

Solar plexus

Green Beech is protective of the digestive system. The symptom picture of the remedy's digestion is not yet developed but it will positively influence the healing of stomach and intestines that are struggling with difficulties from pollutants, intolerance to substances/foods and after acute bouts of gastric enteritis or food poisoning.

Sacral

One of the attributes of this remedy is that it engenders optimism (the influence of Jupiter), one of its strongest aspects, which quells anticipation and fears that deplete the kidney energy so much during struggles. The optimism, bringing understanding, helps to reduce inflammatory responses and calm any fiery reactions.

Base

The indications for the remedy often appear when the patient has reached a point of "no return". There is little if any adrenal energy left to go on struggling with. Kidney energy is weak. The body's structure may show signs of distress: tension, restriction, cramping, stiffness, inhibition, slowness (or lack) of reaction, poor self-healing. Green Beech helps balance all the elements within the body. Skin conditions are a metaphor for how thin-skinned and sensitive the patient really is.

Case studies

- 1 “A lady of 68 years came to me with a history of emotional trauma, having been widowed in April 2013 after nursing her husband through cancer. However, her youngest son suffers badly with bi-polar disorder and has great difficulty in operating in society. He lives 10 miles away in a bedsit, has psychiatric community nurse support but relies on this lady heavily with frequent issues, anxiety attacks etc., which is a big strain emotionally. Her elder son lives in Australia so isn't present for emotional support.

“When taking the case, her biggest issue was a recent diagnosis of asthma, palpitations and migraines. She had an extensive medical history over many years but the grief and isolation she felt from her husband's passing was very acute still as he had managed everything when alive and shared the care of their son. (The positive in all this was a new relationship with a gentleman she'd met a year ago). The first prescription was **Ignatia** and **Nat-Mur**, ascending to **1M**.

“During the consultation, Green Beech had come to me as it struck me she needed a 'break' from all the worry. She fully recognised she had to continue with responsibility but just needed to 'get off the merry-go-round' as it were ...

“The second appointment saw her migraines worse, having to stay in bed with them and no improvement in her asthma especially. I prescribed a repeat **Nat-Mur 1M** and then ascending dose of **Green Beech 200 - 10M x4 over 6 days**. She returned a month or so later with no migraines, just more 'muzzy' heads and no palpitations. Her asthma was stable with inhalers. She was coping with her son's issues better and also her

new partner's family whom she found quite intimidating. **Green Beech 10M am and pm** was prescribed. By the next appointment she stated she was definitely less stressed emotionally and dealing with everything more evenly. She'd continued to improve with her headaches and acute remedies were helping there too. She has continued to do well generally and I feel this remedy really afforded her time to breathe and collect herself for going forward." **JO-H**

[72](#) Pp 33-34.

[73](#) Pyroligneous acid is of agricultural use as an insecticide, fertilizer, soil enhancer and supplement in animal food. It has strong antibacterial properties.

14

FALLOPIA JAPONICA

Japanese Knotweed

The remedy was proved by the meditation circle on 24 April 2015. It was taken in the 6th potency by each member. The origin of the remedy was a sample of the plant taken by Eddo Cossey (qualified pharmacist) from soil close to his home. There were ten members of the circle present: seven women and two men plus the medium.

Background

Japanese knotweed is one of the largest members of the Polygonaceae family, the name being derived from the Greek: *poli* = many, *goni* = knee or joint. This relates the plant to dock, rhubarb, sorrel and buckwheat. It is a native of Eastern Asia: China, Japan and Korea. It was first introduced to Europe in the 1830s by Philipp von Siebold, a doctor, botanist, traveller and adventurer who had lived and worked in Japan until he was exiled due to political disgrace. He left with a huge collection of plants and animals and the reputation for having introduced Western medical practice, including vaccination. Knotweed made its first appearance in Europe in Holland, where it even won a gold medal at a national horticultural exhibition as the “most interesting plant of the year” in 1847.

Japanese knotweed is a large herbaceous perennial plant that is extremely hardy; its rhizome is capable of surviving - 35°C. It is also prodigiously rampant with rhizomes that are able to grow up to 7m (23ft) in length. It can colonize a wide variety of soil types, can grow down into the ground several metres and can make use of faults in brickwork and concrete in order to send its shoots upward thus causing considerable damage to buildings. It is virtually impossible to root it out as any broken piece of the rhizome is capable of starting a new growth. Japanese knotweed is regarded as such a pest that it is classified in the UK as “controlled waste”. The damage to bricks and mortar can be so severe that mortgage companies have been known to refuse loans to house buyers if the plant is seen on the property. Japanese knotweed is known as one of the world’s worst invasive plants; it is so prolific that it can block flood defence channels, rendering them useless. Various methods of eradication have been tried: herbicides, sea water spraying, introducing leaf spot fungus and the psyllid insect *Aphalara itadori*, which feeds exclusively on the plant. It is extremely costly to fund eradication of the plant: it cost over £90 million to clear the site of the London Olympic Games in 2012.

In Japanese, it is called *itadori*, which means “take away pain”. In Chinese, it is called *huzhang*, which translates as “tiger stick”. The leaves are broad and oval, up to 14cm (5.5 inches) long and 12cm (4.7 inches) wide. There are long, upright racemes that carry huge numbers of tiny white or cream flowers. The stems are hollow, rather similar to bamboo, and can reach up to some 3-4m (10-13ft) high.

Japanese knotweed is not without its uses. It is considered a valuable source of nectar by apiarists at a time of year when not much else is flowering. The young stems

are edible as a spring vegetable; somewhat bitter and similar to rhubarb. It contains oxalic acid which may aggravate rheumatism, arthritis, gout, kidney stones or hyperacidity. In Japan and China, it is a traditional medicine for schistosomiasis (a parasitic infection from an infestation of a blood fluke), hyperlipidaemia (excessive fats in the bloodstream), gonorrhoea, dermatitis and athlete's foot. The plant is a natural source of *resveratrol* (a polyphenol compound with antioxidant properties) which is sold as an ingredient in nutritional supplements and is reputed to have anti-cancer properties. The extract has been shown to have anti-tumour effects in mice (Kimura and Okuda, 2001⁷⁴). Other therapeutic properties that are reported include antipyresis (fever-reducing) and analgesia. Japanese knotweed is said to protect the gastric membranes against stress ulceration and to inhibit the secretion of gastric juices without raising blood pressure.

Japanese knotweed is also of value in stabilizing river banks and steep slopes, preventing erosion. Tests have also been carried out to see if it has any value in biofuel production. It is palatable to cattle, horses, sheep and goats.

Miasms

Psora, syphilis, sycosis, tuberculosis, cancer and radiation. It is particularly associated with syphilitic types of cancer miasm.

Keynotes

This is a remedy of mixed miasms; there is a confusion of miasmatic threads in any case that is difficult to untangle. It covers pathology that is mainly syphilitic: insidious, hidden, infiltrating and fast-developing though there may be more

overt symptoms of other miasms manifesting. It may be difficult to understand the nature of the developing pathology as it can initially defy the usual medical examinations and tests. It is a remedy of hidden toxicity in cases where the patient's trust in themselves has become undermined; there is a lack of trust that healing can progress. The patient is full of negativity, sometimes subtle but always undermining. The remedy is a blood and lymph cleanser and can assist in clearing heavy metal toxicity from the system.

General symptoms

This is a multi-miasmatic remedy with an affinity for patients with problems that seem hidden from view. This covers fast-developing cancers of blood, lymph, gland or bony tissue. It also covers states of mind where it is hard to discern the real nature of the condition. The patient may well go into denial (see **Epilobium Angustifolium** in Volume II of *The New Materia Medica*, 2011) although there is almost always a state of disquiet and unsettled mind; there is a sense that something is profoundly wrong. Malignant pathology is infiltrating, insidious and gradually debilitating. Skin cancers; may be found useful in those who develop basal cell carcinoma or melanoma. Cancers may form in the digestive system or in the mucous membranes, especially of the mouth. A tendency to develop polyps in the mucous membranes, particularly of the large intestine, can be an early and sycotic indication for this remedy. Polyps that turn cancerous, especially in cases where there is poor assimilation and absorption. Fallopi can be used in cases calling for blood cleansing and lymph drainage. Not all cases have this carcinogenic leaning. The remedy may also cover

abscesses, boils and necrosis (syphilitic). It can facilitate combatting sepsis. Depletion and weakness are gradual and lead to eventual breakdown, exaggerated by an increasing susceptibility to pollutants that may initially be the only signal manifesting something wrong (psoric). It has an affinity for those who tend to harbour heavy metal toxicity; ill-effects of amalgam fillings. Heavy metals tending to collect in the brain, mouth, mucous surfaces, liver and kidneys can be eliminated with greater facility when this remedy is indicated. (It is not antidoted by the use of chelation therapy or the use of such supplements as Zeolite, diatomaceous earth or Bentonite Clay.) Fallopi has influence over the tissues of the heart and can act protectively. Atherosclerosis and atheroma; venous and arterial stasis; valvular disease of the heart. Effects of stroke or TIA due to clogged arteries. Fallopi is sometimes indicated in those with high cholesterol. It is useful in those with irritable bowel syndrome where mental and emotional stress contribute to chronic digestive trouble (often tubercular/psoric at root). Weak kidney energy and poor kidney function; dehydration. Acts as a kidney support and drainage remedy when other indications exist. The constitution becomes increasingly fragile (to the point where the remedy might be confused with Thuja or it may support this remedy well). Generally, there is a sense of profound heaviness. Radiation toxicity (which is both plutonic and syphilitic in effect) and fluoride poisoning. Fluoride may become a factor in those who have had all their mercury fillings removed and then replaced with white fillings; white fillings may contain fluoride. Chilliness; at other times heat with thirst; hot extremities. Pains of arthritis and rheumatism. Sensations of sinking or feeling of being drawn down. Tenseness and drawing or pulling sensations in the

muscles of the limbs; almost as if there were an electric current coursing through. In cases that are not drawing toward a cancerous state, the remedy may be of service in autoimmune conditions such as rheumatoid arthritis, lupus and AIDS. Pains may be persistent, aching or sharp; drawing sensations. There is local inflammation; inflammation in the mouth and around the gums. May prove of value in periodontal disease. Pathology of the nervous system: breakdown of synaptic connections. It may be of service in restoring neural pathways (see **Green** in Volume II of *The New Materia Medica*, 2011). Congenital mental and physical disabilities. Inherited tendencies to conditions that threaten breakdown of systems.

Mental and emotional symptoms

Feelings of being rushed and panicky brought on by fears of having failed to remember routine things. Fears of forgetting what may be important. Unable to see with the mind's eye. Unable to work out what needs to be understood. There is a need for illumination as if one's view is blocked. Exhaustion of the mind. Anxiety and anticipation with tearful emotions. Autistic tendencies. Attention deficit and hyperactive disorder (ADHD). Learning difficulties; inability to focus on what is said as instructions or directions. Inability to formulate in words what one wants to say. The mind feels blank; vacant feelings. Feelings of being disconnected from reality; from other people; from one's usual routines. Absent-mindedness and confusion. A sense of a lack of flow in life. No trust in self. Poor self-esteem. Dementia. The remedy helps to restore the sense of self-determination; an inner peace hitherto lacking. There is also a darker side to the remedy: a lack of moral compass; the patient may only

feel secure if able to manipulate others in situations that are of service to themselves. There is a lack of discrimination between what is right and wrong.

Physical symptoms

Head

Numbness spreading down the face from the temple < right side. Effects of a TIA.

Eyes

Poor vision. Possibly useful in central scotoma: "Polo-mint vision".

Mouth

Heavy dragging sensation in the mouth and involving the cheeks. Numbness. Dry mouth; lack of salivation. Thirst from dryness of the mouth. Cancer of the mouth. Ill-effects of amalgam poisoning. Ill-effects of fluoride poisoning. Lack of thirst due to forgetting to drink.

Heart

Sinking sensation or heaviness in the heart area. Valvular heart disease. Atheroma. Arteriosclerosis.

Abdomen

Irritable bowel syndrome: difficulty with malabsorption leading to debility and weight loss. Pains in the intestines: sharp and spasmodic. Sinking or drawing sensations in the gut. Inflammation of the intestines. Sensitive to pollutants in food and water. Polyps: frequent growth of polyps in the colon. Cancer of the intestines or of the colon with loss of

weight and pains in the abdomen that are sharp, aching, intermittent or persistent; cramping and spasmodic.

Extremities

Chilliness with hot hands. Drawing or pulling sensations in the hands. Tension as if a faint electric current were passing through the arms; contributes to a drawing or pulling sensation. Involuntary movements of the limbs; inability to feel connected with arm or leg; unable to manipulate the limb properly. Limbs may feel heavy.

Skin

Feeling of awareness of the skin as if it were a covering; as if one had put it on like a wetsuit. Boils, abscesses and necrosis. Malignant skin lesions.

Considerations for the use of the remedy

The kidney energy is weak and the patient needs persistent remedial support to ensure that the resulting depletion is stemmed. If there is little pathology to report but there is weakness, poor assimilation and an intuited sense of something profoundly amiss then Fallopiia may be given in low potency to support the kidney Qi; it may also help to highlight the nature of any hidden pathology. Fallopiia has affinities for other remedies with a similar picture: **Tunbridge Wells Water** and **Oryza**. These three, on occasion, may form a triad remedy that has eliminative power over the gut and strengthening of the kidney Qi. If it is indicated then it is advised to start this in the 6th potency rather than anything higher; it is a supportive remedy that stands apart from the usual criterion of the similimum.

It may be noticed that the more entrenched the patient's need for material things, the harder it will be for them to make progress. The more the patient is ready to work on stripping away unnecessary desires and cravings, the more they will feel the effects of progress. The origins of the indications and need for Fallopiia is often to be found in the insidious effects of the negative support system the individual has established, whether it be in food cravings, needy relationships or some other dependency. This is particularly true of food and drink. It might be observed that the patient's intolerance to substances - types of food, drink or anything else that has been indispensable - becomes exaggerated. Such patients may find it extremely hard to loosen the hold of these substances; their addiction to tea, coffee, cola or cigarettes, for example, may be indicative of their struggle to find strength within themselves to let go of negativity. It is as if they are weighed down by their established patterns of need and behaviour. The many sensations of drawing down, of heaviness, of sinking are metaphors for their inability to throw off their habits that, over time, has gradually weakened their kidney Qi and their true acquaintance with themselves and their ability to self-heal. For those with autistic tendencies rather than any physical pathology, the narrowed view of their world is inherent both genetically and as karma. It will be necessary to prescribe at the deepest level both miasmatically and on their ancestral past using remedies such as **Thymus Gland**, **Ayahuasca** and **Syphilinum**. Fallopiia can form part of triad remedies. It is particularly associated with **Carcinosin** and with **Thuja**. **Carcinosin + Thuja + Fallopiia** may come to be useful in pre-cancer therapeutics. Any aggravations that may develop from prescribing Fallopiia can be eased or mitigated safely with **Clear Quartz** or **Moonstone**.

Esoteric therapeutics

Like **Ayahuasca**, Fallopi has a spiral energy but it flows downward rather than upward. It is a remedy that can encourage the spiral energies of the energy centres to spin in the correct direction as well as causing the Kundalini to rise, when needed, rather than remain dormant. Indeed, this is a remedy that, like **Helium** and **Hydrogen**, is useful in those who seem never to have been fully “in their bodies”; as if they had not really fully integrated into life; had not incarnated properly. (Their strong needs might be seen as anchor ropes.) Unlike **Helium**, which is said to be reluctant to be born into this world at all, Fallopi has had difficulty in incarnating from some form of disability inherent from a former time or through difficult ancestry (though this may be an aspect that may never come to light – the effects of medication or toxicity in a previous generation may be the originating problem). It may be that Fallopi, used in the early years, is of profound consequence in healing children of inherited effects of medical or industrial toxicity.

Chakras

Crown

It may become apparent that “presence” is somewhat dependent on attachment to material things or to “needs”. There is much that is “buried” about the case and that is hard to see; one has the sense that a lot is going on beneath the surface but that the patient is unable to “air” all of their concerns. Despite the material attachments, there is a feeling of a clear identity that is missing and the personality as if being defined by “labels”. It is hard to “know” this person. This is partly due to the dissociation

that gradually becomes evident though it is not like the dissociation found in N, N-Dimethyltryptamine (DMT); here there is a split between the spirit and the material world – with the patient on the latter side of things – rather than psyche and soma being divorced from spirit.

Brow

There is confusion and stasis yet also a narrowness of view: the patient must limit what they see and focus on small things or else risk being “all over the place” and “at sea”. The mind can be very negative though the patient may keep their expression of negativity to themselves. The patient has little self-trust but doesn’t know in whom they can put their trust otherwise. The world is a profoundly unsafe place for them but it is usually hard for the practitioner to gauge this. Memory is faulty. A sense of rising panic can “spike” at times, especially when it becomes hard to take in what is happening. Just as the plant can so overwhelm and suffocate other plants, so the patient can come to feel smothered. Fallopia may turn out to be a remedy to be considered in dementia as doubts and fears crowd in and confidence leaks away in a situation of encroaching trouble in living circumstances.

Throat

Expression through this centre is extremely difficult. As it is hard to trust the mind, so it is hard to trust the voice. Guarded vocal expression. Scrambled hearing so there is misinterpretation: often hears what they expect to hear and not what is actually said.

Heart and thymus gland

Grief and fear are well mixed but the patient may not be expressive of either. There is darkness and occlusion at the heart of the patient's problems. The heart carries a history of long incubated syphilitic trouble that remains hidden and may never be fully observed. In the case of a person requiring Fallopia, there may be far more than just the patient to take into consideration: there may be familial patterns and historical circumstances still at play but which the patient has little idea of where or how to begin to describe them. The patient can be in complete denial of their condition or might know all too well that things are amiss and shore up their vulnerability by manipulating others. One aspect of their lives may be that whatever contribution they may have made has lain unrecognized; whatever their achievements, they are not enough to have gained the respect due.

Solar plexus

Weak spleen energy causes loss of motivation not from laziness but from insecurity and fears. Toxicity of the system centres on the liver. The stomach is asked to process negative energy in the form of foods and drink that are uncongenial to the economy of the whole. There may be some dependency on habit and craving as these are more immediate in result than the promise of self-control.

Sacral

This chakra may be more in evidence by absence of feeling and awareness than by any problem or pathology. One of the results of long-term treatment that includes the judicious use of Fallopia might be that the patient comes to a point of needing to restore energetic integrity to this centre; there is a wish to revivify its energy.

Base

The skin may be the site of symptoms that brings the patient for initial treatment. Various different types of eruption might manifest, including boils, excrescences and lesions, some of which might be pre-cancerous or even cancerous. Sometimes - and in keeping with the nature of the remedy - lesions to be examined are hard to “read” and require a specialist’s eye; even dermatologists and plastic surgeons can initially be stumped and require a biopsy for confirmation. The patient feels vulnerable within the body; it is not the safe place it should be. There is a sense of being undermined; of not being in control.

Case studies

- 1** “Woman in her early 80s; developed a basal cell carcinoma on the shin of her right leg. Though she had already been given a date for its excision by the surgeon, she asked for help with remedies. She looked drawn and had a grey tinge to her complexion. She took **Fallopia Japonica 12c: one daily for four weeks**. She immediately lost her fear of the condition and appeared well. When the carcinoma was removed, the skin recovered remarkably quickly. On a visit to the cranial osteopath, the practitioner commented on how well the patient’s energy felt and that the remedy was not only tolerated well but appeared to be making a positive difference to the general constitution; the patient’s affinity for the remedy was confirmed.” **CG**
- 2** “A 23-year-old American man, in a Zoom consultation, sought help with testicular cancer. He was given the usual orthodox medical attention and went into

remission. He then received the Covid[-19] vaccines after which he suffered jaundice which shortly gave way to pancreatic cancer. He developed abscesses and wanted to die. He was given **Fallopia Japonica daily** and was given the vaccine in ascending potencies over a period of time. Meanwhile he remained on the chemotherapy. Whereas he had been 'flat-lining' before the remedies, now he was able to bounce back with renewed energy every time he was given a break from the drugs." **PB**

- 3 "A sprightly woman of 80 (a Libra) who had been a patient of homoeopathy for decades, came complaining of sore lumpy lesions on her right hand which appeared to be warts. She had had them coming and going for some 5 years but never thought to mention them before. Now a new one had come up in the last 3 months. She was otherwise well though, as usual with her, there were crises in her life that affected her emotionally. She handled these in her own way: she was a **Bach Flower Essence** practitioner and had complete faith in the essences. She had **Thuja 200: one each week for 6 weeks and Nitric Acid 30: one daily**. On her return she said that the remedies had worked well and that there was no soreness and the wart now appeared to be indolent. She continued with the Thuja on a weekly basis. On her second return she felt that she was undergoing some 'bodily changes': she had become very sensitive both physically and emotionally; she was getting headaches; everything made her feel nauseous; her skin reacted to metals; she was getting lots of insect bites; she was fighting off a cold all the time; she was feeling the cold. She recalled having jaundice as a child because of the constipation she was now struggling

with. She felt rather put upon by others. She was apprehensive. She had suddenly become aware of just how much recent times had drawn on her reserves and that she didn't want any more responsibility. She kept recalling the long time she spent nursing her very sick second husband. She had never stopped grieving for him. She had **Sandalwood 10M** to be followed by a pause before taking **Carcinosin 200**.

"On her return, she said that the wart had fallen off but that she had had a bad time with memories. She had been adopted by a mismatched couple: her father had adored her but her mother had never shown her any love at all. She had never been cared for while ill and things had got worse when her mother had unexpectedly given birth to a daughter. She remembered that her father had on several occasions come back to find his wife throttling her. She remained in her mother's thrall for many years. After several months during which she took **Pulsatilla 200** and a break away she returned to say how much better she felt; stronger and more sure of who she really was. Now, though, she had a new lesion on her right calf. This looked like a wart with a red areola; it was sore and itchy. She took **Hepar Sulph** as it was painful to touch. The pain improved but the eruption remained the same. She took **Silica 200**; her constitution was typically Silica. The lesion again began to be painful. She took **Nitric Acid 30** which dulled the pain but caused her to feel 'icy cold'. She was recommended to see her GP [general practitioner] for a referral to a plastic surgeon as it was likely that the lesion needed to be surgically removed. The patient was clear in her own mind that the problem was 'something coming out'. 'I know I need to do this. I am completely positive that I can use my

mind to get through. I pray; I meditate; I have affirmations.' Yet her interview with the surgeon was a disaster; he gave her a cursory examination, was verbally brutal and told her to cancel her forthcoming holiday as she would need to have an excision as soon as possible. (She was given **Staphysagria 10M** for the shock of this interview.) While waiting for the operation, she took **Fallopia Japonica 12c: one daily**. She also started taking Noni juice after a friend had told her that she used it for any skin problems. Within a short while, she said that the 'wart' had shrunk, the red areola had disappeared, the pain had gone and she was feeling very well. She was still going for the operation which was scheduled for the following week but 'in my own mind I know I've done it.'" **BG**

- 4 "This is the strange case of a 33-year-old man; a Scorpio which perhaps helps to explain the dark energy of his being. He was what some practitioners would describe as typically Thuja: he had rather open pored skin with a sallowness. There was an unfortunate smell about him which was sickly sweet and a little rank. He also had what can be a Thuja peculiarity: there was no clear top and tail to his case. He was always ill and always unhappy. He was always negative and whatever symptom he was particularly focused on would assume greater and greater significance despite well-indicated remedies. Once he is focused on something, it just gets worse and worse. He can have skin symptoms that eventually take over his whole body but he could be distracted by a new symptom that might arise as a result of the latest treatment. He is highly suggestible and mentally rather unstable. He had lost all trust in life

and in himself. He also had a very heavy ancestral load to bear.

“His skin and gut were the two main foci of his attention and both were clearly toxic. He was variously given, in addition to any constitutional treatment, low potency organ support remedies for the liver, gall bladder and spleen as well as bowel nosodes. Over time, he had **Thuja**, **Pulsatilla**, **Aurum** and the miasmatic nosodes according to their indications. Though he had Thuja the most, each accomplished something if none of them were remarkable. He still found something to latch onto and blow up out of all proportion until it engulfed him. It seemed as if something insidious were inside him, undermining his every effort to improve. At this point he was given **Fallopia Japonica 6x: one 3x per week for 2 weeks**. He returned with all the physical symptoms much improved. What was more, he never said that anything else was wrong with him; for the first time in all the years of his treatment. He was then put up to **Fallopia Japonica 30: one weekly**. This time he aggravated: he had vomiting and diarrhoea for a short time but he realised that this helped clean him out. After he had recovered his equilibrium from this, he was given **Fallopia Japonica 200: one 3x per week**. This time he returned and now had no Thuja skin discolouration and the unpleasant, sycotic odour had gone. Gone too is his habit of fixating on a symptom and obsessing about it to distraction. It remains to be seen if he will need Fallopia 1M but at the moment he is doing extremely well.” **JM**

15

FERRUM MAGNETICUM

Magnetite; Lodestone

The remedy was made by placing a bottle of ethanol between a piece of magnetite and a clear quartz crystal point facing them, all within a Meru (copper) pyramid⁷⁵ in sunlight. This set-up was left for ten hours before the resulting “crystal essence” was potentized up to the 30c. The proving was undertaken on 5 May 2017 by nine women and two men plus the meditation medium, who all took the remedy in the 30th potency. After the proving, the participants were instructed to take the remedy for a further four weeks.

Background

Magnetite is a grey-black magnetic mineral that is black oxide of iron. It is the most magnetic of all the naturally occurring minerals on Earth. Small grains of magnetite are to be found in nearly all igneous and metamorphic rock formations as well as sedimentary rock; it is mined throughout the world as iron ore where the deposits are significant – although it is also a feature in black sand which appears in many countries. Magnetite’s crystal formation is octahedral (8-sided) and rhombidodecahedral (12-sided in rhomboid formation). It occurs in granular masses and dendrites, is of iron black or brown colour and is of medium

hardness, at 5.5–6.5 on the Moh scale. The remedy Magnetite is sometimes referred to as Lodestone. There is a distinction that needs to be observed: Lodestone is Magnetite with the additional property of polarity (Melody, *Love Is in the Earth: A Kaleidoscope of Crystals*, 1991). It is therefore legitimate to call the remedy Lodestone as it was a sample of rock with polarity that was used. This makes it the same remedy that appears in Clarke's (1903) and Boericke's (1906) materia medica.

Magnetite has been vital to the understanding of how rocks form. It reacts to oxygen to form other minerals such as hematite. These reactions offer a signature of transition held within the geological formation. Because of its ubiquity, magnetite offers science a way of reading the way land masses move. Lodestone was the earliest example of magnetism known to humans and was used as a primitive form of compass.

Biogenic⁷⁶ crystals of magnetite occur in many living organisms that range from bacteria to humans. Magnetite crystals are found in differing concentrations in different parts of the body depending on species and their functional requirements. Bio-magnetics impose weak magnetic fields on biological systems. In migratory animals, such as birds and turtles, these magnetic fields respond to those of the Earth to assist them to orientate themselves on their prodigious migratory journeys across the globe. Biogenic magnetite is present in human tissue⁷⁷, even in the brain. It acts as a transducer⁷⁸: magnetite links ambient electromagnetic activity to cellular function within the body. In other words, the biogenic magnetite potentially allows us to read the Earth's magnetic field and converts the energy into cellular reaction in order to adjust orientation as required or necessary. It might be described as acting like a

compass; it is possibly necessary for all migratory movement of living creatures.

However, scientific research shows that there's a difference between the body's own magnetite production and the magnetite absorbed from the environment: pollutant magnetite. Biogenic magnetic nanoparticles (BMNP) were first detected within the human body in 1975 and led to speculation as to their harmful effects and whether there might be a connection between their presence and pathology. BMNPs were associated with the presence of various types of bacteria that carried them into the body and left them in chain clumps once they had gone through their own normal life cycle. However, magnetite is also present in air pollution and is carried into the body via the olfactory bulb from where it migrates to the brain. Its presence in the brain, so close to the naturally occurring biogenic magnetite, is likely to upset the delicate balance of brain biochemistry that has most to do with orientation. Speculation has suggested that BMNPs are causal factors in diseases of neural deterioration; Alzheimer's heads the list of such conditions.

As a mineral in crystal healing, magnetite is used to align the chakras with each other, with the subtle bodies and the network created by the meridians. It is used to dispel primitive emotional responses, such as grief, fear, anger and attachment, that may carry negativity. It is useful in meditation practice as a means of establishing and maintaining connection to universal energy. Magnetite is a mineral of grounding and balance, ensuring that the physical, emotional and spirit bodies are in accord. Both protection and nurture are attributes of Magnetite, the remedy. By holding the connection of the bodies between

the core of the Earth (below) and the cosmos (above), self-sufficiency can be fostered.

Miasms

Psora, syphilis, tuberculosis and radiation.

Keynotes

The core of the remedy is “to thine own self be true”.⁷⁹ The patient is usually not orientated to their true path in life, having given up the struggle in face of opposition or due to the speed of modern living, too much influence from electronic media or some other condition or conditions that have suppressed the ability to make effective choices to follow a purposeful and creative life. Magnetite is a remedy of grounding and alignment for those who are dispersed and in some manner “lost”. There is usually to be found in the patient a sense of weakness, either physical or mental or both, which can manifest as an unwillingness to expend energy unnecessarily (or at all - which may remind us of Sulphur). The emotional background is likely to hold disappointment and a feeling of having “lost out” in some manner. Physical pathology may be in any part but the digestive and nervous systems are particularly affected. There is likely to be a lack of alignment in the midline of the body.

General symptoms

Adrenal exhaustion; there is a history of having spent much energy in fruitless activity that has led to “burnout”, indolence, laziness or chronic fatigue. Too much worry, hurry and pursuing other people’s expectations are strongly

indicative of the remedy. There is also a marked tendency to eat and drink food and fluids that artificially maintain adrenal output: fizzy drinks, carbohydrates, coffee, etc. There is a strong reliance on technology for communication; the patient may be addicted to using the cellphone or the computer but is often reluctant to exert themselves much socially.

Ferrum Magneticum is useful in countering the negative effects of microwave radiation and has an important role when it comes to prescribing for patients who need X-rays (CT (computed tomography) or PET (positron emission tomography) scans). It should be considered for those who have or have had MRI (magnetic resonance imaging) scans, especially when there is disorientation as a result. (MRI scans may alter the magnetic orientation of cells throughout the body which can lead to symptoms of confusion.) Other conditions in which disorientation is a feature may call for this remedy: attention deficit and hyperactive disorder (ADHD) and autistic tendencies are included here. Never been well since a difficult birth (caesarean). This is particularly so in those children who “do not want to be here” (Helium and Hydrogen); they feel out of place and out of time; they behave as if they were “outsiders”. Some may appear to be “robotic” – they may spend a lot of their time on the computer being unable to participate normally. The blood is affected: anaemia is a strong indication. There may be palpitations, especially with over-thinking. This is true of women during pregnancy whose blood count goes down dramatically. As emotional expression is limited in many cases, conditions of the throat tend to manifest. The spleen is affected (as might be expected in anaemia) and the immune system may struggle. Sluggish digestion from poor assimilation due to poor pancreatic function. Hearing and

sight are affected; chronic problems might highlight the patient's inability to hear or see on an emotional level. The same is true of the digestive tract which can behave much like the busy, churning mind; the gut mimics the activity of the brain. So there is a lot of rumbling, gurgling and bloating with much flatus and flatulence. The patient may present with a diagnosis of irritable bowel syndrome. There is tiredness after meals. There is, as with all the Ferrum group, extraordinary sensitivity though with Ferr-Mag there is exhaustion as a result rather than the irritability or aggression of Ferr-Met. (Bearing in mind the manner in which heavy metals and other chemicals may enter the human system, nasal testing and immunization for viral conditions, where both the brushes for the tests and the contents of the "shots" carry these potentially polluting risks, this remedy may be of use following compliance with any official guidelines.)

In Clarke's *Dictionary of Materia Medica* (1900) we find that FerrMag produces "paralytic weakness like the other Ferrum preparations of which this is the most peculiar: 'After perspiring during a moderate walk, weakness and lassitude which seem to proceed from the abdomen'". Clarke mentions that Ferr-Mag is indicated in chronic rheumatism of the neck (Fer-Met is of the right shoulder) and rheumatism of the thighs < exercise; it is likely that the irritability reported in the former is common to most symptoms of rheumatism. Clarke also reports abdominal wind and intestinal rumblings and movement in the gut (Thuja). Diarrhoea has been noted following a meal. As with Ferr-Met there is < during a meal. Warts and whitlows are mentioned as are visual disturbances: seeing a halo of red or violet colours round a light which contracts till vision almost disappears.

Thirst, sweat, languor, paleness < after walk. Pricking in various parts (with itching which < in other parts when scratched). Lameness, weakness, paralytic symptoms. Weakness appears to stem from a disordered abdomen.

Mental and emotional symptoms

Mental exhaustion from too much thinking and worrying. Habitual patterns of negative thought, often derived from trying to fulfil other people's expectations, cause mental stress. The mind may feel chaotic: full of jumbled thoughts. Confusion brought about by conflicting information/news/beliefs. The patient finds it hard to discriminate between the truth and corrupt information. Deep among the patterns of difficult mind function might be shock, fear and trauma. The patient may find comfort or ease of mind in using media technology; to play computer games or to connect with others via the web or social media temporarily relieves their anxieties. Such use of the technology becomes an addiction; it is easier than calling on their own inner resources which are depleted. The patient can become robotic at times because the overuse of media causes them to be ungrounded and unconnected (mostly among youth). This process has been likened to a form of brainwashing. There can be a resistance to looking at reality; there is difficulty using intuitive thought. Such people may have a history of being easily manipulated by others (not necessarily from evil intent but because it is easy to take advantage of them). Ferrum Magneticum is very much a remedy for young people today; these are the generations that are not yet fully adapted to the burgeoning technological age - they are in the process of becoming

orientated to the mercurial influences of radiation used for communication (see **Ruby**).

Ferr-Mag is one of the best remedies for the bad effects of microwave radiation which so badly affects the intuitive mind, the blood brain barrier, brain tissue, the balance between the initiators of the endocrine glands: pineal, thymus, hypothalamus and pituitary glands. The remedy is often of use among those who use cellphones and digital phones. The indications may be difficult to see as more constitutional pictures may seem obvious - this is part of the radiation miasm; the origins and effects are hidden and adept at becoming disguised behind other issues. For those who have been affected by MRI (magnetic resonance imaging) scans (often they are left feeling disorientated) or microwave scans at airports. The use of "MRI" in potency is justified at the time of exposure but the remedy does not seem to "hold" for long. The use of Ferrum Magneticum in an appropriate potency or even **Ferr-Mag + MRI + Clear Quartz 200** (as a pharmacy-prepared combination) is usually more effective in the long term. Other remedies to consider here are Magnetis Poli Ambo and Microwave Radiation Pulsed G3 (MRPG for short).

Electrical energy - so vital for the correct flow of endocrine information throughout the body - can easily be disturbed by amalgam (mercury) fillings⁸⁰; so close to the brain. The combination of mercury and other metals in the mouth effectively behaves as a battery; this can create electrical problems for a susceptible patient. This is particularly true of older, black fillings as these have become more aggressively active with age and continual overheating from chewing and hot food and drink. FerrMag can be useful in easing results of amalgam disturbance: irritability, tiredness and weakness.

Ferr-Mag also has a place in the treatment of children with ADHD, especially for those who have become afflicted since childhood vaccination. Often the patient is mentally dispersed and much distressed by lack of discipline yet intolerant of restraint. When given congenial tasks that limit their range of activity, they feel better in themselves, more able to manage; when obliged to fit into a situation where there are choices outside their comfort zone, they feel worse and behave badly. Ferr-Mag can ease this tension and concentrate energy so that there is greater focus (although the true treatment of this condition is likely to be facilitated most by the child being removed from mainstream educational systems and put in an environment where stimuli are limited to specific tasks). Young people with learning difficulties may seem arrogant and vain as compensatory behaviour for their perceived inadequacies. Many such children are possessed of personal magnetism that is often found attractive but which they find difficult to “switch off” or not use for manipulative reasons. Irritability and aggression sit beneath the surface and rise when they are baulked. Other mind symptoms include a tendency to gossip and to be judgemental.

The mind may have been so overburdened with excessive stimuli that some patients appear virtually robotic; they may appear to have no feelings. In effect they are emotionally anaemic. (It is not yet known if Ferr-Mag might have any affinity for those suffering from Asperger’s.) This may happen in patients who would not cause us to think of ADHD or any other form of learning difficulty. It may arise in those who have lost sight of or have never found anything like a vocation or a path to follow in life. There is indolence, sloth and indecisiveness; egotistical behaviour and irritability. The patient might take a long time in

answering due to a lack of self-confidence; they may be reluctant to speak yet all have a degree of hypersensitivity.

Physical symptoms

Head

Warmth felt going through the skull on taking the remedy, with a feeling of expansion and amplitude. Sensation spread to the parietal area and the ears.

“Pulsative [sic] headache by fits. Circumscribed headache especially in the morning, generally in the R [right]” (Clarke, 1900, p 765).

Eyes

Visual impairment from overuse or through ageing. Enhances the appreciation of colour especially blue and green.

“Darkness before the R eye which causes it to wink. Variegated areola round a light. Halo of fine red or violet; contracts till vision entirely disappears; cannot tell night from day; lasts an hour; vision fully restored only after a meal; repeated at regular intervals eight days in succession: reaction to four globules in water in a patient with “mercurial neurosis” and hypersensitivity to medicines.” (Clarke, 1900, p 765). Sensations of stinging and itching < inner canthi with reactive watering of the lachrymal glands.

Ears

“Itching, ringing and cold lancinations in the auditory duct. Tingling in the ears” (Clarke, 1900, p 765). Sharp pain in the ears.

Nose

“Sneezing with stoppage of one nostril and catarrh” (Clarke, 1900, p 765).

Face

Sweat on the face (and hands) < nausea. Gaunt and even haggard appearance.

“Face dejected with general heat followed by redness of the face. Heat of the face. Itching and tingling in the face and on the lips. Eruptions on the forehead, in the eyebrows, at the root of the nose, on the cheeks, the lips and the chin” (Clarke, 1900, p 765).

Mouth

Swelling in the lower jaw with swelling of the sub-maxillary glands; as if congested and poorly drained. Tri-mandibular joint affected; stiff. Tickling palate; bitter taste.

“Accumulation of water and saliva in the mouth. Itching sensation in the posterior part of the palate” (Clarke, 1900, p 766).

Teeth

Sensitive gums and teeth < while chewing. Irritable sensitivity felt in the teeth.

“Bleeding of the gums when slightly pressed upon” (Clarke, 1900, p 765).

Throat

Vocal distortion: the voice is affected; strained; difficulty singing. Voice affected by thick, viscous mucus that is hard to shift from the larynx; hawking of bothersome mucus. Cough is dry despite mucus. Sensation of dust in the throat.

“Bitter and rancid taste in the pharynx on hawking. Lancinations in the throat. Pressure in the oesophagus as if

too much had been swallowed at one time. Frequent hawking of mucus. Dry cough after dinner proceeding from an irritation in the trachea as if one had swallowed dust" (Clarke, 1900, p 766).

Chest

Lighter sense of ease and tranquillity felt in the heart after taking the remedy. Palpitations after eating sugary foods < fatigue. Hollow sensation in the lung area.

"Tearing and lancination in the L [left] side of the chest when breathing" (Clarke, 1900, p 766).

Neck and back

Pain in the back of the neck with a desire to "crack" the vertebrae.

Rigidity of the spine.

"In the morning pain in the nape of the neck as if from having lain in an inconvenient position" (Clarke, 1900, p 766).

Stomach

Desire for fizzy drinks and carbohydrates: wheat products and sugary foods foods which < burning pains and seem to compromise breathing.

"After a meal ... pains in the region of the stomach with anguish, pains in the epigastrium especially on breathing, urgent want to evacuate; and diarrhoea. Abortive risings. Nausea" (Clarke, 1900, p 766).

Abdomen

Flatulence and flatus. The rumbling and gurgling with flatulence and need to pass motions plus the pressure on the bladder, may indicate an increasing distress in the gut

due to gluten intolerance. Downward urging may only produce smelly wind. Loose motions with restlessness may remind us of Arsen-Alb.

“Uneasiness in the abdomen” (Clarke, 1900, p 766).

Rectum and anus

“Loose evacuations with much flatulency and sometimes with excrements of a foetid smell; physical depression and paleness of face. On expelling the flatus there escapes a small liquid evacuation. Tingling and itching in the rectum” (Clarke, 1900, p 766).

Male

Prostate: low libido with hypertrophy of the prostate; < history of suppressed emotion. Erections without libido. Too tired to be bothered with sex. Asymptomatic hypertrophy of the prostate.

“Itching and lancination in the scrotum and in the extremity of the glans. Increase of sexual desire with or without erection; or absence of all sexual desire yet without impotence” (Clarke, 1900, p 766).

Bladder

“Urine red and copious which becomes the colour of clay after having stood for some time” (Clarke, 1900, p 766).

Extremities

Strange sensation in the hands and fingers, on the left arm extending up to the elbow, which is neither tingling nor prickling but that is an awareness.

“Cramp-like or paralytic pullings or jerking in the forearms and in the hands. Pain as from a dislocated wrist. Prickings especially in the phalanges and in the ends of the

fingers. Small warts on the backs of the hands and on the wrist. Pulsation at the end of the thumb. Whitlow. Dryness and tension in the hands. In the morning, spasms and contractions in the calf of the leg. Painful stiffness on the internal surface of the knee especially on bending it after extending the leg and only while walking in the open air. In the evening in bed, sharp pains in a small place on the foot with great sensitiveness to the touch or to bending the foot upwards. Ganglion of the foot. The little toe is painful as if it were violently compressed" (Clarke, 1900, p 766).

Sleep

Eating < sleepiness. < tired and heavy after sleeping too long.

"Absurd dreams at night and awaking towards three o'clock with perspiration and heat. Dreams immediately after lying down, waking with a start. Coldness which causes trembling. Inclination to remain in bed in the morning. After rising weakness in the knees" (Clarke, 1900, p 767).

Skin

"Itching and tingling in different parts especially in the evening mitigated by scratching but appearing in other parts. Red spots sometimes of bright red or bluish red; some disappear on being pressed. Small warts on the hands (Ferr-Pic)" (Clarke, 1900, p 767).

Fever

"Shivering and cold in the opposite side to that lain on. Pulse slow and small. Sweat especially on the body and the occiput. Sweat of an acid smell as in measles" (Clarke, 1900, p 767).

Considerations for the use of the remedy

Ferr-Mag has in common with other crystal remedies, such as **Black Tourmaline**, **Shungite** and **Taconite**, an affinity for the radiation miasm that may be associated with ionizing radiation (short/fast wave) or microwave radiation (long/slow wave). All the remedies are indicated for the long-term effects of radiation “toxicity” on the body – which may take years to manifest or to be recognized. Therefore, to some extent, it is helpful to look into the common symptoms that result from this hidden threat (see Volume II of *The New Materia Medica: Appendix 1*, p 480, 2011). The aggregate of radiation symptoms may guide us to a *group* of remedies but the remedy of choice will be homoeopathically determined by the other factors in the case. It is extremely difficult to “see” the radiation remedies unless they are frankly indicated by particular pathologies. However, radiation can easily be the hidden factor in why a patient who is tired, depressed, weak, intolerant and showing signs of a variety of common remedies might be unable to react to well-chosen medicines (although the same is true of Carcinosis, a remedy that bears resemblance to many others).

Ferr-Mag is often useful in the “x” potency. In 12x it is helpful in those who are acutely sensitive to radiation in case of exposure during airport security; it is here homoeopathic to a situation rather than the patient. FerrMag can also be useful after MRI scans. For children who frequently use computers on Wi-Fi, a regular dose of the 12x can be helpful in preventing the tiredness, dispersion and enervation that can result in over-exposure. For many children with neuro-developmental learning difficulties,

computers are an essential and beneficial means of their learning process. For those who are particularly susceptible to microwave radiation, this remedy is invaluable. These same children are easily influenced by their appetite for sugar, carbohydrates and carbonated drinks with high levels of aspartame and other harmful additives, all of which fuel the hyper-adrenalized state they can go into and crash out of. The resulting "flat-lining" may indicate Ferr-Mag. Ferr-Mag 12x, 12c or 30c given regularly (twice or three times a week, all depending on individual indications) can be helpful in anyone who is constantly being drained of energy by their occupation or living circumstances, who is mentally disconnected and inclined to ignore opportunities and avoid making decisions. Ferr-Mag tends to concentrate energy within the system, in the midline, and focus it downward so that the patient can feel more grounded and effective. In the 12x potency it is like the 13th tissue salt; it is, as it were, the tissue salt related to the etheric body. It has been used successfully in anaemia of pregnancy. The individuality of the case should determine the frequency of dosage.

On the deepest level of the spleen, which holds the energy of aspirational fulfilment, they have lost their way or may never have felt aware of its presence. The deepest level of the pancreas, the seat of joy, holds deep hurt and trauma. Neither of these might be readable in the light of common remedies such as Natrum Muriaticum or Aurum, though both or either may have been indicated by physical or mental symptoms but then found not to create much positive change or to aggravate. While such common remedies may not have been incorrectly prescribed, the expected effects might not result until remedies like Ferr-Mag are used to release negativity long buried in the vital energy centres - so often locked in since incarnation or

since an event that has disorientated the patient profoundly enough for them to have “lost their way”.

In considering Ferr-Mag it is worth bearing in mind the five elements of Chinese Traditional Medicine, which associates metal with containment: metal holds water (emotion) – or holds back emotions. The Ferrum remedy group tend to be indicated in those who are frustrated and irritable, moody and intolerant of contradiction; they are anxious and restless. The Ferr-Mag patient is the least focused of them; the least certain or decisive. Yet they can be the most charismatic; they can have very attractive personalities that nevertheless do not manage to achieve their potential. They can be high-minded and yet easily confused.

Esoteric therapeutics

This is one of the best remedies to establish or restore connection between the physical, mental and emotional bodies and that of the spirit (cf *Picea Pungens*). In an age of disinformation, misinformation and the negative distortion of truth by means of the media – especially that purveyed by microwave technology – Ferr-Mag helps to reforge the link between Earth and cosmos within the human frame. For those who have become conditioned to accept blindly what is broadcast as the status quo – “brainwashed” – by the media, Ferr-Mag helps them to be able to discriminate for the self. It provides firm “earthing” and considerable auric protection. It is particularly associated with the Earth star chakra below the base centre and beyond and to the crown centre.

The balance between yin and yang in the bodies is restored, thus easing tensions that produce the intensity

that characterizes any symptom picture. Ferr-Mag encourages equilibrium between the two hemispheres of the brain; the balance being so easily upset by wrong choices made either by the patient or by others on behalf of the patient. It is even useful in those who follow patterns of negative thinking that come from parents and grandparents. Shock, fright and deep fear may be locked into the higher centres.

Chakras

Crown

The remedy restores the integrity of the pineal gland's esoteric function of creating a channel of connection with the cosmos. It eases shock and fear that have been brought in during the process of incarnation. It affords us understanding of the presence of anything that is dark, negative and hidden in the psyche; understanding that dissolves fear. It is useful in those who have difficulty in feeling at home on Earth. For those who are brainwashed at this level - who are persuaded that life is to be lived according to what is presented in the media and for whom there is no true autonomy of spirit - the remedy can be given in 6x or 12x three times a month over a long period or in higher potencies depending on individual patients' energy.

Brow

For those with little balance between the id and the ego: intuitive thought lies unused and the ego is fed by following the herd as it is expressed on television and online. Rational thought is restricted to what is automatically inculcated

through education and media example. On the level of physical brain tissue so damaged by microwave technology, the remedy can be prescribed in the 12x potency regularly: two or three times a week.

Throat

The thyroid is affected by the patient's susceptibility to radiation. FerrMag can be given in combination with other radiation remedies, Black Tourmaline or Shungite, to reduce this harmful affinity. Helps to reduce the difficult symptoms present in cases of autism.

Heart

This remedy harmonizes the heart centre with the crown and the base and the centre below the base to establish the integrity and full circulation of spirit running through the whole. There is something akin to spiritual anaemia affecting the chakra.

Solar plexus

The disturbed balance in the digestive system is a reflection of the confusion in the higher centres: the gut cannot function properly while the mind is trammelled with what is foreign to the spirit. Toxic foodstuffs and drinks laced with chemicals aggravate this centre. The spleen lacks aspirational energy and the link with the pancreas, seat of joy, is undermined even to the point of bringing about diabetic tendencies. The intensity of symptoms in this chakra may reflect the agony of the prisoner within.

Sacral

Kidney function may be compromised somewhat by lack of energy and poor water distribution. Ancestral energy might

dictate a general weakness due to previous generations of unmanaged karma; a lack of vital force in the whole. Sexual energy may also reflect over- or under-functioning of the adrenal glands.

Base

Complete lack of autonomous grounding; the patient's present condition is maintained by outside influences. May present as somewhat robotic. Available energy may be propped up by using caffeine and sugar, which undermine proper earthing. The Kundalini energy is replaced by these substances and creative Fire is hardly utilized by the purposeful spirit which is drowned out by the noise of living in this technological age.

Case studies

- 1 "Woman (74) who is a Gemini. She is small, very lean and dark, with delicate features and refined gestures. She often requires **Silica** for constitutional reasons though her health has always been precarious. She has a history of bowel cancer with a stoma fitted for 22 years, which was eventually reversed, though she had a lot of scar tissue that created bowel problems: frequently loose stools with excoriation of the external skin and frequent bladder infections. She had been suffering from loss of balance with light-headedness. This made her feel anxious and disorientated. It prevented her from feeling well enough to work at her art. She feels that her glasses are no longer the correct prescription and she tends to feel as if she is falling forward. She has felt like this since an exploratory operation to check on internal scar tissue. She appeared

not to be 'at home' in her base chakra and to be out of alignment spinally. She was given **Ferrum Magneticum 200: one each week for six weeks.** When she returned three months later, there was no mention of any vertigo or disorientation." **CG**

- 2 "Woman (67) who is an Aries with North Node of the Moon in Cancer and Chiron in Virgo. She has had a life of extremes: she was born by caesarean to a woman who often told her that she had an older sister who was more beautiful but who had died; her father loathed girls so she and her other two sisters were kept locked in a garden shed without light or food for days at a time. They were abused by the grandmother who was part of a religious sect. She was then left with this woman who shut her up in a basement and subjected her to 'blood rituals'. She was blamed for the grandfather's death due to her crying out for help. The grandmother attempted to drown her. Her mother reappeared and took her away but then tied her up with the dog; she had to eat dog food. She then was taken back to live with the father and his 'lodger' who abused her; at school she was punished for refusing to drink sour milk. When she tried to tell the local priest about her condition, she was accused of being 'wicked' and making up fairy stories and when the ballet teacher threatened to go to the police with the truth, all her ballet clothes were burned. She eventually left home at 16. She married a bank robber who also abused her and had a daughter who proved to be bipolar and alcoholic. Her husband committed suicide when their daughter was 15. She recovered sufficiently to become an interior designer by going to Jungian psychotherapy sessions over some years. She was now suffering from extreme fatigue and

depression. She could still feel the 'bad energy of my grandmother in my spine'. She was now living in mortal fear of being alone and ill. Previous homoeopaths had prescribed **White Chestnut Flower**, which had helped. She initially was given **Thymus Gland + Ayahuasca + Syphilinum LM1** with **Rose Quartz 200: one three times per week**, which greatly restored her energy and lifted the depression while she was taking the remedies. Over the next eight years she returned for further treatment which gradually lifted the burdens of shock, terror, humiliation, fear and anger. (She also had cranial osteopathy throughout this time and always felt the benefit of it.) She then went through a period of difficulty with neighbours who encroached on her property and threatened to take her to court over rights of way. She lost all enthusiasm for work, she could not focus, she started drinking too much wine, she neglected her office duties, she became extremely thirsty and hot and she was neglecting the house and chores. She had **Sulphur 10M** (split dose) and **Ferrum Magneticum 200: 3x per week**. These had an immediate and remarkable effect: she felt energized; she got back to work on a very important and prestigious project; she booked into a 'starvation' retreat where, for a week, she did 'juicing', Rolfing, massage and meditation. 'I just loved that remedy I was taking every other day. I felt so good on it. I've suffered all my life from having been a caesarean and never able to finish anything.' She was later given **Ferrum Magneticum 1M weekly for six weeks**. Despite her 'default mode' of fatigue and depression, which she complains of on every return, she is no longer fearful and her depression is more exhaustion from overwork. Despite further abusive interaction with villagers,

accidents in which she damaged her right hip and the loss of her beloved dog, she loves and continues to practise her interior design work for which she is much in demand. She no longer mentions the past but concentrates all her efforts on working. It is interesting to notice how her lack of motivation and low self-esteem (only one aspect of the Ferr-Mag picture) has become strong motivation and a sense of self-importance in that she knows her own value as an interior designer (the other face of the remedy). This is very much in tune with her Ascendant being on Leo; someone who is able to marshal her resources and master her craft.” **CG**

3 The following is the opinion of a colleague/patient:

“I find Ferrum Magneticum is one of the very best remedies to get patients back into their midline. I find that it gets them back into their sense of purpose.’ She explained that when patients seem not to be well-grounded as the result of shocks, trauma and extended periods of depletion of energy, the remedy gives them the energy to get into sync with themselves.” **FH**

4 “Female, (20/09/87), has been my patient since teens. H/o [History of] Polycystic Ovary Syndrome [PCOS], well controlled by homeopathy. Tendency to tonsillitis, sore throats. Now working abroad; has dual nationality. Management job with a lot of responsibility. A high achiever.

“Background:

“1/12/20: diagnosed with Covid[-19] while home in UK for Christmas. Appeared to recover well. Then PCOS symptoms returned so original treatment plan restarted and continued for most of 2021.

“22/07/21: 1st Covid vaccination caused no apparent reactions. (22/10/21: 2nd ditto.)

“5/11/21: exhaustion; headaches behind eyes; aching all over: neck, back and on bending. Itchy skin; sensitive; lost appetite; constipated; cold hands. Waking up at 4.30. Menses heavy and irregular again.

“‘Work is very stressful. Too much responsibility - I have to shop, cook, look after myself. I struggle to get out of bed.’ GP [general practitioner] signed her off for two weeks. Blood tests but NAD [nothing abnormal discovered]. She deteriorated very fast at this point. I gave text support almost daily but her mother had to go to be with her. I had to get information from her because patient couldn’t really speak from weakness.

“14/11/21: Mother’s report:

“‘Shaking all over if at all anxious. Says she has pins and needles in her hands and feet. If she stands up she is giddy so I am keeping her in bed. If she eats she gags. She’s lost weight. Some nights she’s awake all night. If she tries to talk about it she cries. I am forbidding her using her cellphone because I think it has been a problem.’ Too weak to travel back to UK even with mother.

“Prescription: **Kali-Phos 6x daily, Avena Sativa Ø** (remedies were difficult to obtain); **Phos-Ac 12x daily**. Signed off work for 1 month - GP otherwise unhelpful.

“12/12/12: Recovered enough to fly home to UK. Had to use wheelchair at airports.

“‘Wants to feel more solid physically and mentally.’ Still very shaky and tired. Weeps talking about it. Digestion better, some bloating. Waking tired. GP has signed her off for 3 months. She wants to get better enough to resign from her job. Anxious - feelings of

'what if ...?' Wants to be well enough to consider her next step.

"'I want someone to help me decide'." Says she realizes she was always on her phone or email, at work and at home. Thinks there was much too much stimulation. Worried about having to go back. Worried about going anywhere. 'I need courage from somewhere'."

"**Lycopodium 1M** (which has often supported her constitutionally). "4/01/22: Digestion and bloating much better. Wants sweet things, trying not to indulge. Bowels a little loose. Energy improved enough to go out a little.

"'I realise I have been doing a bullshit job! Why? I want to do something to be true to myself. I don't know what - it's so hard to decide. How do people decide? Even in my dreams I'm rushing about'. Doesn't want to go back to old life; feels if she did, bosses would manipulate her.

"'A lot will be expected of me again'. Pins and needles in feet occasionally.

"Prescription: **Ferrum Magneticum 12x**, 3 x week, report weekly.

"18/02/22: Much better. Got old energy back more or less. Not so worried about going back.

"'It will be good to go back. To sort my life out. I don't want to leave under a cloud. I'm only going to do what's required of me; no more! They aren't going to have my blood!'

"Wait - told to report weekly if she wants to. (She is returning to work at the end of the month).

"3/04/22: 'It's good to be back! First days were an adjustment. Taking it slow as I'm still a little lacking in energy'. (NB I'm waiting to hear re scheduling another appointment but I may not as she's so much better.)" **LR**

- 5 “Girl of 16; autistic, living in the United States - appointments were conducted on Zoom. Weak both mentally and physically. She tends to appear to be robotic. She has little energy. She mostly speaks to and through her mother. When she does speak she articulates well but with very few words. She seems very innocent and naïve. She had only been home schooled. She had had a very traumatic birth. She had been given **Helleborus** on which she had made progress. At the start of treatment it had been difficult to get clear ‘pictures’ of the indicated remedies but appropriate choices had shown small improvements and the pictures had become easier to ‘read’. She was given **Ferrum Magneticum 10M**. This quickly improved her energy and she seemed more galvanised. She was prepared to take more initiative in whatever she was doing. Her handwriting improved markedly which demonstrated how the remedy had affected her fine motor control. For the first time she wanted to go to the local school prom which was a remarkable change.” **PB**

- 6 “Man who Zoomed from the Philippines suffered from restless leg syndrome; his legs would jerk while he was asleep. He admits that he feels unheard by his family. He can’t stand up for himself among them. When he does try, ructions erupt as a result. He was given **Ferrum Magneticum 10M** which completely cleared the problem.” **PB**

- 7 “A 17-year-old male student, a Pisces, studying in his first year of university, came with exhaustion and debility. He is very creative but extremely insecure. His parents want him to be academically accomplished and to be able to command a good salary in computer

technology. University was their choice, not his and he resents this. As a way of opting out, he began taking drugs to the point where he could no longer cope with the work. His personality seemed to have changed; he was completely out of alignment. His aura was wide open; he was unprotected etherically. Neither **Phosphorus** not **Phos-Ac** made much impression on him though using remedies to clear the drug layer did help a little. It seemed as if he was going in the wrong direction and that he suffered from a sense of thwarted mission. He was initially unable to articulate this. He was given **Ferrum Magneticum 10M**. Almost immediately he left university. 'I don't care what my parents think. I am going to art college. They will just have to put up with it.' He was happier, more in charge of his destiny; his aura was now closed and his confidence was hugely improved." **JM** (Compare this with Case Study 4 of Pineal Gland, page 399.)

- 8** "A 5-year-old, quite tubercular child came for treatment after receiving the childhood shots. His parents said that he was a changed personality after the jabs: he now wet the bed having been dry; he was getting skin reactions they had not seen before; he was clingy and whining. He was generally much more sensitive. Initially he was given remedies to deal with side effects of artificial immunisations; he responded well by producing acute conditions characterised by a lot of mucky discharges from pretty much every orifice. Though his constitution improved and he was clearly more robust, nothing altered his behaviour. He was 'all over the place'. This may have been partly due to the fact that their house was not only close to a mobile phone mast but was full of Wi-Fi gadgetry in every

room. The boy was given **Electricitas 30 once a week** which did seem to settle him down a little but he was still very sensitive. He was then given **Ferrum Magneticum 200: one weekly for 3 weeks**. After this he became completely normal with no behavioural problems and not nearly so much sensitivity.” **JM**

- [75](#) Meru pyramid: this is a copper structure in various sizes in the form of the Cheops pyramid, which sits on a plinth with a copper plate with the Shri Yantra design of a pictorial mantra of Creation in the middle. Items placed within the pyramid have their energy enhanced. The integrity of remedies can be restored when they have been compromised by the effects of sunlight, radiation (such as X-ray) or other energy pollutants.
- [76](#) Biogenic carries the meaning of being necessary for life processes or resulting from activity of living organisms.
- [77](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5087066/) <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5087066/>; [https://www.smithsonianmag.com/smart-news/your-brain-full-magnets-and-you-might-not-reason-why-180960353/#:~:text=It%20may%20be%20surprising%20to,just%20that%3A%20a%20natural%20phenomenon](https://www.smithsonianmag.com/smart-news/your-brain-full-magnets-and-you-might-not-reason-why-180960353/#:~:text=It%20may%20be%20surprising%20to,just%20that%3A%20a%20natural%20phenomenon;); https://www.realclearscience.com/blog/2019/06/11/why_is_there_magnetite_in_the_human_brain.html
- [78](#) A transducer is a device that converts variations in a physical quantity, such as pressure or brightness, into an electrical signal – or vice versa.
- [79](#) Polonius in Shakespeare’s *Hamlet*: “This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.”
- [80](#) Amalgam fillings are made of up to 50 per cent mercury with copper, silver, tin, zinc, indium and palladium. The main problem with this composite material is that

mercury, although bound into a solid state by the other metals, reacts with them to create two forms of toxic pollutant: ionic particles are released into the system and become lodged in the soft tissue of the body, such as brain and kidney; and electrical discharge that interferes with the body's own electrical "circuit".

16

GANODERMA LUCIDUM

Psilocybecubensis; Red Reishi Bracket Fungus

Ganoderma was proved by the meditation circle on 28 October 2016. There were nine women and two men in the group plus the medium. One of the group was Marlow Purves whose inspiration the remedy was. The group were asked to take a single dose of the 30th potency during the meditation.

Background

Marlow Purves writes:

The specimen was collected in the Big Fir Area near Trout Lake, Half Moon Bay, British Columbia [BC], Canada. Brynn Clingwall collected it and gives this report: "It rained in the morning of September 27, 2014 and I was very excited to be harvesting the mushroom as I had just finished making a buckskin medicine bag. I was with my friend and our spirits were high as we set out into the forest. The park itself is shadowed by a big hill, a rocky outcropping. In this part of the forest, located between the mountains and the Pacific Ocean, there are two very large Douglas firs; it would take ten people joining hands to go

around each of them and they act as 'Guardians' or stewards of the forest as Great Grandfather/Great Grandmother (these are the terms that are given by the First Nations people to old trees/stones and indicate the respect shown to these beings). There is a 'council' of other very large trees: cedars and some of the largest Hemlock in BC. The mushroom is one of five that were gathered from a fallen Hemlock; Reishi is often found growing on decaying Hemlock."

Red Reishi is a member of the fungi kingdom, Phylum Basidiomycota; Class: Agaricomycetes; Order: Ployporales; Family: Ganodermataceae; Genus: Ganoderma; Species: Ganoderma Lucidum.

The fungus is [typical of polypore bracket fungi in being) saprophytic (feeds on the decaying matter of plants). It has pores on the hymenium and the cap is of irregular (fan) shape. It is a large dark (fungus) with a glossy exterior and a woody texture. (The colour ranges from dark brown through dun, red, gold and orange.) The surface has a typically shiny appearance. The fungus is soft, cork-like and flat. Conspicuous for its kidney-shaped cap, it has white to dull brown "flesh" underneath made up of tubules from which spores are released. The North American Reishi is sessile; it attaches directly to its host and has no stalk. Characteristic individual morphology is heavily influenced by light, temperature and humidity. The red specimen is far more bitter in taste than the black.

Ganoderma Lucidum grows in North East Hemlock forests and at the base and stumps of deciduous trees. It is extremely rare to find this species in Nature but it can effectively be cultivated indoors in sterile

conditions and outdoors on logs and wood chip beds. The fungus used for the proving grew in the wild and was harvested from a fallen hemlock.

Ganoderma produces triterpenes called ganodermic acids which have a cellular structure similar to steroids. (Triterpenes are antioxidants and help prevent damage to the vascular system by glycosylated lipids and proteins that aggravate atherosclerosis.) It also contains other compounds such as polysaccharides (carbohydrates that contribute to the body's welfare by storing energy and detoxifying and supporting the immune system). There are also peptidoglycans (essential components of cell wall structure of nearly all bacteria; depletion of friendly bacteria in the body being detrimental to health and consequent on use of drugs such as penicillin). Ganoderma has undergone extensive scrutiny insofar as its medical properties are concerned. It has been revealed to possess antioxidant and anti-inflammatory properties.

According to Chinese texts, it is considered a plant of longevity and immortality, drawing on its influence upon the Qi of the heart. It holds a prominent place in the Chinese apothecary's herbal medicine and is thought of as a great balancer.

In China, Reishi symbolizes good health and longevity. The goddess of healing, Guanyin, is sometimes pictured holding the *Ling zhi*, its Chinese name "Reishi" is from the Japanese but there are many names for this plant from other parts of the world where it has long been venerated for its healing properties.

As a medicine, Reishi is prepared by adding sliced or pulverized fungus to boiling water, reducing the heat to simmer and leaving to brew for two hours. The resulting decoction is bitter to taste. The fungus can also be prepared as an extract (boiling the fungus with alcohol and then removing the material substance). However, it is readily available as a supplement on the internet; it can be acquired in capsules, powder or liquid.

Reishi is an adaptogen and beneficial for or possibly curative in a range of health problems. These include acute conditions such as influenza and sub-acute outbreaks of herpes, stomach ulcer, frequency of urination in those suffering from prostatic hyperplasia, bronchitis and asthmatic breathing. It also has a reputation for improving immune system response, reducing high blood pressure, eliminating non-cancerous polyps in the colon and rectum, liver and kidney disease, chronic fatigue, HIV/AIDS and cancer. Despite some claims, it has not been found officially or definitively to reduce cholesterol in the system. K Jayanthi, writing in the *Pondicherry Journal of Nursing* (2016), says that psilocybin and psilocin are psychedelic in action: serotonin receptors in the brain are targeted to effect positive change. In the article, Jayanthi states that the fungus has been used to treat insomnia, depression, anxiety, paranoia, alcohol dependency, obsessive/compulsive disorder, chronic fatigue and neurasthenia. It is also a natural anti-cancer, antiviral, antibacterial, antioxidant and anti-allergenic medicine.

There are also side effects to be considered from taking the material medicine: dryness of the mouth, throat and nasal mucosa; itching and rash; diarrhoea; dizziness and headache; nosebleed and bloody stools. The medicine is not recommended for anyone who is pregnant or suffering from

a bleeding disorder; nor it is suitable for anyone with low blood pressure. People who are due to undergo surgery are advised not to take it for two weeks before.

Reishi has gained a reputation for being high in Vitamin D2 to help build immunity and Vitamin B3 (niacin) to maintain energy levels and fight fatigue. It is also mentioned as a source of copper and manganese, which help to energize the system and contribute to the protection of cells potentially damaged by oxidative stress. However, during the proving meditation it was received that the potentized form of this energy is more appropriate for (deep, constitutional) healing than the material. This is notwithstanding many generations using the *material* medicine. This caution needs to be taken in the light of the increasing fragility of constitutional health among developed world patients.

Miasms

Cancer, sycosis, syphilis and radiation.

Keynotes

Reishi is a homoeopathic version of an adaptogen, something that fosters the ability to adapt to stressful situations. The word that exemplifies this remedy is “stillness”. It fosters balance and harmony in the water systems of the body and steadies the “tide” of circulatory fluid energy that flows up and down the midline thus ensuring the essential moments of “still points” of each in-breath and out-breath of the system’s “breathing”. It is also significant in cases susceptible to the effects of dampness. It may be indicated in any stage of cancer and also in different stages of heart pathology. It is a remedy of deep

healing for kidney function; the evidence of its need being muddled mind, emotional imbalance and sluggish elimination.

General symptoms

Reishi is a “prophylactic” to counter the cancer miasm. It can be given to a patient who is showing symptomatic signs that the miasm is present which in turn might suggest that the disease is likely to develop. It is complementary to the various cancer nosodes. The remedy also has a place in cancer therapeutics: it may help to prevent metastasis and it is likely to support other indicated remedies. It is a remedy for the heart; both the tissues of the heart and its function. It encourages proper oxygenation of the blood. It is indicated in some cases of high blood pressure but, in potency, may also be of service in low blood pressure despite the caution of not using the material form if one is suffering from hypotension. This is a remedy that fosters balance in all aspects of the system. Kidney and spleen support; it helps with elimination and balance in the water system and encourages the production of fresh blood cells and lymphocytes. As with some other “new” remedies, Reishi is one that initiates the surrender of toxic emotions that have caused the affected organs and functions to be inefficient (see **Lychnis Coronaria**). Conditions of the lungs, especially where there is inflammation: asthma, bronchitis, pneumonia, collapsed lung, tuberculosis; Reishi may be indicated in healing any chronic lung condition. It is particularly effective among those who are susceptible to damp which suggests its affinity for Sycosis. Reishi helps to remove stagnant energy in any part of the body where there is stasis in the fluid system. Improves oxygenation of the

blood. Sepsis or the history of sepsis (as a bout of septic fever can be a profound and lasting shock to the system); fungal infections. Immune system: in low potency Reishi may be considered for lymphatic drainage. Where there is inflammation, stasis and heat; where pain arises for these reasons. Neuralgia, especially where there is threatening abscess. Reishi may be found to follow or accompany Silica well. Constipation < bowels that are congested, especially after too much microwave-cooked food. For the effects of chemotherapy on the liver and gall bladder. Parkinson's disease; tremor. In low potency (12c or 30c) it is one to consider when radiation affects the etheric body. In higher potency (1M or above) it is indicated in conditions that affect the pineal gland, the pituitary or the thymus gland. In this area it can be used as one of the remedies chosen in a triad. This is yet another remedy for toxicity in the system from the poisoning effects of alcohol or vaccines, especially when the water balance in the body is disturbed. (Although it was not mentioned during the proving, it may be that Reishi is also effective in cases where recreational drugs have caused lasting damage.)

Mental and emotional symptoms

The remedy fosters calmness and stillness amid commotion and turmoil. Following its prescription there can be a time of balance and relief from tension. This happens in an individual who has felt as if they have been in the thick of things; as if they are overloaded and unable to take on any more: any more information; any more problems; any more worries that might threaten to topple them over. The patient is not able to see things in a rational perspective; head and heart do not make way for each other; intuitive thought is

overcome by attempts to rationalize. People who live in a certain amount of chaos. "I can't see the wood for the trees." It encourages people to find the eye of their particular storm, face the looming crisis and so feel more secure and self-confident. Where the patient feels marked confusion, Reishi helps one to step back and recognize what reality truly is for them and not the fear of what it might be. A feeling of being fed up with oneself. Disappointment. Feeling discouraged and heavy with it. A sense of becoming slow and ponderous but this reaction to a speedy life is beyond one's control. Uncertain as to know who they really are; uncertain as to where they are truly headed; muddled as to what is actually happening either to them or to others. There is a sense of "crowding" in the brow area; frowning (Arsen-Alb). A desire to withdraw and take stock. Feeling too burdened by other people's expectations. There may be a desire to be left alone; not to be helped yet it is clear that help is needed. Agitation and restlessness and easily distracted. Fear: general; of a crisis; of further burdens being heaped on one's shoulders. A sense of having forgotten something important or that one had not prepared for something that was due to happen. Useful in emotional states of the heart (which carries old wounds) and that threaten pathology. Reishi draws old emotional trauma out of an afflicted organ, especially up and out of the heart centre. Emotions can block the throat, making it hard to express what is most needed; Reishi can give voice to such emotions. There can be anger inherent in conditions of the heart, liver or spleen, the vibration of which is transmuted to calm understanding.

Physical symptoms

Head

Light-headedness; woozy and swimmy in the head. These feelings can be focused on the vertex. A feeling as if the room might turn upside down. A sensation as if the crown of the head were expanding. The top of the head can feel very heavy with a feeling of nausea. Cracking sensations in the head and neck. Intense sensation of heat in the middle of the forehead in front of the pituitary. A sensation as if the crown area were being pulled upward.

Mouth

Excessive salivation yet a sense of dryness: “a sensation of being completely dried out”. Dryness with salivation at the back of the mouth below the pharynx.

Throat

Gagging and a feeling of wanting to be sick. The voice can feel dried out. Desire to clear throat; “hemming”. Cough: to clear the throat of phlegm. Swollen glands.

Chest (lungs)

Inflammation of the lungs; oedema of the lungs. Asthma. Bronchitis. Collapsed lung. Tuberculosis. Poor oxygenation of the blood. Impeded breathing. “Wet” cough. To be considered in any condition marked by < damp.

Heart

The remedy may support the heart in pathology especially when the system is “waterlogged”.

Bladder

Frequency of urging to urinate.

Stomach

+ but < alcohol. Heaviness < after fluids.

Abdomen

Constipation. Supports both liver and gall bladder.

Extremities

Freezing cold hands and feet with heat in the chest, upward. A sensation of a weight as if “somebody had their hands on my shoulders and was pushing them right down” while having another sensation that the head and spine were stretching upward. Intense heat; flushes of heat. Tremor. Parkinson’s disease. Fungal infection of skin; between toes. Sharp pain in right shoulder extending down arm to wrist (cf *Kalmia Latifolia*). Neuralgic pains in various parts.

Considerations for the use of the remedy

Reishi is a well-known supplement in capsule or powder form, it became apparent that the longest-lasting healing benefit is to be gained from the homoeopathically potentized form; it was felt that the deeper the potency of this remedy, the broader and more profound its effects. This is not to decry the efficacy of the material dose but to acknowledge that, in potency, Reishi may help patients to achieve healing on a more permanent level and on the level of the wounded heart and psyche.

It is a remedy that supports the prescription of **Carcinosin** when that remedy is given for miasmatic reasons. It also benefits those who feel that they carry far more than they can cope with: a recipe for cancer. Feeling defeated, unable to bear any more, a multiplicity of symptoms, lack of time or space, confusion and loss of

motivation – there is a sense of decay beneath the patient’s story. Reishi helps to prevent metastasis. It is also a remedy that has an affinity for not only sycosis but also the syphilitic miasm. In threatened or frank heart pathology and where indicated – when it is inefficient, congested, sad – it is likely to support **Syphilinum** well. In patients who are congested, waterlogged, heavy, irritable, moody and tired all day, Reishi can support **Medorrhinum (Americanus)** and work on sycosis.

Reishi is most likely to do its best work on those who suffer from damp and humidity. Accompanying this there is likely to be confusion and muddle-headedness; both part of the syctic miasm. Reishi should be considered as an addition to rubrics that name remedies for fungal affections.

Neurological symptoms also call for Reishi: neuritis and neuralgia. Tension as a result of entrenched fears indicates it as does constipation when that symptom exemplifies the generally stagnant state of the constitution. Part of this stagnation might be found to be a history of allopathic drugs. It is an alternative to consider in cases when **Nux Vomica** is not appropriate as it might antidote previous remedies or activate liver elimination too vehemently or where Nux is not homoeopathically indicated.

Apart from affording balance, stillness and calm, Reishi can also engender an awareness of one’s environment (how to make it more congenial) and of those things that, or people who, should not be in one’s environment. It brings consciousness to the third eye. Reishi, like many other new remedies, can be used to form triad remedies (*see below*, “Crown”).

Esoteric therapeutics

Reishi is a remedy with an affinity for kidney energy. The kidney meridian runs parallel to the spinal column and the “midline” that it houses; the core of flowing fluid energy that maintains the vitality, balance and orientation of the spirit energy. A patient requiring Reishi is likely to carry familial or ancestral traits or patterns that seem to act as tethers to old modes of reaction and behaviour (ie making choices). (It might be helpful to imagine the midline as a tree with the Reishi fungus growing out of the trunk at one of its energy points.)

Chakras

Crown

Poor balance and wooziness due to lack of grounding and being out of sync with oneself. Imagination and intuition are lacking because of the burdens of emotional and psychological “baggage”. The link between crown, heart and base are feeble. Inherited cancer miasm. Dreams of the sea; of water; of dark places. Reishi has a strong affinity for the pineal gland; a combination triad remedy: **Reishi + Pineal Gland + Clear Quartz** can assist with bringing “light” back into the system, especially in those who avoid enlightenment.

Brow

Too much analytical thought has crowded out creative thinking; solutions are hard to reach. Suppression from “mind crowding” leads to feeling low and even depressed with no sense of peace and quiet even while the mind feels dulled. Poor awareness. Lack of perspective and unable to “see the wood for the trees”.

Throat

Poor expression and articulation. The heart has no “vent” for its troubles. The voice is affected either by mucus or from constriction of the muscles of swallowing. The remedy can foster a sense of expansiveness in this chakra so that the voice becomes more effective. The energy of this centre may be compromised by radiation from some source. Reishi in low potency can be used to eliminate this gradually so that fatigue and the failure of other remedies to work well are removed.

Heart and thymus gland

Sadness and distress in the emotional heart can lead to pathological changes but Reishi is often indicated before these happen. Heaviness in the chakra pervades the whole being. High blood pressure with impeded breathing and oedema generally. Grief may be either of this lifetime or previous or ancestral.

Solar plexus

Sluggish function of the organs of this chakra: liver, gall bladder and spleen. Constipation. Irritability and flashes of anger temporarily < the symptoms of this chakra.

Sacral

Pathology of the urinary organs. Water balances are upset. Kidney and heart chakras are out of sync, leading to possible cardiovascular conditions and/ or high blood pressure (and sometimes, in other patients, to low blood pressure). The patient should be advised not to drink black (Indian) tea⁸¹ as it < the patient’s situation even if they have been relying on it for energy. The menopause may be

a time when Reishi becomes markedly indicated by symptoms.

Base

Lack of grounding and awareness along with a lack of strong connection with the heart and crown centres mean that the base is unstable and insecure. This leads to distress that might not find any vocal expression. Fear can be a serious problem even if the patient does not articulate this. They feel 'awash' with problems.

Case study

- 1 "A woman of 55, a Gemini and a long-term patient came for her appointment. She had not been for some while but she was her usual chatty self. She is the mother of five children and she has been through a lot in life; as a younger person she had been abused and this had left emotional scars. What was most manifest on this occasion was that she was very 'water-logged'. There was stasis in almost every way and it seemed that this had actually helped her to cope: her 'blobbiness' seemed to be protecting her emotionally. She was detached; absent, even. Her talkativeness was superficial. On taking her pulses it was clear that her kidney and heart pulses were low; much as they had always been. As usual, she was burnt out physically, emotionally and spiritually. She was used to receiving remedies such as Sepia, Nat-Mur, Phos-Ac, Secale and Thuja. All of them achieved some positive changes in their time. However, she was unsure about who she really was. She made a very interesting observation: 'I keep seeing in my mind lots of entities around me.' With

the layer upon layer of stress which she carried, it was very reminiscent of post-traumatic stress disorder.

“Because of the degree of water retention and the general condition of emotional detachment and because I could see that she kept on ‘floating off’, I gave her **Ganoderma 200** on the spot. Within 30 seconds she smiled and came back in [to the present]. She never mentioned entities again. She continued to be completely attached. The fluid retention gradually eased: she lost a stone in weight. Once the Ganoderma had appeared to complete its work, she then started to respond very much more thoroughly to other remedies that had been indicated before; this was especially true of **Secale** which worked brilliantly for her. Now she says that she is sticking up for herself much better; she is not at all uncertain about who she is.” **JM**

[81](#) Black or Indian tea is a diuretic that can cause problems with kidney function: potassium and sodium, vital for cardiovascular function, are excreted along with waste when they should be retained by the body.

17

GERANIUM ROBERTIANUM

Herb Robert

Geranium Robertianum was first proved through meditation on 2 July 2021. Present at the circle were six of the regular women members and the medium. The remedy was taken in the 30th potency, having been made at Helios Pharmacy in Tunbridge Wells, England, from the tincture made by Jill Wright.

Jill Wright writes:

I made it with vodka using the whole plant – root, stem, leaf and flower. I'd noticed several clumps of it (in the garden) and then noticed a huge clump of it at the side of the greenhouse. I recognised it as something I'd seen since childhood but couldn't remember its name so I went online to read up about it and had one of those light-bulb moments! When it mentioned that it was very frequently found growing under power lines [I] thought it might be worth proving.

Background

Herb Robert is one of dozens of country and folk names for this plant. Among them are Red Robin, Death-Come-Quickly, Stinking Bob, Squinter Pip (peculiar to Shropshire), Fox

Geranium, Cuckoo's Eye and Bloodwort. (This last is confusing as there are several plants bearing this sobriquet although all of them have the same characteristic blood-red stalks.) There are good reasons for those names referring to unpleasant smells: it is said that crushing the leaves and rubbing them on the skin will bring out a musty smell reminiscent of foxes though the roots can produce a noxious odour. Other names seem to have derived from English folklore traditions surrounding the domestic sprite, Robin Goodfellow or, as he is better known, Puck. He is a mercurial creature given to mischief and irritating pranks as much as to the housework he is meant to do. His rather sinister German counterpart, Knecht Rupert, is an unpleasant hobgoblin with an evil reputation for being a harbinger of death in a household, the stuff of European forest fairy tales. Yet Herb Robert was often carried as a symbol of good fortune and it was also said to promote fertility.

Geranium robertianum is an annual or biennial plant that has a prolific, spreading habit but when it grows through undergrowth it can appear to reach heights of up to 50cm (19.7 inches). The emerald green foliage is like short ferns due to the deep dissections of the leaves which are broader at the base and pointed at the end (palmate). The stems are reddish but if exposed to sunlight they become crimson. The leaves redden as the flowering season comes to a close. The stalks are hairy as are the seed pods. The flowers have five pink petals that vary in colour between bright pink and deep fuchsia; close inspection may show striations of different tones. The fruit pods have the appearance of a bird's head and beak, thus geraniums generally are familiarly known as "cranesbill" (the Greek word *gheranos*, crane), of which there are 422 species. Herb Robert can be found anywhere from North Africa to the Baltic and from Eastern Europe to

Ireland; it has crossed the Atlantic and is even regarded in some US states as an invasive species of weed. Herb Robert is a food plant providing nectar for bees, hoverflies and the barred carpet moth.

Medicinally, Herb Robert has a reputation to uphold. Nicholas Culpeper (1653, p 144) first tells us that “farmers esteem it for the diseases of their cattle” before going on to inform us that:

it is under the dominion of Venus. Herb Robert is commended not only against the stone but to stay blood where or howsoever flowing; it speedily heals all green wounds and is effectual in old ulcers in the privy parts or elsewhere. You may persuade yourself this is true and also conceive a good reason for it, do but consider it is an herb of Venus for all it hath a man's name.

All parts of the plant are medicinal but the root is unpleasant smelling while the leaves, when crushed and rubbed on the skin, are capable of acting as an insect repellent.

Roberto Chiej, in *The Macdonald Encyclopedia of Medicinal Plants* (1982), tells us that Herb Robert is a vulnerary, anti-diarrhoeic and anti-rheumatic and that it can be used as an infusion, tincture, fluid extract or topically as a poultice. He mentions that tests have shown that the plant has an anti-glycosuric action. It was also known earlier in history as a plant that could influence ophthalmic complaints due to the gallic acid content. Mrs Grieve, in *A Modern Herbal* (1931), only mentions *Geranium Maculatum*, a very close relative to Herb Robert. It nevertheless covers

much the same healing territory: it is a styptic (wound stauncher), an astringent (an agent of constriction) and a tonic.

Herb Robert can be infused in boiling water to make a healing tea that has a mild taste that might be described as “thin”, “woody” and “green” (though it is not at all similar to green tea). It has a reputation in treating diarrhoea but may also reduce swelling in inflammatory conditions such as arthritis and rheumatism. The plant also appears to have an affinity for the kidneys and also the bladder and gall bladder; it is said to prevent calcification in these organs. For the following information, we are indebted to an internet website called “Julia’s edible weeds”,⁸² where the nutritional virtues of Herb Robert are listed. It contains carotenoids (important in the production of Vitamin A), Vitamins B and C, calcium, potassium, magnesium, iron and phosphorus. It also contains Germanium,⁸³ a catalyst (something that causes chemical reactions to happen more quickly and efficiently) and oxygen carrier. Furthermore, Isabell Shipard, an Australian herbalist and author of books on the use of common plants, tells us that Herb Robert has a reputation for positive results in healing a number of common chronic conditions often resistant to cure: colitis, chronic fatigue, cataracts, diabetes (type 2), mouth ulcers, bleeding gums and the pains of arthritis. The website “Julia’s edible weeds” also reminds us that the Nobel prize winner, Dr Otto Warburg, said that cancer could only proliferate in anaerobic conditions, which might lend some weight to Herb Robert’s small reputation for healing both cell structure and immune system in cancer cases. As Herb Robert encourages the uptake of oxygen, both cells and immune system are likely to benefit. The plant has antioxidant, antiviral and antibiotic properties.

Miasms

Psora, sycosis, syphilis, tuberculosis and cancer.

Keynotes

This is a remedy to encourage the patient to “live in the moment”; to feel confident enough to take their next step by letting go of the past, even temporarily, however troublesome it might have been. The patient is no longer living according to their own natural rhythm but to that of the materialistic world of demands and expectations. The patient may be carrying the effects of an imprecation (curse) heaped on them by another, either in this generation or carried over from a previous time. The remedy may be used to clear the malign and syphilitic energy of entities (*see Appendix 2*) held within (*see below*, “Esoteric therapeutics”). Living under such an influence is another form of not living according to one’s own life rhythms and not living in the moment; of being held back by the past.

General symptoms

Haemorrhage: from wounds or during childbirth. Can be used as a prophylactic in the approach to birth in those with a tendency to bleed. Diabetes: the remedy can help to rebalance the sugar levels in the system though it is best given in low potency in this instance (*see below*, “Considerations for the use of the remedy”). Has a place in cancer therapeutics in those who have mercurial or narcissistic personalities (*see below*, “Mental and emotional symptoms”). Sepsis < on the extremities and can support other remedies for sepsis such as Pyrogen, Hepar Sulph and Kreosotum. Geranium has an affinity for the kidneys and urinary tract in those who are emotionally vulnerable. It also

balances the endocrine system when the adrenal glands are out of sync with the rest of the body; hyper-adrenal activity due to deeply held anxiety that may or may not be immediately in evidence. Geranium is highly protective of the physical body against electromagnetic fields (EMFs) and Wi-Fi pollution (2G- 5G), the negative effects of which the fragile etheric body is susceptible to (see Shungite). It helps to maintain the integrity of brain tissue in the face of wireless technology. It can be given over long periods of time where there is excessive EMF pollution (use LM potency daily or 30 weekly over many months). Geranium encourages, when indicated on other levels, the elimination of heavy metals from the system (but does not necessarily obviate the need for supplements such as Bentonite Clay, Zeolite or Diatomaceous Earth). Useful in those who have side effects from vaccines to combat viral infection; especially if this includes bleeding either from the nose, mouth or from the uterus. Also for those who have had viral conditions affecting the lungs and the uptake of oxygen. As the plant has a reputation for antiviral, antibacterial and antioxidant activity, it is likely to be of service in potency for conditions arising from viruses, bacteria and from inflammatory states. Such inflammatory conditions may include arthritis and rheumatism. Sensations of pressure from within. Chronic headache from poor drainage of fluids from the head. Yawning. Throat: psychosomatic pathology may emerge in this area; spasms, atony of throat muscles. There is a possibility that Geranium might be of service in cases of muscular dystrophy. The remedy has an affinity for the kidneys and urinary tract as well as the endocrine glands; most especially the overwrought adrenals. May be indicated in those with problems to do with the five special senses, most particularly the eyes. During pregnancy and

labour, a deep desire for peace and quiet; to be left undisturbed; to be allowed to do things according to Nature; for light to be limited. Photophobia and acute sensitivity to noise.

Mental and emotional symptoms

The inability to let go of what is no longer of value in life. There is a sense of being reduced to a standstill and not being able to make any form of progress, partly or wholly due to the excessive burden of emotional history that bears down on the patient.

“I can’t let go. I know what I should do but I just find it really difficult to let go ... made me feel quite sad and just feeling very unworthy.”

In the meditation, “I was carrying baggage and it was about putting that down and leaving it there, all in the past.”

Fear of the unknown; fear of losing or being out of control; of the loss of consciousness; of being taken over; of being in someone else’s power. It can be indicated by those affected by another who might be described as syphilitic; a case of manipulation that may have the hallmarks of co-dependency. Existential insecurity: not feeling safe or comfortable in one’s own body. Despondency: “It was like a black hole.” Several provers felt they were living in a reality that was not their own; it was a false reality imposed by their histories and circumstances that may or may not have included the influence of another and stronger person. It was as if they were unable to find their own authentic voices. There is a feeling of pressure; pressured by circumstances to be, to become or do something other than what is truly congruent with one’s individuality. There is a

loss of freedom of choice. As if the patient is “living a lie”; there may be a history of having suffered from the effects of lies and deceptions, which the remedy will help to illuminate and thus dissolve. (The patient may be found to have the South Node of the Moon or Chiron in Scorpio.) The patient feels as if they are living in the darkness of emotional or existential suffocation. (Herb Robert is a fast-growing weed that proliferates in the shadows of other plants and quickly covers ground, being greedy for light.) Naivety and a reluctance to engage with the truth. Boredom and frustration: the feeling of drudgery from not being or doing what one most wants even if there is no clear idea of what this might be. Inability to use the voice as a means of expression; poor articulation of verbal meaning. Lack of self-discipline but not from laziness, more from having lost the sense of purpose. Lack of joyfulness. Diabetics find it difficult to adhere to dietary common sense. The other side of this remedy is the patient who causes others to feel thoroughly disturbed; the perpetrator of manipulative negative energy who may have a mercurial side to the psyche; possibly has quite a narcissistic streak. This is likely to be a veneer, one that is quite dark, that obscures the true nature of the person who is behaving thus in order to perpetuate the negative energy imposed on them. This is a situation that has become like an “infection”, spread from one to another. If the mind is affected deeply enough, there may be schizophrenia or other mental disorders. In such cases, entities are likely to be present. Geranium is here compatible with and supports other well-known remedies for this condition: **Stramonium**, **Hyoscyamus**, **Lachesis**, **Anacardium**, **Mercury** and **Syphilinum**; all of which the remedy follows well. The burden of personal history may include the ever-present condition of being held under the

influence of a curse (see **Olea Europea**, Olive, in Volume II of *The New Materia Medica*, 2011), but this should not obscure the remedy's fuller picture.

Physical symptoms

(Italics denote herbalists' information.)

Head

Pressure sensations; feeling as if the head might burst from pressure. Pressure sensation in the brow, in and behind the mid-brow. Feeling the need to protect one's head. Headache from lack of alignment between the head and the body. Difficult to maintain a sense of balance. Itching with a need to scratch the right side of the head.

Eyes

Haunted appearance. Darting looks. Myopia; difficulty seeing in dim light. Red eyes. Lachrymation. Floaters. Flashing lights. *(Roberto Chiej (1982) tells us that herbalists used the plant extract for ophthalmic conditions due to the gallic acid content.)*

Face

Dark rings around the eyes. Darkened aspect with inability to hold one's gaze. Puzzled or frowning expression. Right side of face feels "scored" (as if scratched).

Throat

Yawning: deep. Throat feels as if it would close up. Cough from irritation in the throat. *(Mrs Grieve (1931) recommends the infusion of *Geranium Maculatum* as a "good gargle".)*

Digestive system

Gurgling noises in the gut; fermentation. Reactive gut: irritable bowel as a result of existential fears and unresolved emotional turmoil. Diabetes: type 2; balances blood sugar but best given in low potency frequently. Diarrhoea; dysenteric stools. (*“Tests have shown that the fluid extract [of the root] has an effective antiglycosuric action” (Chiej, 1982.)*)

Kidneys and bladder

Frequent urination. Tension held in the bladder. Bleeding from the bladder or kidneys. (*Culpeper (1653, p 145) recommends Herb Robert to prevent calculi forming and to prevent haemorrhage although he says “against the stone but to stay the blood where or howsoever flowing”. He also says Herb Robert is “effectual in old ulcers in the privy parts or elsewhere”.*)

Female

Chronic ulceration of vulva, especially if it bleeds. Leucorrhoea.

Extremities

Sepsis of the finger tips either of wounds or of whitlows and felons. Rheumatism and arthritic pains. (*Chiej (1982) mentions the use of poultices of Herb Robert for the pains of rheumatism. Culpeper (1653, p 145) says “it speedily heals all green wounds”.*)

Considerations for the use of the remedy

There were several “themes” to *Geranium Robertianum*, as follows.

- Protective of the aura and of the physical body from electromagnetic radiation and microwave radiation – there are, by now, a number of remedies for this but it is difficult to know how best to use such medicines when they are supposed to be “indicated” and then prescribed according to those indications as similima. When is a “protective” remedy ever “indicated”? It is likely that individual practitioners will have “favourites” once they are familiar with using remedies for anything so abstruse; that is, remedies that they find most useful for the task of supporting the vital, etheric energy body that is or might be in danger of being affected by EMFs and microwave technology. We are unaccustomed to prescribing on the etheric body as it is usually hidden from plain sight unless one is fortunate enough to be able to see auric fields. This leaves most of us relying on our intuitive powers of observation and learning to recognize the symptomatic signs of radiation in patients (see Appendix 1 in Volume II of *The New Materia Medica*, 2011). Just as we might use “drainage” or organ remedies to support functioning parts that would otherwise find it hard to keep up with any general curative action initiated by constitutional prescribing, so we can use these new remedies to “lift” the effects of EMFs and microwave radiation from the energy body. The individuality of Geranium Robertianum in this aspect is that it has the ability to “home in on” the area most affected by the energy pollution, whether and where that might be in the physical body and/or the psyche. For anyone psychically disturbed by so-called “dirty” electricity and wireless technology, the remedy can be well indicated by mood changes, weakness of memory and the suppression of normal and spontaneous positive reactions to outside stimuli. If it is chosen as

the remedy in a case of this kind then it is best used either in the 30c on a weekly basis or daily in the LM in those who are particularly susceptible; it may be needed in a series beginning with LM1 and going up toward LM10.

- Geranium Robertianum's use in childbirth as a styptic – the remedy is recognized as a “bleeder” (haemorrhagic) in the same way that Phosphorus can be. Geranium can be given as a prophylactic for two to three weeks before labour starts in those who are susceptible to bleeding. It can also be used before a dental operation or any other procedure that might provoke a loss of blood from a wound.
- Geranium Robertianum's role in detoxifying the body from heavy metals – this is another area that has become difficult to judge and to justify one's choice of remedies for a task that is so lacking in specificity. Heavy metals find their way into the body through pollution carrying tiny particles of dangerous substances, through dental procedures and by means of vaccination, first by childhood vaccines and subsequently by others against tropical diseases and viral infection. We must become proficient in recognizing when a patient is likely to be suffering from an induced condition that has scant scientific research behind it. Again we are left with our intuition and powers of observation to make judgements that can seem to fly in the face of our long accepted philosophy of healing. Heavy metal pollution can affect the system by causing changes in mood, intellectual competence, memory loss, spatial awareness and changes to the way the central nervous system should function; it can cause differing forms of dementia. Some may even become as if robotic and organized by artificial intelligence. (For a

better understanding of this aspect, *see* **Ferrum Magneticum.**)

- Geranium Robertianum's affinity for the spirit (and thus the crown centre) and, perhaps controversially, its ability to help clear the negative energy of curses and entities: *see* Appendix 2. Geranium Robertianum is thought of as one of the foremost remedies to effect the release and clearing of malign energy focused from one human source onto another. (Another is **Wych Elm** but this is more concerned with harmful energy from a specifically female source.) Geranium calms any fears associated with the malevolence and restores the balance of "dark" and "light" within. When the interfering energy is not directed on the patient by another but is due to an entity then it may be necessary to use this remedy to encourage its release which is likely to have a hold on one or other functioning organ; favoured organs include the spleen, the liver, the pancreas, the heart and the thymus gland. The throat can also be a focus. It is likely that other remedies to support the affected chakra and the constitution as a whole should be used.
- Diabetes: Geranium is able, when indicated, to balance blood-sugar levels in one who has the tendency toward diabetes (type 2) or who has had the diagnosis confirmed. It is recommended to use a low potency: 6c or 12c (in liquid potency⁸⁴) depending on the patient's energy levels. It can be prescribed on and off in weekly cycles. (In this it is reminiscent of Digitalis, for heart conditions, which is better given in low potency for short periods.) Geranium can "remind" the pituitary and the pancreas of their erstwhile connection that has become disrupted by ignored and buried emotions to the point where the patient no longer experiences any

unalloyed joyfulness. Often, the remedy helps to clear the sycotic miasm that underlies the patient's problems.

- The endocrine system: Geranium is a remedy of fear held in the kidneys and sacral (water) chakra. Symptoms may manifest in the urinary tract. There is likely to be an issue with adrenal fatigue after the patient has spent so much energy on things that are unrewarding. The thyroid may not be in balance because of insufficient or excessive levels of thyroid stimulating hormone; a condition that calls attention to the pituitary. If one or more of the energy centres is affected by extraneous energies (entities) then the endocrine gland associated with the chakra(s) will be unable to function well. In healing the endocrine system, Geranium can help restore intuitive thinking so that the patient should appear to be less in the grip of mental "fog"; less affected by the expectations of others and more inclined to be self-sufficient.

Esoteric therapeutics

While this remedy has its own homoeopathic "likeness", it also has a strange value. It is one of the curious remedies that heals the negative effects of either a curse or of an entity associated with the patient. There are cases that leave us puzzled by their lack of positive response to well indicated and accurately chosen remedies. There are times when the cause is an energy from outside the body, such as a curse that might have been laid on the patient or on a family member, even in an older generation, that weakens the patient's constitution sufficiently to allow negativity to take hold in some form. In other cases, it may not be a curse but an entity that causes the difficulties. Either of

these can prevent indicated remedies from working and bring up pathology of body or mind. It becomes necessary to see that the similitum has become something other than we usually expect; something to match the dark energy that the patient cannot let go of. We need a remedy that is similar in its mercurial and syphilitic activity and has an ability to hide and infiltrate but, once taken, becomes an agent of release. For a fuller discussion of this aspect please see Appendix 2.

Chakras

Crown

The crown centre, being ruled by Pisces and Neptune,⁸⁵ may have become an escape hatch from the trials of reality. There may be a history of drug abuse or emotional pain and trauma or physical damage (from an accident or a general anaesthetic, for example) that has caused the patient to need relief from the “everyday”, either through addictive behaviour or by becoming hooked on medicinal drugs or even by becoming lost in a miasma of meditative “New Age” activity that fosters avoidance. There is a sense of brewing chaos. Yet all this may be well disguised and only evident after other remedies have worked on the constitution, albeit inadequately. The remedy can restore a sense of individuality and personal identity after a long period of not being truly oneself or being autonomous. Geranium works on self-knowledge.

Brow

The anxieties of being in the sway of outside influences cause a lack of equilibrium. There is pessimism and

introversion where there should be enquiry and discovery. There is self-doubt and lack of confidence where there should be positive expectation and evolution. Curiosity and creativity are on hold.

Throat

Expression is limited to complaint and self-deprecation. At times, there can be a hint of hysteria in either the voice or the laugh. At other times, the patient may say things that are out of character and then keep wondering why they said such a thing. The patient may not hear things correctly; may misinterpret what is said to them.

Heart and thymus gland

The burden of grief may always have been there but it may or may not have stemmed from the patient's own history. There may be much angst in this centre but the patient may not be able to articulate it well as it is steeped in another time and even in another place. There is a darkness within that suggests the need to explore the past through the thymus gland. Much support of the heart itself may be called for but when given, support for the base should also be in evidence. The subject is on a mission to find self-acceptance and to understand the chaotic coils of negative energy that bind them. They may refer to needing to "forgive" but the real need is to learn how to understand within the heart how they have become as they are and how to become who they intended to be.

Solar plexus

The confused ego delivers its unwanted chaotic energy into this chakra causing symptoms in "the engine room": digestive symptoms that bring on difficulties that can limit

life choices. Here is the worried gut; the negative processes of the mind reflected in faulty food processing. Irritability and ill humour may stem from the lack of regularity.

Sacral

There may be lack of libido or times of excessive libido depending on the state of the ego and whether there is any emotional crisis (which would limit desire); fear or anger or confusion would close this centre down. (Culpeper (1653, p 145) tells us that Herb Robert “is effectual in old ulcers in the privy parts”, which might contribute to negative feelings about this centre.)

Base

There can be neglect of the self; unable to tell when one is hungry or thirsty, cold or hot, entirely well or sickening for something. There is an irritation with the body’s lack of integrity; a wish that one’s system worked a lot better. Intolerance to environmental conditions (especially EMFs) may be read as an inability to deal with what transpires within. There is an impatience with the effects of the real world on the being; it is an uncomfortable place to be. Grounding can become tenuous, especially in one who has a history of an event that has caused displacement or in one who is carrying the burden of a curse or negative influence of another.

Case studies

1 The following email was sent to the author in 2022.

“I gave **Herb Robert 30c** Mon/Wed/Fri to a female patient aged 55 who believes her daughter is suffering from a curse passed down ancestrally through the

female line. (She herself has recently had a hysterectomy that left her seriously unwell.) Her daughter has had endless problems and a lot of bad luck or karma - she was raped aged 14, had a brutal appendectomy aged 16 and has suffered from scar tissue and nerve damage ever since; she's almost died from some of the medication she has received from allopathic doctors and nearly died from the Covid[-19] jab - her organs (liver and kidneys) shut down and she was on life support. I have treated her and she did well but she has now gone the allopathic route to a centre specialising in her condition and isn't doing so well.

"Her mother is intuitive and her uncle is a priest; both feel that there is a curse on their lineage; the women they know about have all been abused in some way. I gave Herb Robert and my patient said she looked forward to taking it and couldn't wait to have it again! This is what she said:

"A very gentle remedy, everything which feels spiky and full of angst becomes nicer. It is comforting in a deep way.'

"She compared it with **Buddleia + Oak + Clear Quartz 10M** which she has done well on:

"Budd/Oak/ClearQ feels more masculine; when I take it I feel reassured everything will be alright, I feel grounded. Herb Robert feels more feminine, softer, nurturing; I feel protected.'

At a later date, the practitioner wrote: 'I thought I'd share my patient's latest feedback on Herb Robert with you. She is now on 10M once weekly':

"I am finding that I can support my friend (the one who has just had a hysterectomy that went so wrong and whose husband is far from supportive) without getting caught up in her emotions etc. It's given me the

ability to detach myself from the emotion while being empathic and supportive but not taking it all on myself. It's so, so helpful. This is definitely the strength of remedy you need. It's fabulous.'

"I have also given it to a male patient who was sexually abused by both parents when he was in his early teens; I also think he has an entity. I don't know how he is getting on but I saw his wife today who said he is doing well. I think this remedy has a wonderful future." **FH**

- 2 "Man (50 at the start of treatment which covered some 9 months); he is a Taurean. His appearance is dark, heavy and somewhat louring. The skin on his face looks unhealthy with many pustular spots and blotches. Every finger and toe nail is black with fungus. He is brought to me by a Catholic priest who sits with him throughout the first interview. They have come at the suggestion of another priest who has had homoeopathy before. The priest tells me that the patient is tormented and visits his torment on other parishioners in the church. He disturbs the congregation but is clearly in need of spiritual help. He feels the patient 'is either demented or cursed'. The patient has on more than one occasion been through exorcisms but these have had no effect at all. At one time they sectioned him and put him on a drug regime but the priest managed, with the aid of the local GP [general practitioner], to have him released. With the doctor's considerable help, the patient came off the medication. Today, on looking at his auric field he carries much dark energy that weighs heavy on his being. I see all sorts of entities in the aura but he does not seem aware of them or particularly affected by them (during the interview). What is clear is that he is

completely disconnected from his soul; completely disassociated. When he speaks he doesn't present the truth but you can see he doesn't realise it at all. He believes in what he is saying but it changes all the time; he doesn't remember what he has said before so he doesn't see how he keeps changing what he is saying.

"I gave him quite a few remedies to begin with just to help clear the very murky picture: **Nux Vomica** and **Sulphur** low to clear the drug layer, **Syphilinum**, **Mercury**, **Aurum** and others. Then I put him on **Herb Robert LM1**. Over the next 6 months he went from LM1 to LM8 and the results were amazing! All the darkness gradually lifted. You would not have known he was the same person; he became the person he should always have been but I don't think he ever had been. He has absolutely no memory of who he was before; none."

JM

- 3 "This is the strange case of an Asian family of four: parents and their two children, a boy and a girl. They all came for treatment at the same time; the clinic room quickly descended into turmoil with the parents shouting at each other and the two children chasing each other about. The younger, a boy of 5, covered with eczema, appeared very poorly - one of Compton Burnett's 'puny children'⁸⁶. His skin was raw, cracked, tended to bleed, itched all night in different places and looked generally unhealthy and rather purplish. The girl, two years older, had a much better appearance but was clearly jealous of the attention on her brother and very anxious about her parents' relationship. The mother was a virago; she hurled abuse at her giant of a husband who was impassive and embarrassed - he was

not here for treatment and stared at the ground, avoiding any eye contact.

“The boy seemed to indicate Sulphur; the girl showed all the signs of Pulsatilla; the mother was everything you could wish to see in a Lachesis. Before they returned for the follow up, the girl was taken to hospital with a dislocated jaw sustained when she was man-handled by her father in a fractious moment with her brother. She was sent home from hospital without treatment but was restored to normal overnight by **Sycamore Seed 200**. The **Sulphur 30 and then 100** taken by the boy helped briefly but then failed to make any impression on the skin. The mother’s moods were initially eradicated by the **Lachesis** and she became a meek and submissive person. Over the following months there were further prescriptions but the overall picture gathered at the first interview remained.

“The family story is complicated and goes back several generations. It contains ‘bad blood’ between related families and a terrible curse uttered by one forebear on another. This had often been the subject of some discussion among the members and between the generations over the years but nothing had ever been attempted to lift it, perhaps not least because the older generation refused to disclose the original cause of the curse. It was as if the whole extended family lived under this historical imprecation and each had been visited in their own way, exemplified by the variety of remedies that they each called for.

“Having been on **Syphilinum LM1 and then 2** to complement increasingly high doses of **Sulphur (up to CM)** up to this time, the boy was the first to receive **Geranium Robertianum 30** which he had on a weekly basis. He now showed a remarkable change. The first

thing was that he noticeably began to grow. He entirely lost his haunted look. He started to speak which he had not done at all except to his immediate family and then only in monosyllables. His skin improved though he continued to suffer from flare-ups of the eczema only now it caused him little concern unless there was any further stress around him. Indeed, it was obvious that he was something of a weather vane for the moods in the household. The girl, after the remarkable reaction to Sycamore Seed, became passive-aggressive and was forever 'telling' on her brother; she was pedantic and mean-spirited. She dissolved into tears with wailing whenever she did not score her point. The mother went in and out of her Lachesis state - partly depending on her menstrual cycle - but would also become completely dissociated, utterly lacking in any feeling and appeared and sounded as if drunk.

"To write more of this case in detail would require a novel's length. Suffice to say that in turn they each received doses of **Geranium Robertianum** in various potencies depending on the individual's degree of energy. At the same time the others would receive prescriptions depending on the indications. It was as if the energy of the curse - if that is what it was - shifted from one member of the family to another but in a random order. There was no possibility of predicting who would be affected next. The boy went through episodes of needing **Merc-Sol**, **Hyoscyamus**, **Stramonium**, **Mezereum**, **Proteus** and **Psorinum**. The girl needed **Arsen-Alb**, **Ayahuasca** and **Medorrhinum Americana**. The mother responded to **Lachesis LM**, **Med-Am**, **Phos-Ac**, **Syphilinum** and **Staphysagria**. Each had their turn of being on **Geranium**; it was as if it became the mortar between the bricks.

“Gradually, over many months, it seemed as if the malign energy began to lose its strength. The children, despite the boy’s continuing eczema - which became far less aggressive - were clearly happier; the parents more in harmony - even though the mother still had problems with her temper - and far more caring towards each other. As these four people have gone through so much trauma - and there is far more to it than space here permits - they have become estranged from the rest of the family and feel far better for it. What is more, the mother’s brother and his family have benefited too: as they have witnessed the changes in the family and have had their own treatment, it is as if they have been gradually divesting themselves of this strange, damaging energy.” **BG**

[82 https://www.juliasedibleweeds.com/general/healing-with-herb-robert/](https://www.juliasedibleweeds.com/general/healing-with-herb-robert/)

83 Germanium is a chemical element (Ge) and stands at 32 on the table of elements. It is not essential to the body but occurs in certain foods such as garlic, shiitake mushrooms, tuna, celery, tomato juice, broccoli, aloe vera, comfrey and ginseng. Germanium is a semi-conductor with an appearance similar to that of Silicon.

84 “Liquid potency”: a dose of the chosen potency is dropped into water which is then drunk by the patient to avoid the sucrose of the pill.

85 Neptune, higher octave vibration of Venus, brings beauty and harmony to higher spiritual levels above the earthly; it causes dreams to hold meaning; it governs the unconscious and intuitive mind. However, its darker side tends to foster illusion and delusion, fantasy and other-worldliness to the point where the subject loses touch with the Earth.

[86](#) James Compton Burnett: *Delicate, Backward, Puny and Stunted Children*, 1895 Homoeopathic Publishing Co.

18

GEUM URBANUM

Herb Bennett

The remedy was made by Jill Wright from a sample of the plant found in her garden. She had been drawn to it because of its persistence and profusion. The method of making it involved steeping the plant (flower, stem, leaf and root) in vodka, the only form of alcohol she had at the time. This was taken to the Helios Pharmacy in Tunbridge Wells, England, where it was made up to the 30th potency. It was this potency that was used in the meditative proving which took place on 25 July 2014. There were ten provers plus the medium; seven women and four men.

Background

Herb Bennett belongs to the rose family (Rosaceae). Other country names include Wood Avens, Colewort, St Benedict's Herb or Herba Benedicta. The name Avens has an obscure derivation but "geum" comes from the Greek *geno* with its meaning of "to yield fragrance"; when it is freshly dug up the root has a clove-like smell. It was also called the Blessed Herb (*herba benedicta*) because of its medieval reputation for warding off evil spirits (cf Geranium Robertianum) and healing the effects of attack by venomous beasts. Mrs Grieve, in *A Modern Herbal* (1931), quotes from the *Ortus Sanitatis*:

“Where the root is in the house, Satan can do nothing and flies from it, wherefore it is blessed before all other herbs and if a man carries the root about him no venomous beast can harm him.” (The *Ortus Sanitatis* [87](#), 1491)

Mrs Grieve goes on to say:

In mediaeval days the graceful trefoiled leaf and the five golden petals of the blossoms symbolised the Holy Trinity and the five wounds of Our Lord and towards the end of the thirteenth century the plant frequently occurs as an architectural decoration in the carved leafage on the capitals of columns and in the wall patterns (p 73).

Geum urbanum is a perennial that grows naturally in shady places, such as the edge of woodland and under hedgerows, although it is also to be found growing between the cracks in brickwork and masonry. It is common throughout Europe and the Middle East. The plant enjoys mildly acidic, calcareous soil but it is tolerant of other types. It prefers its habitat to be relatively damp. It is a hardy evergreen and survives frosts. It grows up to 60cm (23.6 inches) high, though it is often anything from 20-40cm (8-16 inches). In Britain it blooms from May until the autumn and sometimes even later. The flowers are 1-2cm (0.40-0.80 inches) across and consist of five bright yellow petals (reminiscent of *Potentilla*). The plant is hermaphrodite and thus self-propagating once pollinated by bees. The petals are scented. The flower gives way to the fruit which appears as a burr with hooks that become caught up in the fur of passing animals.

Herb Bennett has always been used in herbal medicine. Thomas Culpeper mentions it in his *Complete Herbal & English Physician* (1653, pp 21-22).

The ordinary Avens hath many long, rough, dark green, winged leaves, rising from the root, every one made of many leaves set on each side of the middle rib, the largest three whereof grow at the end and are snipped or dented round about the edges; the other being small pieces, sometimes two and sometimes four, standing on each side of the middle rib underneath them. Among which do rise up divers rough or hairy stalks about two feet high, branching forth with leaves at every joint not so long as those below but almost as much cut in on the edges, some into three parts, some into more. On the tops of the branches stand small, pale, yellow flowers consisting of five leaves, like flowers of Cinquefoil but large, in the middle whereof stand a small green herb which when the flower is fallen, grows to be round, being made of many long greenish purple seeds (like grains) which will stick upon your clothes. The root consists of many brownish strings or fibres, smelling somewhat unto cloves especially those which grow in the higher, hotter and drier grounds and in free clean air.

Place They grow wild in many places under hedge's sides and by the pathways in fields; yet they rather delight to grow in shadowy than sunny places.

Time They flower in May or June for the most part and their seed is ripe in July at the farthest.

Government and virtues It is governed by Jupiter and that gives hopes of a wholesome healthful herb. It is good for the diseases of the chest or breast, for

pains and stitches in the side and to expel crude and raw humours from the belly or stomach by the sweet savour and warming quality. It dissolves the inward congealed blood happening by falls and bruises and the spitting of blood, if the roots, either green or dry, be boiled in wine and drank [sic]; as also all manner of inward wounds or outward, if washed or bathed therewith. The decoction also being drank, comforts the heart and strengthens the stomach and a cold brain and therefore is good in the Spring time to open obstructions of the liver and helps the wind colic; it also helps those that have fluxes [fluid elimination] or are bursten [herniated] or have a rupture; it takes away spots or marks in the face, being washed therewith. The juice of the fresh root or powder of the dried root has the same effect with the decoction. The root in the Spring time steeped in wine gives it a delicate savour and taste and being drank fasting every morning, comforts the heart and is a good preservative against the plague or any other poison. It helps indigestion and warms a cold stomach and opens obstructions of the liver and spleen.

It is very safe: you need have no dose prescribed [sic]; it is very fit to be kept in every body's house.

Mrs Grieve (1931, p 74), ever a mine of information on all things herbal, tells us that "the principal constituent of the plant is a volatile oil which is composed of eugenol (clove oil) and a glucoside, Gein,⁸⁸ geum-bitter, tannic acid (an antioxidant that may have anti-cancer properties), gum and resin." All this "imparts its qualities to water and alcohol which it tinges red. Distilled with water it yields 0.04 per cent of thick greenish volatile oil."

Paracelsus⁸⁹ recommended Geum Urbanum for liver disease, catarrhal affections and stomach upsets. Herbal tradition in Austria promotes tea made from the plant for rheumatism, gout, infection and fever. Modern herbalists use the herb to treat diarrhoea, heart disease, halitosis, soft gums and mouth ulcers as well as using it to prevent colic. Although the root is particularly efficacious, the whole plant is of use. It is noted in various sources as anti-inflammatory, antiseptic, aromatic, astringent (causing contraction), diaphoretic (causing sweating), febrifuge (reducing fever), stomachic (improving appetite and toning of the stomach), styptic (checking or staunching bleeding) and tonic. As such, it is credited with dealing with diarrhoea, intestinal disorders, irritable bowel syndrome, stomach disorders and liver problems. The powdered root is said to be a rival to quinine in intermittent fever. Topically, it can be used as a wash for haemorrhoids, vaginal discharges and skin affections, such as liver spots, freckles and facial eruptions. Geum Urbanum can be used as a gargle to combat throat infections. Mrs Grieve (1931, p 74) noted that the herb is also used to flavour ale and was once used as a cordial against the plague when the roots had been boiled in wine. Her recipe for the “simple tincture” was to pour a pint of “proof spirit” (nowadays, ethanol) on an ounce of the bruised root, macerating it for 14 days and then filtering through paper. “Two or three teaspoonfuls of this tincture in any watery vehicle or in a glass of wine are a sufficient dose.”

In his two-volume *The Earthwise Herbal*, Matthew Wood (2008, pp 278–279) gives us a list of specific indications:

Respiration

- Laryngitis and pharyngitis.

- Influenza with free secretion of mucus and loose stools.
- Exhaustion after influenza.

Digestion

- Aphthous ulcers (canker sores in the mouth).
- Gingivitis, halitosis.
- Peptic ulcer, dyspepsia.
- *Diarrhoea, dysentery*; enteritis, colitis, ulcerative colitis, haemorrhoids.

Kidneys and bladder

- Cystitis.

Female

- Vaginal discharges.
- Menorrhagia.

Other

- Intermittent fever; epidemic fever.
- Insect bites.

Miasms

Psora, syphilis, sycosis, radiation and cancer.

Keynotes

Geum Urbanum is one of the major remedies for auric protection and physical detoxification: chemical and petrochemical toxicity, microwave and ionizing radiation and for “dark” energy that affects the etheric body. It is also therapeutic in cases of catarrhal affections of the upper respiratory tract. While it has much affinity for the physical vehicle, it is also of striking benefit to the etheric body as it restores and clarifies the sense of purpose in those who have lost their way in life.

General symptoms

This is a remedy for the mucous membranes, particularly of the mouth, pharynx and larynx. It also has an affinity for the bronchus and lungs. There may be profuse phlegm or, less commonly, there may be dryness of the membranes. By healing liver dysfunction, there is a positive effect on the membrane surfaces. The stomach, too, is irritated. There is a calming and toning effect on the stomach and intestines. Can be of service in those diagnosed with irritable bowel syndrome. The remedy can be given in tincture or low “x” potency as a tonic for the stomach and liver. It has the effect of detoxification: like Nux-Vom, Pulsatilla and others, Geum can facilitate the opening of liver storage cells and the consequent lymphatic drainage. The gall bladder is also benefited both on the physical and emotional level when pathology is the result of emotions being pushed away from the heart centre. As the liver and gall bladder heal, so the heart tends to operate more efficiently; valves are strengthened and can, if there is little chronic damage, be more effective.

When the blood has been rendered toxic by vaccination and inoculation, Geum may find a role to play in clearing the system. This is especially true when the patient has become far less grounded (easily disorientated) and aware than they once were as a result of the inoculation programme. Autism following childhood inoculations. The remedy can suit a protocol of clearing side effects when other symptoms fit the picture. Other such remedies might include Thuja (mostly after the smallpox vaccine), Silica, Pulsatilla, Carcinisin, Thymus Gland, the isopathic remedies and **Malus Domesticus**. There are reports of successful healing from inoculation side effects after other remedies including

those in *The Comprehensive Repertory of New Homoeopathic Remedies* (2015, p 118).

Geum is also another remedy for bruising though it may not rival Arnica. However, if the bruised tissues hold emotional pain then it can be effective. Geum has anticoagulant properties and may be of service among patients with high blood pressure who are liable to suffer strokes; transient ischaemic attack (TIA); deep vein thrombosis. It is a remedy that enhances the effect of remedies for other blood dyscrasia,⁹⁰ such as Lachesis and Crotalus Horridus. Intermittent fever: malarial fevers. Lyme disease; Geum may be found to complement and support the Lyme disease nosode, Borellia.

This remedy is useful when there are joint problems: cracking of joints and easy dislocation. This is particularly true of those who are holding on to old patterns of emotional misery and whose livers need plenty of support and cleansing.

Geum has an affinity for inherited disease patterns: may be considered for the long-term effects of inherited sexually transmitted disease (especially syphilis) and for thalassaemia (an inherited blood disorder resulting in anaemia). May also be useful in pernicious anaemia (Vitamin B12 deficiency). (These latter two diseases are tubercular/syphilitic and may require the use of these nosodes over time to effect any lasting healing.)

The remedy has a place in cancer therapeutics for detoxifying the blood. This is especially true of those who are in denial of their condition (Epilobium: see Volume II of *The Materia Medica*, 2011) or who have lost their ability to make choices about their treatment; they have abdicated their responsibility to the medical team advising them.

Geum can be given safely during pregnancy. If it is given once each trimester, it can foster correct positioning of the foetus and reinforce the baby's sense of purpose in the process of incarnation.

Mental and emotional symptoms

Feelings of being out of sync with oneself; the following were all phrases that came out of the meditation.

“I don't feel grounded and my head feels odd”

“I'm drifting”

“I feel all over the place”

“I just feel a bit sort of floaty”

“I actually felt very small”

“nothing seems to make much sense”

“totally confused, don't know what to do, don't know where to go”

“I just couldn't hold on to anything”

“everything felt very big around me”

Feelings of physical heaviness that were nevertheless part of the mental attitude. Confusion and forgetfulness (which can be made < initially by the remedy). Feeling as if out of step in terms of time: disjointed and out of phase with everything going on around them. Unable to make much sense of what is happening. Unwilling to make changes; easier to hold on to problems than deal with the unknown. Difficulty in disentangling several thoughts and feelings that arise at one time. A state of knowing there is something that should be grasped or understood but an inability to make out what; cannot “see the wood for the trees” (cf **Ganoderma**). Tense and as if one has forgotten something. Anxiety and/or confusion prevents access to intuitive thought. A sense of having taken a different turn from the

expected; of having gone down a path that has disengaged one from the norm. Feelings of having been diverted and thus lost. A desire for peace and quiet; for less speed. Feelings of having been speeded up or, at other times, of having been slowed down. Easily distracted. Clingy. Mean-spirited at times. Depression and anxiety.

The remedy helps to clarify why and in what way a patient has become so confused and how they are unable to understand their predicament. What they say lacks coherence; leaves others wondering what has just been said. (There is often a crucial effect on the practitioner; it is as if the patient “infects” the homoeopath with their confusion. The more the patient’s confusion affects the homoeopath, the more likely the need for this remedy. This can also be said about Thuja and Amethyst.)

Physical symptoms

Head

Feels heavy, which contributes to floating feelings. Scalp feels tight. Brain can feel as if dried out. Heavy-headed < sinus congestion.

Face

Skin eruptions; acne. Freckles.

Ears

Feel stuffed up with cotton wool. Feeling that the ears should “pop” or “crack” by moving the jaw; as if one has just landed in a plane.

Mouth

Ulcers in the mouth. Soreness and dryness.

Throat

Profusion of catarrh, often without infection but may follow fever. Phlegm in the throat that is difficult to clear. Throat can be dry. Pharynx is also full of catarrh; post-nasal drip. Throat-clearing cough. Throat, neck and shoulders and into the chest feel constrained.

Chest

Difficulty breathing from congestion and tension. Heaviness in the chest. Catarrh on the lungs. Coughs up phlegm.

Heart

Tension in the heart area. Emotionally heavy-hearted. High blood pressure. Arrhythmia. Tachycardia. Ectopic beats.

Stomach

Irritation in the stomach. Problems stemming from acidity. Nausea.

Abdomen

Diarrhoea: dysenteric or persistent.

Extremities

Easy dislocation of joints. Cracking of joints. Arthritis.

Skin

Acne and other eruptions, including eczema and psoriasis. Bruises. Vitiligo. Profuse sweating.

Sleep

Fear of lack of sleep. Encourages dreams that may carry useful information.

Dreams

Dreamer 1

- a) "I see a doll-like object lying flat on its back on the ground. Its legs are detached at the hip joint and are separated from the body by a couple of inches (while) remaining in the normal leg position."
- b) "I am at a gathering accompanied by a friend. He is known to someone near the front and that person waves him forward. After the event/presentation, I speak to the person next to me, saying that times are changing and that one may also channel while conscious from the 3rd eye. The person replies, 'That's not channelling!'. I then go to the front and depart with my friend."
- c) "I am talking to someone about the patience and long time it takes to regrow woodland in a conversation where we are referring to a specific site of trees on a farm."

Dreamer 2

"A group of musicians from different parts of the world (England, Australia and other places) asked me to conduct a piece of music I had written some 30 years ago. They seemed interested in it and wanted to perform it in a concert. I must have accepted the invitation as I found myself with them in a studio; very nervous indeed and looking desperately at the score which I knew was mine but which I did not recognise ... though it took me a while to realise. I searched through my own handwritten pages to find out why I did not know the music. I told the players that I had never conducted a piece of any sort before but they did not seem bothered by that; just a bit frustrated that I had my nose in the manuscript for so long and was wasting valuable rehearsal time. I woke up before I could give the opening down beat, feeling troubled that I didn't know the music I'd written; that I could see the sounds I had put on

paper but not hear them as I couldn't make them manifest by conducting the players; that 30 years had put the piece into my history without any memory of it even though, now awake, I knew the music well. Confusion about exactly what I had been doing all those years ago still reigned in my mind. On waking I could still see the pages of my score and recognise what sort of music it would have been. It really bothered me that it would never be performed; that it would never come off the page; that it may never have been written! I went back to sleep and dreamt that I was writing more music which left me feeling even more confused."

Dreamer 3

"From the day of the proving I have been having dreams every night; very intense and exhausting. I have been dreaming all about my karma, my past life and how it is playing out in this life. I have been through every stage of my life from birth to now ... My dreams have been playing out every relationship I have had in this life and why we chose that relationship this time.

"For example, a lot of my friends are male and most are gay. It has a lot to do with feeling safe and trust which has been a key theme for me ... One dream I had we were all discussing that we needed to be in each other's lives but not in any sexual relationship so they decided if they were gay that would stop any temptation. Another dream was about the girls that bullied me at school and how in my past life they were scorned women of relationships I had [had]. So this life it was a chance to pay me back and my karma that I had to go through. It was, for me, a 'light bulb' moment of understanding."

Dreamer 3 also took the remedy before going into a meditation. She reported the following.

“A sudden need to empty bowels which went on for a few days. Felt very distracted and almost impossible to pick up anything. I had a thickened sensation in my throat and very aware of that chakra. Felt really cold so got into bed to warm up and promptly went to sleep. Dreamt about my dad and how lucky I was to have had such a wonderful, safe influence in my life. I woke up and thought I had ruined the meditation so I put on the TV and heard the news that Robin Williams, the actor, had died. I was really upset by this and cried for ages which I don't do very often. The next day I took the remedy and meditated again as I had fallen asleep the day before. I felt really cold and exhausted and had to wrap a blanket around me. I had the same sensations in my throat and felt as if I had a problem swallowing. Had an itch in my left ear down into my throat that I couldn't scratch and felt as if I had a cold starting. The pain around my coccyx that I had had for the last two weeks became very uncomfortable. I felt a bit depressed and wanted to be on my own which has now passed.”

Dreamer 4

“In a dream last night [after the proving] there was a woman who mentioned to me that she'd been bitten by insects ... the message [seems to be] that this is a remedy that is good for insect bites that produce large swellings which take a long time to go down. [Another prover] said he had been bitten and it was a bigger bite than usual [for him] and the same thing happened to me; several really huge bites that went on itching and stayed swollen for over a week.”

Dreamer 5

“I have been waiting for all these dreams but have only had one and that was the first night after the proving. I can’t make any sense of it but I had to give Janice [the medium] a lift to hospital when she was going in for a left knee replacement. As no one else was available at the time, I sat and read a book while she had surgery and left once she was safely back on the ward.”

This prover went on to report that her sleep had been uneasy for a while and that she had been waking several times a night. This was not helped by a lot going on in her life, including the fact that her daughter had been in an accident and had fractured her pelvis.

“After the accident, [a friend] kept telling me to phone [for homoeopathic advice] but I insisted I was OK. I did eventually ring and the day after I took the remedies ... I felt I had been hit by a ton of bricks.”

This prover added, post-proving, that “I have been very, very tired and could sleep for hours, if only my body would let me. I have been on a very short fuse; low tolerance levels. I was also going to chuck it all in and go and stack shelves in Sainsbury’s as I am fed up with people treating me as if I am the village idiot. My brain is like mush; I can’t remember anything!”

Dreamer 6

“This remedy brings freedom; it releases us from the prison we make for ourselves. [I dreamt of] fixedness, negativity and disconnection from one’s true self; feeling smaller and smaller.”

Considerations for the use of the remedy

Geum is available and useful in all potencies from the low “x” potencies to 10M and in the LM. It is also, according to herbalists, useful in the tincture. In “x” potency it is to be counted as an important addition to the ever-increasing list of organ drainage and support remedies. It can also be purchased as herbal tea which has adaptive qualities and can be soothing for those with digestive conditions or fever.⁹¹ As a potentized remedy on a physical level, it is primarily liver-cleansing. It also cleans the blood and improves the condition of the stomach and the intestines, thus improving the absorption of nutrition. Geum can be given on its own on a daily basis or in tandem or alternation with other such remedies when they are indicated.

After injuries that do not respond as expected to well-chosen remedies such as **Arnica**, **Rhus Tox**, **Ruta** or **Bellis Perennis**, Geum can be given in relatively low potency as a support, in high potency because it is homoeopathic to the conditions or in combination with **Clear Quartz** and the appropriate third remedy. The Geum, in these cases, helps to involve the liver in the healing process; the liver having been already, before the accident, struggling to process toxicity.

It is also good practice to combine Geum with **Clear Quartz** and a **radiation remedy** when a combination is called for clearing the radiation miasm. **Geum + Clear Quartz + Radium Bromide 30** is a good example. The radium can be replaced by **Ferr-Mag**, **Shungite** or **MRPG** (Microwave Radiation Pulsed G3) (see Volume II of *The Materia Medica*, 2011) if there is a significant problem with microwave technology or electromagnetic frequencies.

When the patient cannot or will not let go of old hurt, despite the accurate prescribing of remedies such as **Nat-Mur**, **Aurum** or **Arsen-Alb**, a high potency of Geum or a

combination with **Clear Quartz** and the appropriate third remedy may help them to make the shift. If one of the miasms is at the root of the intractable problem then either Geum in high potency or LM potency or **Geum + Clear Quartz + the appropriate nosode** in LM may effect the necessary changes. In blood purifying, low potency **Geum + Clear Quartz + Beetroot** (decomposed) is likely to bring about deep changes - the decomposed version of Beetroot is used as it is more similar to the toxicity of the liver and gut.

When Geum is given in the LM potency, it is likely to do its deepest work. This can be used when the patient requires healing on the deepest level of the psyche (see *below*, Case Study 1). During the meditation it emerged that this remedy can appear to be frustrating in that it is difficult to get it to “hold” in the patient; the results may seem at first to be transient. However, when this happens in any case, it is likely that this is an indication that the remedy is needed in LM, in which form the effects should hold better and longer. Patience and persistence are required in learning how to use Geum. A curiosity of this remedy is that in using Geum, the practitioner might also feel as if they are working on themselves.

Esoteric therapeutics

Geum is one of a growing number of deeply protective remedies for the auric field. It is required by people who have not “moved on” due to fear, anxiety and deeply held mistaken negative belief in themselves. They feel unsafe, on a soul level, to attempt to make progress though this may not be in their consciousness. Geum is also to be considered in those cases where the patient is still acting out their

South Node of the Moon state. They have not let go of how they acted and reacted in former times. Geum can, especially in LM potency, help them to be more in the spirit of their North Node of the Moon.

Geum offers protection of the space around the person (in case there are others who might have an investment in their continued stagnation) and the time in which they need to make changes. For this reason, the remedy may need to be prescribed for an extended period of time or in a high enough potency to work deeply on the whole being. There are some patients who will need to do this healing in stages: they may need to start by using low “x” potencies for physical detoxification and then progressing to the higher ones or the LM range. The most important aspect of working with a patient needing Geum is the establishment of the base centre as a secure foundation. In this manner, they should feel far more purposeful and less reluctant to make the journey.

Geum is ruled, as Culpeper (1653) tells us, by Jupiter. In astrology, we find that Jupiter is regarded as protective, supportive and perfused by generosity. Where Jupiter is of beneficial influence, we find sufficiency, nourishment, expansiveness and hope. When it is ill-aspected in the chart, we find too much giving away of positive energy, overfullness, excesses of habit and behaviour and poor elimination. Jupiter rules the liver, the blood, sugar metabolism, urea and growth hormone. The patient who requires Geum may have liver and blood problems along these lines and difficulty in eliminating through bowels, bladder or lymphatic drainage.

The energy of Geum flows upward from the base centre to crown in terms of fluid energy but from above downward in terms of physical elimination. The more toxic elimination

there is, the greater the facility for emotional release and spiritual expansion.

Chakras

Crown

Disorientation; lack of attachment on an esoteric level. Poor sleep with lack of dreaming. Dreams: referring back into the past; of being with friends or acquaintances. Lack of deep memories or confused memories that are not borne out by other witnesses.

Brow

Confusion; chaotic mind chatter. Unable to think consecutively. Easily distracted. Find it hard to discriminate or to make decisions. Poor memory for what one has just said or done. Forgetfulness. Tendency to cause confusion in other people.

Throat

Difficulty in expressing oneself. Poor thought/expression connection. What is expressed tends to make less than perfect sense.

Heart

Emotional tension. Hurt and past wounds are left unexpressed and unresolved. What has injured the heart has caused confusion and possible distrust in others or in fate generally. Heaviness in the chest along with confusion of the mind and loss of direction indicate the lack of connection between this centre and the brow, crown and base.

Solar plexus

Poor liver function and gall bladder issues (often resulting in lack of courage) are prevalent. Much support and drainage of toxicity is required of the organs of this chakra.

Sacral

This chakra is often the focus of past disease either in the patient's own history or in ancestry. Elimination from the organs is often sycotic or syphilitic in nature. The kidneys need special attention to help maintain the correct balance of water in the system. Using drainage remedies for the kidneys and bladder works well alongside this remedy for the liver.

Base

Profoundly lacking in grounding. Need a great deal of work to foster a thorough connection with the Earth element; this is a remedy to support the base chakra. This is in order to support the development of change in the whole of the system from below when change in the form of remedies chosen for the constitution might otherwise cause aggravations.

Case studies

- 1** "Woman in her late 30s who came suffering from schizophrenia. She has long been on heavy medication for this condition and is unlikely ever to be able to dispense with this. She suffers from delusions that she feels unable to talk about. She speaks about several friends with whom she spends time in the evenings, especially at weekends. They are, like her, devoted to nightlife and gigs. They sport Rastafarian hairstyles.

She is an artist; she colours designs she constructs on the computer and she transfers these and prints of famous pop singers onto T-shirts. She often comes to appointments complaining that her friends are doing her down; she feels that she cannot trust them. She is usually cheerful and has a good sense of humour but she is anxious and very reluctant to express anything that touches on the origins or triggers of her mental health. It is not easy to follow her train of thought, partly because what she says is elliptical. One of the impressions she makes strongly, however, is that she has “grit”; she “hangs on in there”, to use her own words.

“She has had many remedies; she used to be a patient of several other homoeopaths. Because she has never been well since her teens when she took LSD [lysergic acid diethylamide], the original trigger for her mental symptoms, she had remedies such as **Thuja**, **Rainbow**, **Syphilinum** and other remedies of altered states of mind. However, although she is always appreciative of remedies – she seems to know exactly how and whether they are helping her – her greatest positive reaction has been to **Geum 30**. So much does she like the supportive effects it has on her – and she takes it at the rate of one dose three times per week – that she always asks if it is included in the prescription. When it has been left out, she has come back and asked for it again. She feels that it gives a greater sense of security; she feels less easily put down by her friends; she finds it easier to cope with being awake in the daytime; she is less anxious and less questioning.” **CG**

- 2 A female patient, Sagittarian, whose presenting complaint was rheumatoid arthritis had been taking **Silica 200 weekly** and **Geum 200 (3x weekly)** with

some good effect. (Previously she had done well on **Silica 200** and **Iodum 30 3x per week** but with no lasting reduction of local pain.) By the eighth week of the course, she felt that she had reached a reasonable level of improvement. She went away to the United States to attend the funeral of a relative but neglected to take any remedies with her; neither the Silica, Geum nor any first aid. While there, her hands, the main area of pain and nodular change, began to be painful again. On her return home she started taking the Geum again immediately and the pains went overnight. She subsequently continued well, so much so that she has been able to dispense with the Methotrexate she had been taking for over two years. It must be added that this is a case in progress. There are circumstances in her life that might cause future flare-ups. However, she is confident that she is now, with Geum, able to find her way out of them. This is a complete “turn around” for someone who felt they were deteriorating in a terminal decline. **CG**

- [87](#) *Ortus (or Hortus) Sanitatis* was what amounted to an encyclopedia of nature cures written in the assumption that God had created animals and plants to provide cures for human ills.
- [88](#) Gein or humin or huminnoun is a bitter, brownish/yellow amorphous substance derived from vegetable mould.
- [89](#) Philippus Aureolus Theophrastus Bombastus von Hohenheim (1493-1541) was a Swiss physician and astrologer whose work was suffused with alchemy. His name gives us the word ‘bombast’ which describes his attitude well.
- [90](#) Dyscrasia is a term for chronic disorders, particularly of the blood. In earlier times, dyscrasia referred to an

imbalance of the four body fluids: blood, bile, lymph and phlegm.

91 Some people have found Geum tea useful in calming a sore throat and others say that they have more energy as a result of drinking it.

19

IRON PYRITE

Fool's Gold

The remedy was proved by meditation on 12 February 2016 by ten members of the circle: two men and eight women plus the medium. It was taken in the 36th potency.^{[92](#)}

Background

Pyrite's name is derived from the Greek word for "fire"; when struck by another metal (steel), it produces sparks. Iron pyrite is a common mineral with the chemical denomination FeS_2 : iron sulphide. It is sometimes known as fool's gold for its superficial resemblance to gold with which it is sometimes found. It is also found in association with coal. It may also be called "brazzle" or Brazil. Sulphide is an inorganic anion of sulphur, having a negative charge.

Pyrite is found associated with other oxides in quartz veins, sedimentary rock and metamorphic rock (rock that has been transformed by heat and pressure). It is also found in coal beds and in fossils as a replacement mineral. Gold and arsenic can be found as a coupled substitution in a pyrite structure. Pyrite is cubic in form, sometimes manifesting in striking natural sculptures of piled cubes and at other times as a rock with a roughened, angular surface. It may also appear in dodecahedron-shaped crystals. In its natural environment, pyrite is not stable and when exposed

to air and water it decomposes into iron oxides and sulphate. Certain bacteria will also contribute to oxidizing the pyrite to produce ferrous iron and sulphate. Sulphate, released from the decomposing pyrite, combines with water to create sulphuric acid. Pyrite oxidation in closed spaces (such as a mine) can cause spontaneous exothermic explosions. If pyrite is used in construction material (such as cement), it can lead to severe deterioration and thus structural instability of buildings.

Pyrite was once used in firearms in the 16th century: the wheel-lock pistol employed pyrite to generate a spark to fire the gun. Pyrite has long been used to manufacture iron sulphate and sulphuric acid. It is involved today in the production of sulphur dioxide for the paper industry.⁹³ It is also used as cathode material in lithium batteries. In the early 20th century, pyrite was utilized as a mineral detector in radio receivers and is still used today in crystal radios by radio "hams". Pyrite detectors are highly sensitive. Pyrite is also involved in the manufacture of marcasite jewellery which became popular after Prince Albert's death when Victoria went into permanent mourning.

Miasms

Psora, syphilis, tuberculosis and cancer.

Keynotes

The remedy is extremely well suited to grounding; it serves to establish the link between head, heart and the base chakra; between us and the cosmos. It restores confidence and stability, especially when these have been undermined over a long period or have never been much in evidence in the patient's life. It encourages one to be able to take

responsibility, to stand on one's own two feet and to be readier to follow one's intuitive thought. It helps one to be able to discern and discriminate in what should be fundamental choices (food, materials for use, environment, etc). Pyrite fosters a stronger sense of being adequate to fulfil allotted tasks. It reduces chronic sensitivity (to the environment or to specific factors) and restores integrity to the blood. It revivifies those who are chronically tired. It is a calming remedy with the ability to take one out of the reaches of stress.

General symptoms

There is general and specific sensitivity: to the environment, to pollutants, to allergens (cf Shungite, Ferr-Mag and Geranium Robertianum). Any or all the five special senses may be affected. Chronic tiredness < from environmental pollutants; also from a chronic state of worrying. Long habit has dulled one's ability to tell what is harmful; continues to use or consume material that is injurious to health. Never been well since blood transfusion and organ transplants (Carcinosin). Pyrite can be given during pregnancy for protection against harmful invasive medical practices that threaten the proper growth of foetal development; complements the use of Arnica after excessive ultrasound scans. Positively affects sleep patterns as it has a marked effect on healing the pineal gland. The remedy has a positive effect on brain function both in terms of the mind and of physiology. In low "x" potency (6x or 12x), it is useful in encouraging healthy cell multiplication at any stage of life. Poor immune system response. It is useful in bolstering the proper functioning of the spleen. Has an affinity for the functioning of the organs of the solar plexus, the heart and

the lungs. It can be used in cases of anaemia; also in asthma and other lung conditions. It has a place in cancer therapeutics. Pyrite is another major remedy for profound shock; trauma to the psyche that has affected the patient's life entirely but to the point that the origins of the shock are obscured. Post-traumatic stress disorder.

Mental and emotional symptoms

Profound shock and trauma to the psyche; shock that may not be reported because the origins of the trauma are buried in history; either the patient's history or in ancestry. Deeply affected by scenes of trauma and terror on the media (while those in Ayahuasca are more likely to be imagined or hallucinatory). Shock and trauma experienced from medical intervention by the developing foetus. Mental tiredness with an inability to function properly, partly aggravated by worries and stress. The cause of stress lies in feelings of being inadequate and unsure of one's next step. An inability to be decisive. Deeply unsettled; lacking in inner peace. Lack of self-confidence is chronic or has been there since birth. Fear of not being able to complete the tasks set (by oneself or others); not knowing if one has the resources to cope. Little or no belief in the self or in the journey one is on. Intuition is blocked most often by worry and concerns; too inclined to take other people's advice that is contrary to one's true choice. Negative self-judgement; always put themselves down. Rendered inarticulate; unable to say what one wants to say partly from "mind-drift" but also from lack of self-belief. Feel unable to think effectively (when excessive, can be compared with Baryta-Carb). Unable to tell what is likely to be injurious to one's health: cannot make decisions about things that might harm either on a

mental/emotional level or on the physical level. Loss of purpose. Fear of the unknown; of the unexpected; of the speed of change. Desire for solitude; for peace and quiet; for space and time to think. Feeling disconnected: from oneself; body from brain; from one's "higher self", though not usually with the negative behaviour or reactions of someone who is truly dissociated (cf DMT). The patient is not necessarily aware of the lifelong sense of inadequacy they have felt; it has become normal. This state has informed everything that they have ever experienced and may have come through from earlier generations, such as the parents or grandparents; this is so even in those who have experienced times of success and achievement. Feeling that one cannot use one's brain as efficiently as before; tendency to try to change or drive things to improve the status quo but, by doing so, little but confusion is achieved, leading to further worry and even panic. The remedy affords us time for reflection and detachment from stress in order to see how events should be allowed to play out; in order to consider all that is going on as a whole and not as different threads of stress conspiring to confuse and panic. Anticipate trouble instead of allowing things to unfold naturally. Easily intimidated. To be considered in cases of men who feel impotent mentally or physically; who have lost their sexual identity.

Physical symptoms

Head

Pain in the forehead with pain in the left side of the heart area. Headaches from the root of the nose and forehead

with heaviness in the eyes. Brain injuries when the aftermath is shock and loss of confidence.

Eyes

Vision deteriorates. Poor distance vision: blurring; < darkness. Eye pathology < since trauma. Heaviness and wateriness especially in headache.

Ears

Hearing is poor; < since trauma. Loss of higher pitched sounds. Tinnitus: like white noise.

Nose

Sensation of a smell of burning as if the iron were too hot for the cloth.

Mouth

Sensation of dryness of the mucous membranes of the mouth despite having saliva. Scalding sensation and soreness in the palate. Tongue feels slightly swollen.

Throat

Sensation as if something is stuck in the throat that impedes speech. Feel blocked from speaking. Gruff voice.

Chest

Asthmatic breathing. Shallow breathing. Shortness of breath when under stress.

Heart

Sensation of pain in the left side of the heart: cramp-like pain; came on with pain in the forehead.

Stomach

Acidity with reflux, especially due to excessive worry and incautious diet.

Abdomen

Digestive problems from emotional/mental turmoil.

Extremities

Arthritic pains in the left thumb: aching. Tingling in the hands < fingers. Momentary shooting pain down the left leg.

Sleep

Lack of sleep with consequent weariness; < worries. Wakefulness through the night. Wakes up feeling unrefreshed. Works too long into the night; normal sleep rhythm lost. Sleep problems < since life changes occurred or since trauma.

Considerations for the use of the remedy

This is a remedy that focuses on restoring strength of purpose, self-confidence and stability (cf Sycamore Seed) despite continuing circumstances that are stress-inducing. It gives the patient a greater perspective of where they stand in relation to others and any baleful influence they may be having. It helps them to be more assertive when necessary and to make clearer and more satisfactory decisions based on their own needs and wishes. It helps them to take more responsibility for themselves without doubting their ability. It is also a remedy that fosters intuitive thinking; no longer do they rely on what others have been telling them for ages. They feel less need to conform to others' expectations; it gradually stops the habit of self-abnegation.

Iron Pyrite has an affinity for cellular structuring; it helps to maintain proper growth in the womb and is useful especially when medical procedures are too invasive. It is one of the remedies to help protect foetal development. If there has been a trauma during any process of growth, where there is a strong difference between “before” and “after” the incident, then the remedy may be of service. When stasis has become the norm ever since a shock or trauma, the remedy should be considered. There is a stagnation of Qi that is most manifest in the solar plexus, in the breathing or in the blood. Blood Qi is sluggish and fails to carry aspirant energy into the full circulation of the body. The whole process of stasis can put the patient’s destiny “on hold”; they become locked into a state of stress and worry yet suffer feelings of not being quite themselves. Anaemia comes with the stagnation. Poor immune system response may result, leading to frequent infections. Iron Pyrite reinstates the positive will.

Trauma to the brain or head comes under this remedy’s influence; when other indicated remedies fail to relieve symptoms, it may be of service. Patients who complain of having feelings that they have been strangled or even beheaded in past times may be describing this remedy (or Turquoise). It also needs to be considered in those who have suffered trauma to the sacral centre in the birthing process.

Iron Pyrite is susceptible to being used in combination with other remedies that have an affinity for the heart, brow and crown centres. For remedying the negative effects of blood transfusion, **Iron Pyrite + Carcinisin + Clear Quartz** may be useful. It should be considered for children born to IVF (in vitro fertilization) who have difficult and intractable symptoms: **Iron Pyrite + Carcinisin +**

Thymus Gland. It is also of significance in combination remedies that heal the crown centre:

Pineal Gland + Iron Pyrite + Syphilinum: Self-destructive behaviour following shock/trauma.

Pineal Gland + Iron Pyrite + Buddleia: Shock, trauma and emotional devastation which has left the patient ungrounded; “rabbit in the headlights”.

Fiona Harper emailed the author about her experience with Iron Pyrite combinations:

I see this remedy [Iron Pyrite + Pineal Gland + Clear Quartz] as if it were the keel of the boat. For anyone who is creative [but who has lost confidence in their abilities] the remedy gives them back their confidence and then, with other, well indicated [constitutional] remedies she can be creative again. It tends to reduce any aggravations and still steer the right course.

Esoteric therapeutics

Iron Pyrite is associated with the planets Jupiter (through the affinity of both for the sacral centre and the liver) and with Uranus (through the affinity both have for electricity and effecting radical change). The point at which the remedy becomes effective in healing is when the patient arrives at the moment when integration between the crown, head and heart is vital for further progress and soul growth. The link between these centres has been strained or ruptured for a period of time, making it hard or impossible for the patient to be entirely autonomous; they have become dependent on other people’s judgements, assistance and advice. They no longer trust their own intuitive decision-making process. They feel too much at the mercy of the world and need a

sense of protection. In the process, they lose willpower and the ability to choose for the self.

Chakras

Crown

The link between the body and the cosmos is imperfect, resulting in lack of trust in intuitive thought and instability of purpose due to a lack of grounding; if the crown is not connected with the realm of spirit, the base finds it difficult to secure an anchor. Stroke, head or spinal injury or a general anaesthetic with surgery or drugs affecting the mind (of any sort) may have been the cause of the original brain trauma that requires this remedy to repair the damage. If the heart chakra is to be whole, this chakra needs to “complete the circuit” with the world of spirit. Difficulties here are exaggerated by poor sleep patterns and disturbing dreams; often of being separated (from one’s source). Lost memory.

Brow

Hard to make informed decisions as there has been an abdication of autonomy in the past. Brain injuries. Slow thinking and slow reactions. Body clock is defective. Indecisiveness: questioning whether to follow one’s head or one’s heart.

Throat

Thyroid problems often as the result of faulty connection with the pituitary. (Low thyroid stimulating hormone.) Difficulty in voicing what one wants to say; poor communication skills after a long time (sometimes years) of not speaking one’s mind. Creativity is blocked.

Heart

Sadness in the chakra from missed opportunity; from lost memories; from grief that has ancestral roots; from loss of the creative spark. Symptoms of anxiety felt in the chest and in the heart. Sighing and shallow breathing with the feeling that the inspiration is almost there but then it isn't.

Solar plexus

Poor spleen function with defective immune system. Aspirant energy is weak or absent, leading to little inspiration and low productivity (except what is expected within the boundaries of work). Liver function is poor; toxicity of the blood. Hard to maintain the feelings of joy in life.

Sacral

Never been well since birth process, giving birth or medical intervention that has caused iatrogenic symptoms to persist. Low self-esteem has affected the patient's emotional relationship with the reproductive organs; no longer feels potent in this chakra.

Base

Ungrounded but inclined to depend on others or an institution for sense of equilibrium and balance. This chakra is profoundly affected by medical intervention; < vaccines, surgery and invasive test procedures.

Case studies

- 1** "An elderly man, retired teacher and author of novels, came with the after-effects of a stroke. Having a strong constitution and a sanguine approach to life, he had

long been reliant on homoeopathy and had had very little intervention from orthodox medicine. However, he was now taking medication for blood pressure and had been advised to take aspirin for the rest of his life. He said his memory was poor and that his energy was not as vital as it had been before the stroke. Objectively, he seemed to give the impression of someone who had been 'knocked sideways'. There had also been an episode during which he sought orthodox medical treatment for prostate hypertrophy and cancer (which had not required chemotherapy). He was given various remedies over the previous three years, all of which, he said, had helped him not only to cope with the restricted capacity of his right side but also to heal after the surgery on his prostate. What he most wanted now was enough energy to finish his latest novel. He agreed that he was suffering from writer's block and that he had been struggling with this since the stroke. He was given **Iron Pyrite 200: one each week for eight weeks.** When he returned, he was delighted to say that he had finished the book. Over the next 12 months, he asked for more of the remedy as he had fresh ideas for a third book but couldn't find the self-discipline to settle down to writing: 'It's all in my head.' Further doses of Iron Pyrite have always helped him to write.

"In a later, further addition to this case, the patient complained of suffering symptoms of dullness, lethargy, torpor, fearfulness, anxiety about his health, confusion, withdrawal and memory loss after being vaccinated against Covid-19 with the Pfizer vaccine. He responded well to **Baryta-Carb** in ascending potencies over a few months. Eventually he returned to say that he wanted to get back to taking the Iron Pyrite." **CG**

2 “Boy who had been receiving treatment since he was 6 years old. He has hunched shoulders and is weak and needy; he appears to need **Silica**. He is unable to concentrate and he gives up easily. He is anaemic. He is careful in most things he does and yet he is sloppy. He did not seem to be within his physical body. He was given **Pineal Gland + Iron Pyrite + Clear Quartz 10M**. He suddenly became more embodied and more studious. After the remedy it became apparent that his handwriting changed; it was not so careless and was quite readable.” **PB**

[92](#) Author’s note: While taking this remedy up from the tincture to the 30th potency, I felt strongly that I needed to make the remedy in a series of 12s. The 36th potency is 3 times 12. There is no other reason for this departure from the usual protocol of using the 30th (or occasionally the 6th) for the provings. To have continued the 12 scale beyond this point would have been completely impractical and commercially unviable so practitioners now work with the usual Kentian model.

[93](#) Dimethyl sulfoxide, used in pain-relieving spray, is a by-product of the paper industry.

JUNIPERUS COMMUNIS

Juniper Berry

Juniper Berry was proved on 21 September 2012 by seven women and three men plus the medium. The remedy, made from the tincture of fresh ripe berries, was taken in the 30th potency both as a pill and in tincture form applied to the wrists. According to J H Clarke in *A Dictionary of Practical Materia Medica* (1900), Juniper Berry has not been proved but warrants inclusion due to the knowledge already gained from the history of its use as a plant preparation and because of the ready comparison to be made with the better-known Juniper Sabina. He also includes Juniper Virginianus (Red Cedar), another unproved remedy but one with a more substantial materia medica due to the known effects of poisoning, most specifically on women attempting to “procure abortion or bring on the menses”. It may be of significance that while Juniper Berry was made from only the fruit, Sabina and Virginianus were both made from the tincture of young branch tips and, in the latter’s case, the distilled oil. Boericke also includes Juniper Berry in his *Homoeopathic Materia Medica with Repertory* (1906) but with only a recommended herbal dosage; there is no reference to the remedy in potency. Both these sources recommend comparison with Terebinth, the remedy made from distilled oil of another coniferous tree of the *Pinus* genus.

Background

Juniper trees are variable depending on the soil they grow in and whether they are wild or cultivated. The wild form is usually ground-hugging, while cultivated specimens can grow up to 9m (30ft). The tree is found almost anywhere in the temperate and subarctic areas of the world; it colonizes the most acid soils, though thrives on chalky and limestone sites just as well. The tree is able to survive -40°C . There are some 170 named types of *Juniper communis* but many are hardly worthy of being classed as horticultural specimens.

Juniper berries are not true berries (Lyth, 2009),⁹⁴ they are small cones that have evolved from the typical fruit of conifer trees. They are seed cones of up to 1cm (0.40 inches) in diameter, characterized by leathery scales, green when immature and darkening to a mauve blue when mature. When later dried, the berries become blue/black and lose their cloud-whitish bloom that they carry while on the tree. The berries take up to three years to mature, so branches carry nursery clusters of berries of varying colours.

The berries are harvested in autumn by beaters who beat the branches until the ripe fruit falls onto ground-sheets or into baskets. The berries are dried in shallow layers in the shade; direct sunlight would risk fermentation that would spoil the fruit. The berries are used to flavour ethyl alcohol distilled from fermented grain mash (such as from barley), which results in the spirit known as “gin”, the name derived from the French *genévrier*.

Mrs Grieve, in *A Modern Herbal* (1931, p 452), lists the constituents of the berry’s volatile oil: they include “resin, sugar, gum, water, lignin, wax and salines. The oil is most

abundant just before the perfect ripeness and darkening of the fruit when it changes to resin.” She goes on to tell us of the medicinal properties of Juniper: “Oil of Juniper is given as a diuretic, stomachic and carminative in indigestion, flatulence and diseases of the kidney and bladder. The oil mixed with lard is also used in veterinary practice as an application to exposed wounds and prevents irritation from flies.” Mrs Grieve also mentions that, like Oil of Turpentine, “it is employed as a stimulating diuretic in cardiac and hepatic dropsy”. She says that sheep especially favour juniper berries as they help to prevent dropsy. “The chief use of Juniper”, she continues, “is as an adjuvant to diuretics in dropsy depending on heart, liver or kidney disease. It imparts a violet odour to the urine and large doses may cause irritation to the passages. An infusion of 1oz to 1pt of boiling water may be taken in the course of twenty four hours. In France the berries have been used in chest complaints and in leucorrhœa, blenorrhœa [excessive discharge of watery mucus], scrofula, etc. They are not given in substance.”

As an aromatherapy oil, Juniper is used for cleansing and purification.⁹⁵ It is effective in cases of cellulite and oedema. In this it is comparable with Juniper’s use as a plant medicine. It is also used in the treatment of arthritis, rheumatism and gout because it promotes the elimination of uric acid from the system. Juniper essential oil is said to have mild pain-relieving properties. It is best known, however, for its power to overcome the symptoms of cystitis. Acne, dermatitis and eczema have also been known to retreat under its influence. Juniper oil is described as having effects on the emotions: it lifts negative feelings such as loneliness, sadness, insecurity and guilt. It also

alleviates stress that builds up as a result of anxiety and feeling overwhelmed by difficult circumstances.

Miasms

Psora and sycosis.

Keynotes

The remedy helps us to see where and in what manner the ego is most blocked and unable to let go of issues that hold us back from developing along the path either to maturity or out of a stultifying situation or its long-term effects. It helps us to understand how we are separated from our true selves and continued fulfilment by the weight of negative experience and the fears that have accrued from that. It becomes most obviously indicated in cases where negative, anxious ego overwhelms the creative imagination and stifles soul growth. As with other remedies in the *Cupressus* family of conifers, there is always somewhere present in the case, a variation of the sense of separation.

General symptoms

The remedy is chiefly sycotic. It covers pathology that is characterized by water retention, inflammation and lack of structural and/or functional integrity. As with other sycotic remedies such as Thuja, there is a sense of physical insecurity; bodily vulnerability. With this comes hyperacidity, faulty water distribution, inflammation of mucous membranes and biochemical imbalance that can result in digestive problems, especially characterized by pains due to flatulence. There is often a history of suppression; suppression of skin conditions or lung pathology. There may

also be a heart condition to take into account, for which the patient is on orthodox medication that will include diuretics. Negative emotions long held may result in an overtaxed nervous system that brings on neurasthenic symptoms of tingling and buzzing in the limbs or oppressive, congestive headaches. Though it is chiefly a chilly remedy, there are hot flushes followed by shivering. All the organs of the endocrine system are influenced by the remedy; the kidneys and bladder when there is oedema or local burning, and the liver, spleen and pancreas when there are digestive problems or inflammation. The lungs and nasal passages are also benefited when they produce symptoms that appear secondary to pathology in the kidneys and bladder or if they are affected by allergic intolerance. According to Clarke (1900), allergies and hay fever may result from pollen of cedar trees causing violent sneezing and coryza. He cites other generalities such as dropsy, coughs, dysmenorrhoea and haemorrhages. Clarke (1900) also reports that German doctors used Juniper in gastric problems such as abdominal colic and flatulence. Murphy (1993) quotes Boericke as saying that the remedy was also useful for elderly people with weak digestion and scanty urine.

Mental and emotional symptoms

Feelings of negativity about oneself. "I've got so much negativity about myself but I don't know what it is. Something needs to come out but I don't recognize it ... so I feel quite stuck." A sense of having carried the weight of oppressive thoughts or feelings for a long time and that they need to be cleared but there is an inability to identify exactly what they are. Strong sense of the harshness of the

world; vulnerable to abrasiveness. The more retreat there is from the world, the heavier and darker the feeling of negativity. The remedy may become apparent by its indications at a time when the patient is coping with stress within an antagonistic relationship. There is a strong desire for peace and quiet with a wish to return to Nature; to become grounded. There is a crisis of faith in one's ability to cope with all the vicissitudes of life; there may also be a wish to return to one's religious faith to find a focus and spiritual assistance. There is a lack of self-discipline and a feeling of frustration with oneself as a result. There is blankness: blank mind or feeling that the future is blank. "I feel as though I am just going through the motions." Sadness: "really, really deep, deep sadness". The sadness, mixed with recognition of much negativity, makes one feel vulnerable and heavy. There are dreams of little incidents of negativity that add to the sad and tearful mood. The patient wakes feeling alone and lonely - even if they are not. There is sadness with a sensation of pain in the heart. Fear is held in the solar plexus. Part if not all the fear is to do with the separation between the weak and burdened self of the present and the strong and vital self remembered from before or from glimpses of times when that self was untrammelled by negativity. There is a feeling of not being able to match up to the real self; there is not enough self-belief so they feel weak and relegate themselves to working in small circles. Self-image does not match potential and this becomes a habit. This is a remedy for those who persist in holding on to the negativity of the ego-story and end up going round in ever diminishing circles. They lose the ability to give and become resentful when they do not receive. They feel exposed and want to cover up but their feeling of inadequacy is too strong to hide their habitual state (Thuja).

The patient is unlikely to be good at establishing boundaries so they seek security in whatever ways they can. At times, fear can be intense. There is a sense of being hurried or being in a hurry with not enough time to accomplish everything as there is “so much going on”. Mental exhaustion. It feels as if time is speeded up and less is achieved. Patients may keep returning with an endless cycle of symptoms rather than move on to a phase of elimination and clearing. Some patients may seem to keep pursuing something without any success, being unable to see that there might be alternatives that would suit them far better; this is a version of the psychotic “fixed ideas”. Juniper Berry is a remedy that might be considered at times of birthdays or anniversaries which are so often loaded with emotional turmoil and negativity. There is a fear of moving forward because the outcome is unpredictable in a situation where the patient is not sure what is expected of them. The lack of an instruction manual on how to make the necessary changes limits progress to standing still. There is a sense of having a job to do but not knowing how to go about it. Fear of growing old; fear of decrepitude.

Physical symptoms

(Symptoms in italics are quotes from Boericke (Materia Medica, 1901) and Murphy (The Lotus Materia Medica, 1995).)

Head

Hot in the forehead; heat in the head. Headache in the frontal region. Tension in the head. Sensation of the head being cut into by an axe only on the left side. Congestion of the head especially after a cold.

Nose

Coryza. Hay fever; allergies. Violent sneezing from cedar pollen (Murphy, 1995).

Mouth

Bitter or stale taste. Bitter/sweet taste.

Heart

Bouts of palpitations < anxiety.

Throat

Phlegm stuck in the throat.

Chest

Need to take a deep breath; air hunger. Cannot breathe deeply enough.

Painful ribs and sternum from coughing attacks (Bry). Lungs affected by a severe and painful cough; cough with scanty, loaded⁹⁶ urine (Boericke 1901).

Stomach

Nausea with a stale taste in the mouth.

Kidneys and bladder

Strangury [with] bloody, scanty urine; odour of violets [Terebinth]. [Sensation of] weight in the kidney region. Renal hyperaemia [Eucalyptus]. Renal dropsy. Urine loaded. Chronic pyelitis. Catarrhal inflammation of the kidneys. Dropsy with suppression of urine (Boericke 1901).

Abdomen

Sharp pain in the ascending colon < in the region of the hepatic flexure, which comes and goes fleetingly.

Extremities

Tingling in the hands and arms up to the elbows as if there were a fine vibration running through them. Deep ache in the left thumb, with sharp pain in the hand on using it. Pain in thumb travels to the forefinger and causes pain on gripping anything; makes it hard to write. Deep ache travels up the arm to the elbow and then the shoulder; joints more affected than the long bones. Pressure < the pains. Arthritic pains that move from the left side to the right and start in the hands and move upward. Difficulty moving fingers and hands on waking in the morning.

Neither of these explains exactly what “loaded” means, although, with the sycotic nature of the remedy and the noted comparison with Terebinth, we might infer that blood and albumen would be in the urine.

Considerations for the use of the remedy

Comparison with the other remedies in the *Cupressaceae* family is of interest. Juniperus **Sabina**, Juniperus **Virginianus**, **Cupressus Lawsoniana**, **Thuja Occidentalis** and **Thuja Lobbi** are included and **Sequoia** has lately been brought into the same family. The junipers and the thujas are “cousins” but share some distinct patterns of symptoms; differences lie in the particular foci of each one. *Lobbi* and *Virginianus* become confusing in the materia medica as they are both termed Red Cedar when they lose their Latin nomenclature. Neither has had sufficient proving for them to be considered in the usual run of practice. However, Compton Burnett was sufficiently keen on **Cupressus**⁹⁷ to begin to prove it on himself, even though he was forced to stop owing to the severity of

gastric symptoms he suffered. **Cupressus** has an affinity for the digestive tract where food lies like a lump in the stomach and there is abundant flatulence and flatus. Compton Burnett thought highly enough of it to use it as an alternative to **Thuja** and **Sabina** when those two had already done all they could in sycotic cases in which this family were indicated; he found that **Cupressus** rang the changes well when a patient seemed to have exhausted the potential of the other two. He also used this lesser-known remedy for lipomas (of the thigh), warts (cock's comb growth in the mouth), keloid tissue and tumours. If **Cupressus** has a particular affinity for the digestive tract, **Sabina** has an affinity for the generative organs of both sexes, although it is particularly of value in the treatment of women who suffer from haemorrhages, a tendency to miscarry and exquisitely painful sensitivity during episodes of symptoms; often around the time of the menses or menopause. While the tinctures of **Sabina**, *Virginianus* and **Thuja** have a reputation for provoking abortion, *Juniperus Communis* does not.

The theme of separation among the *Cupressus* remedies is worth differentiating. Thuja's sense of separation is a disorder of the whole personality and its relation to reality; the often very presentable exterior belies the crumbling interior with much that is hidden and lacking focus, with insecurity and fear of being found out as marked characteristics. Sabina's excruciating sensitivity, sadness and dejection are more marked than Thuja's as there is less energy to ensure they are hidden from the world's view. The separateness of Sabina lies in the extremely tenuous hold on life-blood; the dramatic malfunctioning of the sacral organs assumes such proportions that sensitivity, pain and fear (not least from blood loss) cause the sense of

separation from normality. Juniper Berry, on the other hand, covers a more temporal separation: the separation between what one once was and what one has become – the difficulties arising from the loss of effectiveness and adequacy. There is also the sense of not being able to cope with the world of Now as it is too fast, too abrasive and intolerant of failure.

Unusually, no other remedies were mentioned in the proving as being comparable or with which it might be contrasted. However, **Medorrhinum Americana** needs to be considered both in comparison and as a likely remedy to follow or precede Juniper Berry. It is highly likely that MedAm is complementary and supportive. **Sequoia** might also be usefully compared, particularly in the light of water retention. It can be useful in cases of high blood pressure where the kidneys are unable to balance the water in the system. The sense of separation felt by Sequoia lies in their incomprehension as to why they do not fit comfortably with others and why they should suffer at the hands of others.

While there are so many indications of sycosis in Juniper Berry, it is nevertheless a psoric remedy too. All tree remedies have an element of psora about them and the imperative need to become stable and rooted that lies at the heart of the remedy confirms this here.

Esoteric therapeutics

The chakras were notable in this proving by their not being mentioned by any of the provers; a virtually unique omission given that everyone present is well versed in the practice of using the energy centres to “read” patients. However, they were present in terms of the feelings and sensations expressed among the group. The two chakras

most affected were the base and brow. This is consistent with the problems of ego being negatively in control; very much a brow-centred condition which brings it into the sphere of fickle Mercury. The lack of stability and grounding is more consistent with the unbalanced state of the base chakra. The remedy is thus imbued with lesson-enforcing Saturn (despite Murphy's assertion in *Lotus Materia Medica*, 1993, that it is a Venus and Sun remedy), with the expressed need to get back in touch with Earth, lack of core stability and vulnerability in one who has not firmly established boundaries for the self. Throat (Venus) and heart (Sun) symptoms do feature but so do the kidneys (Jupiter and Moon). Juniper Berry is as difficult to pin down as Thuja but they both share the way in which a healing prescription centres and grounds the patient as it works on pathology.

Chakras

Crown

Dreams disturb sleep: worrying dreams of things causing difficulties. Wake feeling melancholy and vulnerable. Unable to distance oneself from all that has gone wrong in life, little meaningful reflection on experience without pain and a desire to retreat from growth.

Brow

Blank mind with inactive intuition. Easily confused by feeling slowed and weighed down by negative experience and the pace of the world around. Distressed by not knowing how to cope with the energy of a difficult relationship in which there is a strong temptation in the other person to manipulate. Poor memory.

Throat

Difficulty in expressing anything without casting it in a negative light.

Heart

Deep sense of sadness and heaviness. The heart feels burdened by negativity and doubt about any ability to rise above the turmoil. Grieving that one has not become what one thought one would be.

Solar plexus

Anxiety and turmoil felt in this centre cause a turbulent digestive system. Frustration stems from lack of forward movement and not knowing how to change things. The challenge that prevents any positive shift lies in the negative energy of the past that has challenged this centre.

Sacral

With the water balances so out of sync with the system, this centre is hard to stabilize; emotions in the heart centre thus become dark, heavy and “loaded”. Weeping is represented by physical symptoms in the bladder. The patient may need to drink more water (despite any oedema); poor memory might be an indication of this.

Base

The remedy is likely to be needed by those who come for treatment at times of great change in their lives. People who are going through what is called Saturn Return (aged 26–32 and again at 50–56) may present with Juniper Berry’s symptoms. The patient may express themselves as having layers peeled away to be left feeling vulnerable, knowing

that they are going through or at least approaching a catharsis.

Case studies

- 1 “A patient of mine, a woman in her 50s, and who could be bitter and poker-faced like a Nat-Mur, needed help after a long time of being ‘used and abused’ by her family. She had been through an ugly divorce and had lost a great deal of self-confidence. She had no courage to stand up to difficult customers and needed to find her feet after a period of struggling to re-establish the person she felt she used to be. I gave her **Juniper 1M** and when she returned she said, ‘I felt it promoted my courage’.” **FH**
- 2 “A sweet-natured woman, in her 40s and from the Philippines who consulted me via Zoom, complained of chronic anxiety. She felt that her nervous system was severely overtaxed and that she was “trapped in myself”. She appeared very insecure. As a child she had been chronically ill and was frequently taken into hospital. She remembered ‘frantic emergencies to see specialists’. She suffered from digestive disorders: flatus and right sided abdominal pain; constipation and liver problems. She felt stuck and far from her true self; she felt her life had been stunted by so much interference. At first she had **Juniper 200** which began to clear the picture and then **Ferrum Magneticum** but the latter made no perceptible change though it may have paved the way for the remedy she then had: **Juniper 10M**. This remedy in the higher potency cleared the case.” **PB**

3 “An unusual Sagittarian woman, an antiquarian and journalist with a strongly Silica constitution, who had originally sought treatment following the removal of a rare, ocular melanoma and who suffered extreme anxiety about her constitutional health, came for her regular appointment. Her abiding problem was herpes simplex which occurred on her buttocks. It made her feel shame and self-disgust. Her preoccupation otherwise was the general state of the world and, specifically, the effects of Brexit which appalled her (as she had a passion for travelling in Europe). She had decided to have the Astra Zeneca inoculation (as she could not face lying to people if she did not and because she hoped to travel) but reported that she had felt extremely unwell: headache, trembling, fatigue and wakefulness as well as trouble on her skin including chilblains on her hands and painful cracks on her thumbs. ‘I want a remedy for feeling so much panic!’ It should be added that she was always afraid of poverty and relied on her scatty and ‘irritating’ mother for money. She had **Psorinum 50M** and **Sarsaparilla 12 (daily for 10 days)**. She returned with none of the previous symptoms. Now she complained of a herpes outbreak and an inability to finish the article she was writing. She had had the second jab which had not caused the same symptoms as the first round. ‘We’re aiming at a psychological remedy today’, she said. When asked to elaborate she said ‘My focus is the pilot light!’. She had **Iron Pyrite 1M (one weekly for 6 weeks)** and **Geum Urbanum 30 (one 3x per week for 6 weeks)**. She mentioned that she had been to the GP [general practitioner] who had taken blood tests to check for anomalies; the neutrophils and lymphocyte counts were down but had risen since the last remedies.

'I'll just talk as if I am a wooden character. I should see the glass half full but it's half empty. I want to go to Italy and Spain and Germany! I am suffering from being sober. There's been no mirth in my life for such a long time. I feel isolated. My ills are not physical; I am extremely well physically. I am so disappointed. When I went to the GP I was offered antidepressants! Couldn't the stupid man see that I didn't need anything chemical?! My soul, my heart is in Europe! I was born for more than this! I scratch away at my existence but I was always made to be out there wandering among the peoples of Germany and Spain, talking to them, laughing and gathering in all their history.' She was given **Juniper 1M** and **Clear Quartz 100**, weekly. When she returned she talked about a recent bereavement (her best friend) and about an accident she had had a year before which had left her with an intuitive sense that there was something not quite right. However, there was no further mention of Europe or difficulty with writing articles or travelling anywhere. She seemed sad but well-earthed. She said she was extremely well. She had seen the osteopath who had given her a 'clean bill of health'. 'I'm really very well so I want something very subtle this time.'" **BG**

- 4 "Woman, 64, officially diagnosed with irritable bowel syndrome and rheumatoid arthritis, came back for further treatment. She, let us call her Mandy, is a Leo but with her North Node in Libra. Though she is tall with a luxurious 'mane' of hair, she is not at all regal in manner; rather she is diffident and lacks confidence. She is an artist but has to put her own work aside to work in the family business. She has always felt that she cannot quite feel fulfilled. At this appointment she was

suffering from pitting oedema from taking Methotrexate to reduce the symptoms of the rheumatoid arthritis; she was also more constipated. 'I feel knocked about by the drug. I've felt absolutely knocked sideways by tiredness.' She has come off the nightshade family of plants and has cut down her tea intake to five mugs of weak tea a day. She has no wheat, no dairy and no sugar.

"'I feel fragile. Emotionally fragile. I am a bit lost. I am a bit out of control; my body's not my own. I feel I am in a vacuum; I am not feeling very much at all. Everything's a bit cloudy. I always thought there was so much more to me than this. I have to keep my true feelings for my husband hidden. We're best friends really but ...' (She had once explained that she had married on the rebound and though she loved her husband, she felt he was more like a brother to her.)

"Mandy was given **Juniper 1M: one each week for eight weeks**. She was asked to continue taking the liver support remedy she had always felt good on: **Chelidonium + Carduus Marianus + Yellow 6x.**⁹⁸ She returned to say, 'I'm coming out of the clouds. I feel so much more like me! I am not nearly so tolerant. I can be really quite irritable but I am not ashamed of that! I'm less foggy. I was in a complete victim mode, feeling very depressed. I was apathetic. All I could see was gloom and doom.' This prescription was very much an 'intercurrent'. It lifted her spirits and marginally helped with the rheumatoid arthritis pain and took away the bad effects of the drug. The case continued: see Case Study 6 in Australian Sandstone on page 48 and Case Study 1 in Eyjafjallajökull on page 181." **CG**

5 “Woman, 45, with Taurus Sun, had been having treatment for 6 months. She originally came as she felt that physical symptoms had begun to accumulate. She had had 2 ‘bad’ head injuries and was exhausted. ‘I am rapidly heading towards autoimmunity.’ She had a history of a difficult childhood with a mother who showed little love; she never felt safe as a child. Despite her mother’s unfeeling nature, she ‘wrapped us children in cotton wool and stopped us from doing things so we grew up with all this fear. I am sure I carry the bad history of emotional trauma that is in the family.’ She had been diagnosed with ME [myalgic encephalomyelitis] some 15 years before. As she had lots of potential, she was pushed into studying hard at school but in subjects that she was not really interested in. After the accidents with head injuries, she took **Arnica** and **Nat-Sulph** as well as **Buddleia**; she had also had osteopathy and still did. After **Opium 1M** for the shock that was still in her system, she felt far more present and grounded but her physical symptoms were aggravated especially at night. She had **Syphilinum 10M** which eased everything. However, various domestic problems kept her ‘spiralling into old symptoms’. She complained that her hearing was the main problem. ‘There’s been lots of reflection. What would my life have been like if I hadn’t had that car accident? Have I missed a lot of opportunities? Why do I need to be ill like this? I’m really missing the person I should have been.’ She was given **Juniper 1M (one every 2 hours for three doses)**. Her dizzy episodes were much reduced; her hearing was less of a problem; her shoulder had better range of movement. She also began to feel very restless and bored; she was irritable and intolerant; her energy was much better though she

could run out of steam quite quickly. Here were traits of the tubercular miasm which her childhood history had shown up: tonsillitis and tonsillectomy, allergies, need to be outside and active, lots of imagination etc. Juniper had appeared to give her the energy to connect with a part of herself that had been 'disconnected' by the accidents though, arguably, she might well have needed this remedy anyway as she had never been able to 'come into herself' properly due to her mother's and the school's influence." **BG**

[94](#) Geoff Lyth, owner of Quintessence Aromatherapy Ltd (2009).

[95](#) Geoff Lyth, owner of Quintessence Aromatherapy Ltd (2009).

[96](#) Boericke's *Homoeopathic Materia Medica* (1901);
Murphy's *Lotus Materia Medica* (1995).

[97](#) Burnett, J.C.: *The Curability of Tumours*, 1893.

[98](#) Yellow 6x is no longer available in Helios Pharmacy of London and Tunbridge Wells as the stock has become depleted.

21

LEPROMINIUM

Leprosy Nosode

The remedy was proved by the circle on 31 March 2000. Present were three men and four women plus the medium. The remedy was provided by Helios Pharmacy in Tunbridge Wells, England, and was, at that time, known as Leprosinum. According to Professor Prakash Vakil, who first presented the remedy to the homoeopathic community, there were two preparations made. One was from a leprous nodule from the ear of a patient where lepra bacilli were demonstrated microscopically (which has the nomenclature, Leprominium-H2), and Lepromin which is used for finding out the reactivity of the patient and is prepared from the lepra bacilli cultured on the foot web of an armadillo (Leprominium-A).

Background

Leprosy is an ancient disease. Its origins are as lost in pre-history as those of psora. Leprosy has been the subject of medical journalists since the use of clay tablets and the earliest days of writing. It was described by the Ayurvedic practitioners who wrote in Sanskrit. (They called it "Kushtha", a word derived from Kushnati that means "eaten away".) The earliest specific treatment was hydnocarpus oil, derived from the crushed seeds of one of the gum tree

family, which first appeared in medical literature in 600 BC and was only superseded in 1941 when sulphones were introduced.

Leprosy, sometimes called Hansen's disease, is known in every quarter of the globe even though it has been more or less eradicated from some developed countries.⁹⁹ Today it is found in almost the whole of Africa, northern Australia, the majority of Asian countries, parts of South America, some of the Pacific islands and in the United States to where the disease was spread in the 16th century by immigrants from Europe. It is still present in small pockets of Western Europe. The World Health Organisation tells us that there are over 200,000 new cases of leprosy diagnosed in the world each year¹⁰⁰ and that there are some 2 to 3 million people in the world, affected by the disease.

The first evidence of the disease in the British Isles occurs in literature from AD 600. William the Conqueror's first Archbishop of Canterbury, Lanfranc, was the first to set up a leprosarium, a medieval hospice for lepers. William's daughter-in-law, Matilda, followed suit and founded one at St Giles, Cripplegate, in London. (St Giles is the patron saint of outcasts.) Two well-known historical figures were known to have died from the ravages of leprosy: Robert the Bruce, King of Scotland (who succumbed so rapidly to the disease that he may have actually had what we would describe as a syphilitic "acute"; he reigned 1306-29) and King Henry IV (reigned 1399- 1413) who was said to have incurred God's displeasure and punishment for having the Archbishop of York executed after a failed coup. Though any diagnosis of leprosy is a moot point for historians, it is rather telling that Henry was said to be so hideously disfigured by the disease that he was too repellent to look at.

With the advance of civilization and the general improvement in living standards came a steady if slow decline in leprosy. The trend became noticeable over the four centuries between 1200 and the 1600s as the policy of either restricting patients to leper colonies or finding excuses to execute them - they were buried alive or burned at the stake for heresy, witchcraft, prostitution or devil worship - played its part in the gradual demise of the condition in northern Europe. There was nothing to slacken the pace of the disease in other parts of the world. It is worth noting that just as leprosy began to relax its grip on Europe, syphilis reared its much uglier head. Syphilis made its most threatening and dramatic appearance in Europe in 1494, ironically at the dawn of the Renaissance. It is difficult to escape the parallels between the two diseases, with the destruction of tissues, the bacteria-filled tumours, the glandular pathology and the nerve damage and pains. It is almost as if the mixture of Old and New worlds, evidenced in the Conquistadors' exotic cargo of South American Indians brought to Italy at a time of European war of mercenary savagery, brought about the epidemic eruption of a new and rapid disease energy that superseded the crawlingly slow energy of leprosy. This is more easily understood when one realizes that the Amerindian populations were subject to the depredations of yaws (sometimes called Framboesia after its raspberry-shaped eruptions). This is a disease that is caused by an almost identical spirochaete to that of syphilis but, unlike the latter, yaws kills only by proxy: the patient succumbs to opportunistic infections such as pneumonia. In fact, leprosy has as many parallels with yaws as with syphilis. It almost looks as if the crushing of an isolated culture (the Inca) by a materially rapacious one (the Spanish) and the introduction

of the remnants of the vanquished to the war-torn Europe of the final years of the Middle Ages, was enough to trigger the explosion of syphilis into the fearsome killer it became in the early years of the Renaissance and the Age of Enlightenment. All that is required to believe it is the acceptance that bacteria are able to transmute as efficiently as we know viruses do and the thought that syphilis was always deeply embedded as a miasm even before the disease itself was known. (Syphilis only exemplifies the miasm, after all.)

In the late 1800s, two things happened to reawaken world consciousness to leprosy. The first was the discovery, in 1873, that the disease was “caused by” or “attributable to” a rod-shaped bacterium, *Mycobacterium leprae*¹⁰¹. This changed the age-old accepted view that leprosy was hereditary; scientists now saw it as an infectious or contagious disease. Then, in 1889, Father Damian, the Roman Catholic missionary to the islands of Hawaii, died of leprosy after 16 years of unremitting work for the lepers on the island of Molokai. Father Damian had been ignored by the authorities and by his superiors throughout his time on the island but at his death it was generally realized just what enormously important humanitarian work he had been carrying out so selflessly. His story galvanized worldwide charitable movements that are still in operation today. The last European leper colony in use was in Norway and it was closed down in the 1950s; the last one in England was closed in the 1940s. Since around that time, sulphur drugs have seen further erosion of leprosy’s once fear-inspiring hold on humanity. Nowadays medical science recommends the use of multi-drug therapy (MDT); patients are given a drug cocktail to deal comprehensively with the range of symptoms. This approach halts the disease and offers a

good prognosis to most patients (though it does nothing for the mix of psora, tuberculosis and syphilis that is often in the background of the patient's miasmatic history).

Before looking at the remedy made from this mycobacterium, it is crucial to study the disease itself to give greater insight into what must now be regarded as a miasm. It is becoming clearer that it is a major one in northern Europe that is nevertheless confusing by its very nature of being shut away and buried in the primitively recorded annals of medical history and deep in the genetic energy that we all carry.

The first thing to be said of leprosy is that, in its physical manifestation, it is different from all the other chronic miasmatic diseases in that it is associated with a bacteria that has a spreading habit that almost makes it similar to fungal activity; as if it were like dry rot. While the scabies mite was busy colonizing the surface skin and, through its effects on the psyche of its host, was playing its part in the creation of the psoric miasm - the susceptibility to becoming a host - the *Mycobacterium leprae* was quietly and insidiously developing the habit of creeping through the structural tissues of the body. Leprosy is not a killer in itself but it does eventually, if left untreated, lead inexorably to death from intercurrent diseases brought about by lowered vitality.

Leprosy is a progressive, chronic mycobacterial disease of low infectivity. It causes changes in skin, bone, glands and the soft organs - particularly the liver and spleen. It has a long incubation period, sometimes of many years (which may remind homoeopaths of the long period of dormancy of chronic diseases such as, say, multiple sclerosis). It affects 10-20-year-olds particularly, the majority of whom are boys. However, it can take up to 40 years and more to manifest in

physical symptoms – a fact that shows that it is the patient's constitution that dictates the course of the disease and not the bacteria. Leprosy has a chronic course with development of lesions in the skin and the peripheral nerves. Tumorous growths form in the skin, nerves and membranes. It has a particular propensity for affecting the bones of the face, nasal cavities, palate and the phalanges of the hands and feet.

The aetiology of the disease shows a difference to other bacterial pathogens in that it cannot be cultured in vitro. It needs living tissue on which to form. Science has used the footpads of thymectomized mice in order to develop a culture for their research. (The removal of the thymus gland, a central part of the body's store of antibodies, is perhaps significant as the nosode bears out in its effects on the immune system.)

For conventional medical science, infection is thought to be through skin lesions or via mucous membranes and it is believed that the disease is most often transmitted during childhood. Another theory is that particles of dust act as vectors for the bacteria and that infection occurs through the nasal and respiratory passages. Offspring of lepers are more likely to develop the disease than anyone else although the condition itself is not considered hereditary in the acute form. This fact also sets it apart from syphilis and gonorrhoea, both of which put newborn offspring at great risk when present at birth in their acute forms. Statistics show that only 2-5 per cent of cases are the result of conjugal relations. The truth is that science has not yet made up its mind about the origins of the disease and none of the theories sit well with the homoeopathic medical praparadigm.

There are two basic forms of leprosy: lepromatous and tubercular, with a third, Dimorphus or borderline leprosy, which has elements of the other two types. In lepromatous leprosy, skin lesions are called leproma and are painless macules. These appear throughout the body, freely disseminated. The macules can be quite vague and appear as not much more than shiny areas with a flushed colour. The skin of the face and ear lobes are the most affected parts. The onset is gradual but there are episodes of acute fever and pain in the peripheral nerves though there is usually little evidence of neurological damage. Gradually the skin affected becomes thickened and corrugated with a tendency to be oedematous. On the outside of the body, there is hair loss, particularly from the eyebrows and the face, and nodular lesions appear that are painless. Internally, there is a gradual breakdown of mucous membranes, which leads to ulceration. Eventually, there is deformity of the naso-pharyngeal mucosa and the nasal cavity. Iritis and blindness often develop. (These latter symptoms are also typical of syphilis.)

The tubercular form is somewhat different. There is scanty dissemination of the macules. The skin reaction is pronounced but in well-defined patches. The lesions are raised at the edges and have a pebbly surface. Skin becomes dry and hairless, scaly and depigmented with that pebbly appearance. Lesions appear on the legs, most especially on the shins; they are erythematous patches. (Homoeopaths might think of erythema nodosum.) Some of the lesions go on to become "major" while others retreat and become "minor". The peripheral nerves are affected; they become thickened and palpable. There is neuritis at the extremities and any sensory or motor changes are due to the destruction of nerve fibres. There is marked surface

anaesthesia. The skin becomes cold, inelastic and shiny with an absence of sweat. Muscles become fibrotic and contracted. (Homoeopaths might think here of Dupuytren's contracture.) There is facial palsy. The sinuses become chronically active. Perforating ulcers appear at points of pressure. Tuberculoid tumours form along the nerve lines and these become caseated and form cold abscesses that develop without inflammation and are filled with white pustular matter. (This might remind us of "tophi": deposits of white, caseated matter around joints in extreme cases of gout.)

From this description of the two forms of the disease, it is not difficult to see how leprosy miasmatically is related not only to syphilis but to psora and tuberculosis as well. It is worth noting that it has been said that having had tuberculosis may confer immunity to leprosy although the reverse is not true; in fact, there is something of a predisposition to tuberculosis in lepers. There is not much evidence from the pathology of leprosy's connection with sycosis but it is interesting to observe that mycosis develops by creeping multiplication; the gonococcus does something similar but a lot faster within the tissues of the genital tract or other vulnerable mucous surfaces. There is also a tendency in the leprotic state to produce excessive mucus and pus in wounds that do not heal well. When we come to look at the psychological state of the remedy, it becomes apparent that there is a connection, too, with the carcinogenic state.

There is a typical appearance: waxy or oily face, though not from sweating (which reminds us of Thuja); the nose looks waxy. The nose is broadened at the base and can be flattened at the tip. The ears appear to be "rat-bitten" - this can either be as if the ears are misshapen or nodular. The

face can be ugly to the point of appearing to be deformed; it can be “leonine” or ape-like with the skin thickened and coarsened. There is a marked tendency to lumps and nodules; the skin wrinkles easily and early and there is premature greying and ageing. The eyes can be quite baggy and swollen and may not close completely. The lips can be somewhat swollen or misshapen. The outer third of the eyebrows is missing (a condition mimicked in hypothyroidism) and there is a tendency to alopecia of the beard or of the head, in patches. Squints come within its orbit. There is also the tendency to develop facial palsy or anaesthesia. There are also deformities, usually in the shape of foreshortening of limbs or the absence of digits.

Leprominium is rich in mind symptoms though for an understanding in Europe, some of the more extravagant ones need to be filtered through the light of Western culture and not just from the cultural base of areas where leprosy is still endemic. The provings were carried out in India, where the history of leprosy is much more immediately prevalent than it is in Britain. In order to use Leprominium appropriately in Britain, we may need to interpret the objective data of the provings intuitively. If we want to use the nosode only in terms of a classical remedy picture, it is unlikely that it would prove to be of wide use in Britain today. However, if we view the remedy as one to unravel a miasmatic “block to cure” then it immediately becomes of greater value. Bear in mind, though, that it is centuries since leprosy exercised a powerful threat to life in Britain. The energy of the miasm is consequently buried beneath many other layers; it may only become evident by degrees. Correspondingly, it can take a very long time for the miasm to relax its hold. It may be that patience and persistence in prescribing would be a key to the patient beginning to make

significant shifts – particularly on the level of the psyche. It can be surprising to some just how tolerant of repetition of the remedy the leprotic constitution is. One is, after all, digging very deeply into history.

We are indebted to Prakash Vakil, a homoeopath from Mumbai (Bombay) who studied and treated leprosy for some while, for his insight into the disease and his development of the nosode that can now be added to the cannon of miasmatic disease remedies. It is his thorough and painstaking work that was written up in the US publication, *Proceedings of the 1991 Professional Case Conference (Small Remedies and Interesting Cases III)* (International Foundation for Homoeopathy, 1991).

Miasms

Leprosy, psora, tuberculosis, syphilis, sycosis and cancer. Leprosy exemplifies just how interrelated all the miasms are; none can truly be separated from the others. They are all variations on the theme of psora but each shows different and advanced aspects of the protean range of psychological archetypes and inherent pathological changes peculiar to themselves. We separate them in order to study them and to differentiate states in a single patient but there is always the potential for a patient to move from one into another, although analysis of a successfully resolved complicated, multi-miasmatic case will usually demonstrate that the patient's journey through the miasms was purposeful and curative.

Keynotes

Being “outcast”; feeling that one is ostracized. The effect is to be disbarred from family, friends or society yet there is a

strong need to “belong”. Made to feel unworthy and unable to fit in. This theme of being thrown outside social boundaries also makes itself apparent among those who have been made to feel like lepers for their beliefs, either religious¹⁰² or about contemporary issues that deeply affect society generally.

General symptoms

Manifestations on the skin are common: eczema, dermatitis, psoriasis, pityriasis, ring worm, vitiligo, skin cancer. Sensitivity to the Sun. Slow development of chronic pathology, which is inward striking and destructive. Nodular eruptions which may include lipoma. Formation of abscesses is slow and often pus-filled but less inflammatory than with syphilitic or tubercular eruptions. Falling out of hair; eyelashes and eyebrows are lost; alopecia. Vertigo with or without nausea. Anaesthesia. Peripheral neuritis and neuropathy. Contraction of ligamentous tissue. Osteoarthritic changes. Premature signs of ageing; early menopause. Ulceration of mucous membranes: recurrent or chronic. Poor immunity due to compromised spleen. Never been well since scabies, vaccination (smallpox).

Mental and emotional symptoms

Have a strong sense of rejection. They can come to loathe the life they lead. Become thoroughly dejected and in their solitude feel the need to turn to religion (or any group that must create its own boundaries) for succour; the rest of the world showing and proving itself to be selfish. Strong desire for company but tend to look for like-minded company to avoid rejection. Mildness of character; tend to be unnaturally accepting of whatever befalls them. In spite of

this mildness (even a reserved victim mentality), there is irritability that is strongest when anyone appears to offer charity or even assistance. Refuse to accept charitable handouts; would never beg. (This is also true when the charity is not financial but is either “in kind” or in offer of help where the other person seems ready to take over responsibility for doing something.) Attribute their disease condition to fate: “I just have to put up with it; it’s no one’s fault.” They feel that no one should ever suffer this condition; empathy for others in a similar plight is strong. Nevertheless, they feel hopeful of recovery. From this develops a sense of sympathy for others. Despite the bleakness of the condition, would never entertain the idea of suicide. They want sympathy but try not to show it; hide away as they don’t want anyone to know of their condition. They feel too ashamed of it and they don’t trust those they might confide in not to reject them. (As in sycosis, this can be an obvious symptom in patients struggling with the shame of growing warts. They cover the affected part and refuse to show the practitioner.) They can become excessively fastidious. There is a marked aversion to wearing anything black while there is a tendency to wear white or pastel colours. It might be considered in the treatment of people with dyslexia and others with learning difficulties as they can have “outsider” feelings; that they can’t be helped; that the offer of help is irritating unless that help takes the form of demonstration rather than “taking over”.

Physical symptoms

Head

Hemicrania; headaches usually affect the left side more. < Sun.

Vertigo

< in the Sun and < with nausea.

Eyes

Dryness or lachrymation; << Sun. Swelling of the lids; painless. Redness. Agglutination and itching. Herpes of the cornea. Cataract; glaucoma. Photophobia. Unable to close the eyes completely; sleeps with half-open eyes. Staphyloma.

Ears

Chronic otorrhoea. Rat-bitten edges. Nodules.

Nose

Obstruction with clinkers and scabs. Ulceration of the septum. Loss of sense of smell. Epistaxis < cold water; < sneezing; < Sun.

Mouth

Gingivitis; swollen gums. Gums bleed easily. Tongue: fissured or swollen. Ulceration of the tongue or gums. Teeth tend to fall out easily; they become loose in their sockets < incisors. Cleft palate.

Throat

Hoarseness; loss of voice. Sensation of something stuck in the throat. Constriction of the pharynx. Post-nasal drip; mucus is thick, yellow or albuminous and hard to hawk (cough) up due to a feeling of weakness in the muscles of the throat.

Chest

Tendency to catch cold. Weak chest which is much affected by smoke and other pollutants. Tuberculosis and the history of tuberculosis. Smoker's cough.

Stomach

++ Cold water. ++ Spices; meat; fish; + sweet foods; + but < sour foods. - milk.

Abdomen

Flatus: especially << after medication (allopathic). Mucus on stools.

Kidneys

Intermittent flow of urine << Sun. Painful urination after walking in the Sun.

Female

Early menopause. No libido. Lichen Sclerosus.

Male

Lack of libido; low sperm count. Gynaecomastia.

Extremities

Heat in the palms and soles. Shortened fingers and toes. Osteoarthritic changes. Pain in the joints < knees and back; < for initial movement and > continued movement. Numbness and tingling in the hands and feet, which creeps up the limbs - accompanied by icy coldness of the affected parts; all < around noon (ie when the Sun is at its strongest). Calf muscles feel painful < exertion but > massage. Water retention in feet and ankles < for hanging the limb down. Neuro-fibromatous nodules; ganglia.

Peripheral neuritis. Peripheral neuropathy. (May be of use in Dupuytren's contracture.)

Skin

Hypo-pigmentation - vitiligo. Erythematous patches, especially on areas of skin covering bone where there is little flesh (shins). Psoriasis; scaling skin; ichthyosis (fish scale skin). Palms and soles have deep cracks. Thickened skin; scleroderma. Ringworm type eruptions. Ulcerative lesions; refuse to heal. Gangrene. Lupus vulgaris. Alopecia. Pruritis. Dryness of the whole body. Tendency to scabies.

Modalities

< Sun or radiating heat; < midday. > Rest; > continued gentle motion.

Considerations for the use of the remedy

Patients likely to show signs of the leprotic miasm are as follows.

- Those who belong to minority groups.
- Those who seek consolation, security and support in non-conformist religions.
- Children who are subject to bullying: children with dyslexia; children with medium or severe learning difficulties.
- Those who have been subject to prolonged emotional stress within a family context or closed group and feel shut out or ostracized.
- Patients who show all the signs of tubercular miasmatic symptoms but lack the excessive sensitivity and the

mood swings. (Can seem like exhausted and “shut-down” Tuberculinum patients.)

- Those who work or live without prospects within a large institution through no choice of their own; they have arrived there through a choicelessness – often as the result of having powerful parents who have made life choices for them.
- Those with a “victim” mentality; people whose history shows them to have gone from one trouble to another in which they do not realize that they have a choice to make positive change.
- Those who are subject to the powerful suppressive influence of tubercular or syphilitic spouses, parents or managers.
- Refugees or holocaust victims who have not been able to rehabilitate satisfactorily.

Author’s Note

Leprominium is often used as a nosode; a miasmatic remedy to follow chosen indicated remedies for diagnosable conditions that have not been fully successful. Yet, as a cursory look through the list above will show, there are likely to be many cases where Leprominium has healing potential as a remedy with its own distinct “picture”; a “picture” with a long history of existential suppression. I have personally found that, when used as a nosode to complete the action of an indicated remedy, Leprominium works well in Kent’s potency scale: 30, 200, 1M but that the lower attenuations need to be repeated quite frequently (once a week, for example) and for longer than we might usually feel was appropriate. (I also find that Burnett’s inspiration of using 100c is successful with Leprominium.) However, I have also noticed that in cases in which Leprominium is needed to

cover more than miasmatic “soil”, the highest attenuations (10M, 50M, CM) are very satisfactory in helping a patient to “come into their own”; to be “grounded”, purposeful and forward-looking rather than fearful and lacking in movement. For me, the great hall marks of Psora, breaking down, drying out and cracking up (in whichever aspect of the human body we may be treating), all appear in the leprotic miasm as well. Some of the characteristics of the syphilitic miasm, tissue destruction, formation of abscesses and nerve damage also feature. What differentiates syphilis, the miasm, from the leprotic, is the aggravation in the evening and at night, the improvement in the day yet being averse to the Sun, the speed with which pathology can develop and the tendency to bleed from eruptions. Sycosis seems to have the least in common with the leprotic miasm; there is no marked duality, no effusion of foul, infected pus from eruptions and little “over the top” behaviour so characteristic of sycosis. The tubercular miasm, as the introduction to this chapter indicates, has many correspondences with the leprotic. It is clear that many of the remedies listed in homoeopathic materia medica¹⁰³ as having the ability to heal those suffering from leprosy, are also tubercular remedies; just as many of them are syphilitic and psoric. Thuja, most often associated with sycosis but which is truly multi-miasmatic, is very close to Leprominium and precedes and follows it well. This inter-relationship between diseases, miasms and remedies hints at how the miasms might be seen, not as rogue individuals but as a tapestry of influence; that one might flow into another as a patient charts a course on their healing journey through the medium of complementary remedies chosen for their affinity for the conditions that are gradually unearthed from the depths of the past.

Relationships

The main remedies for the treatment of leprosy can be regarded as complementary to the nosode: Anac; Arsen-Alb; Calc-Carb; Carb-Ac; Carb-An; Carb-Veg; Caust; Graph; Iris; Kali-Iod; Lach; Meph; Nat-Carb; Nat-Mur; Nuph; Phos; Psor; Sec; Sep; Sil; Sulph; Tub.

New remedies associated with the leprosy miasm

Berlin Wall, Goldfish (Carassius Auratus), Himalayan Crystal Salt, Hornbeam (Carpinus Betula), Japanese White Oleander, Lumbricus Terrestris, Organic Brown Rice (Oryza Sativa), Rose Bay Willow Herb (Epilobium Angustifolium), Rose Quartz, Rutilated Smoky Quartz, Senecio + Tyria, Tunbridge Wells Water, White Chestnut Flower (Aesculus Hippocastanum Album).

What makes these new remedies associated with the leprosy miasm are their individual and characteristic “pictures”. Each one has aspects which can be linked to the recognisable features of the legacy of the disease, usually within the mind and emotions but also in the physical attributes. Feelings of being “outcast” (Berlin Wall, Goldfish), in denial (Lumbricus, Rose Bay Willow Herb) and incurable (Japanese White Oleander, Senecio + Tyria) are three such examples.

Esoteric Therapeutics

Much of contemporary life shows signs of the leprosy miasm: the rise of “victim power” is an example as is the determined compliance shown by people in the face of political authority. However, it is often syphilitic (hidden, manipulative) power that dominates leprotic (compliant, willing to be led) subjects.¹⁰⁴ During the coronavirus (Covid-19) crisis of 2020- 22, the lockdown isolation period in the

UK was extended far longer than it need have been because of the powerful use of the media and the willingness of much of the populace to comply (and be seen to comply) with unnecessary and, as it subsequently transpired, damaging regulations. The consequent feelings of isolation and ostracism that arose among those with an alternative mind set, caused many to feel unwell; the schism between family members and groups of friends became a serious health threat with many suffering from fear and grief. Extinction Rebellion and #metoo are examples of pressure groups of people who feel relegated, abandoned, abused and outcast, welcoming adherents to their causes. Such acute feelings often trigger long-buried memories of similar emotions and thus herald the urgent need to find resolution for old and older wounds. The leprosy miasm seems to be waking up after centuries' long dormancy. As practitioners, perhaps we need to embrace this miasm wholeheartedly as a means of journeying "into the interior"; of practising "medical archaeology".

Chakras

Crown

Need reassurance of spiritual connection. There is a need for a "shepherd" in matters of the spirit. People who only read "self-help" spiritual books may fall into this category. Those who seek the comfort and company of like-minded souls to feel a deeper spiritual connection.

Brow

The balance of id and ego is upset because the id's spontaneous, intuitive processes are suppressed and the

ego sows doubt wherever it seeks answers. There is much doubt and vacillation and a clinging to accepted norms by which to live.

Throat

The voice is small and quiet. Creative expression is limited to group activities. There is much generosity of spirit in communicating with others; sympathy for those who suffer, especially if it is in the same manner as the subject.

Heart

Sympathetic to those who suffer. May be unaware of the depth of historical emotional trauma that weighs down on them. Among others of a similar emotional background there is righteousness. Easily offended by patronizing attitudes but easily made comfortable by empathy, though they feel suspicious of sympathy.

Solar plexus

The gut biome is disturbed largely through worry, a sure precursor to fermentation and gas. The patient tends not to consider digestive symptoms as primary, concentrating more on how poorly they feel in general.

Sacral

Lack of libido is common. There is a loss of interest in physical attraction. "Withering" is a word that might describe the feelings of this centre instead of the expansion that should be inherent in this chakra.

Base

Lack of grounding or far too grounded and unable to lift sights above "looking at the floor". Poor immune system

and prey to viral problems. Skin does not heal well. Tend to limit their options so that challenges remain small.

Case studies

- 1 “Female, 42, who suffered from intermittent episodes of eczema on the backs of her hands. These outbreaks came at times of emotional stress. She suffered from lack of self-confidence and continued to work in a menial job as she didn’t want to cope with anything too demanding. She otherwise found it sufficient to be a mother to two healthy boys and to run the house. However, she made it clear that on some hidden level she felt unfulfilled and suppressed despite being happily married. The skin lesions were red, itchy, dry and tended to bleed when scratched. She was a fairly hot person, though she speculated that she was going through an early menopause. She had **Sulphur** in various potencies which eased the symptoms temporarily. She had **Tub-Bov 100** and **Psorinum 100** as intercurrent remedies to support the Sulphur, which she said gave her more energy. However, the eczema did not disappear until she was given **Leprominium 30: one dose every week for eight weeks.**” CG
- 2 “Woman (58), a Libra and a classroom assistant, came complaining of digestive symptoms. She was slightly constipated, flatulent and had a distended abdomen. She also felt her problem was compounded by her situation in the school. She felt ‘frozen out’ by her colleagues. She did not understand quite why they would want to do this. She had a friendly, open manner which seemed at odds with the way she was being treated. However, the circumstances had arisen during

the 2020 [Covid-19] pandemic and she felt that her personal view of what was happening in the world was at odds with those of other people. 'It feels unfair that they should single me out. I don't talk about my views but somehow they have just come out. No one says anything to me but I just get these looks of disapproval. I did my duty and had the vaccines; I felt I couldn't do anything else even though it went so against the grain. Even so, I feel I am some sort of threat to them.'

"She was given **Lycopodium 30: one daily for 5 days** to be followed by **Leprominium 200: one each week for 8 weeks**. The result was that the digestive issues were resolved even though she has a tendency for the distension to return. She felt that the 'weekly remedy' had had a marked impact on the way she felt about her situation. She was more confident; she was prepared to speak out more and say exactly what she wanted to say; she was now working amongst more congenial staff who were not at all judgemental (though she realised that personnel changes had nothing to do with the remedies). Instead of speaking about the prospects of retirement and of what she might do with her time, she now felt happy to continue working in the school for the foreseeable future." **BG**

- 3 "A woman who had been Covid[-19] vaccinated (just once) - due to pressure from her family - reported how she felt after recovering from the side effects.

"'I've been in a storm and I feel battered. I knew I could not do it again. It felt like *Guernica*¹⁰⁵; like souls who were lost but didn't know it. I felt I had sacrificed myself for it but (I was told) that it was all in my head. I was in a complete panic over the jabs.'

“She felt tearful about being ostracized (by society and her family). ‘I felt shame that I’d gone for it. It was a real lack of self-worth but I took **Juniper 1M** and all that disappeared. My heart feels battered and hurt.’ She was not at all angry. She took **Winchelsea Sea Salt 10M** and **Eryngium Maritimum 30 three times per week**. She reported back that she loved taking the Eryngium (and it had clearly helped her) but still felt ‘outcast’ and battered. She was then given **Leprominium 30** with further doses of **Eryngium 200 once per week** and **Bursera Graveolens 30 three times per week** (for the protection of her etheric body). She said that she felt ‘so much better. I am back with my tribe. My relationship is better; (they have) more respect for me. I am speaking from the heart more. I am much happier.’ This was another case of someone who had felt ‘outcast’ over the whole issue of compliance with taking the Covid[-19] vaccines; she felt ostracized and as if everyone saw her as anti-social and irresponsible even though she eventually agreed to do it. Leprominium has an affinity for such cases.” **CG**

- 4 “A homoeopath in her 60s who came for regular treatment complained of how miserable she felt. She had had a bad cold and felt obliged to take a lateral flow test so that she could tell her patients that she was not positive for Covid-19. She reacted to having the test brush up her nostrils and felt worse. ‘It was a waste of time as it was negative anyway.’ She had been getting regular bouts of coryza and malaise but had had a long emotional struggle in her family and was coping with moving house and commuting to work. All of this made her ask, ‘Who am I? What am I? I’m out of sync with myself. I’m so anxious.’

“She was also extremely concerned about the state of the world: the coronavirus (Covid-19) pandemic ‘has got me rattled’. She felt very alone in society as she had no intention of complying with the vaccination programme. ‘But so many of my patients expect me to have the jabs!’ She felt ‘like a leper’. She had **Leprominium 30 2x per week for six weeks**. Before her next appointment, she developed a severe sore throat that called for **Merc-Sol 200**, which made her feel ‘marvellous’; this was progress as it was the first time for a long time that she reacted so positively to a remedy. At the next interview, she said that although she was still hatching colds regularly, she felt so much better in herself. ‘I feel more positive. The Leprominium really rebalanced me. I’d like to go on with that remedy. It made me feel really much more like my old self.’ As she had post-cold symptoms that called for **Phos-Ac**, she had this remedy in **1M** with the instruction to take **Leprominium 100 weekly for eight weeks** once her energy was improved as this remedy covers the susceptibility to frequent colds. The case continues.” **CG**

- 5 “A woman in her late 60s, a Cancerian with Virgo rising and an Aquarius

Moon¹⁰⁶ and who had been coming for treatment for over a decade, moved house to a distant part of the English countryside, far from any main towns or cultural centres that she used to haunt. She felt obliged to move to be close to her partner but was not at all sure that this was what she really wanted as far as living conditions were concerned. She had had to make new friends and discover new and unfamiliar ways of filling her time. She had moved a year before the coronavirus (Covid-19) pandemic began. ‘Lockdown’ had made

everything more difficult for her, she felt. She was not at all compliant in her attitude: she did not use face masks and she refused to entertain the idea that she should have the artificial immunization. 'Over my dead body!' (This was an interesting stance as she had been diagnosed with AIDS many years before and was still on medication. This had not been the result of anything the doctors could find as causative.)

"She developed a cold for which she had **Arsen-Alb**, which worked well. Now she had three strange eruptions on the skin of her arms. They were flat, shiny and a little as if smeared in oil. They did not itch but they irritated her by their presence. She kept touching and feeling them. In addition, she also complained of feeling completely at odds with society. She was out of sync with everyone she met. She felt a stranger among her new acquaintances as she was the only one who was not inoculated; she refused to engage in the debate about the rights and wrongs of compliance. She was in conflict with those around her - including her recently immunized partner - and even with herself. She was given **Dracaena 100 (one every two hours for three doses)** and **Leprominium 200 to be taken once weekly for eight weeks.**

"At her next appointment, she said that the lesions on her arm were all but gone. She had one that was still evident but negligible. She had developed a deep interest in the books of Thomas Hardy with their tales of bucolic tragedy. 'I need an escape. I'm still the leper. I have been all over the place psychologically; loads of dreams about people who have all gone! I've been in prison for so long! I've been denied Nature. I don't know when all this madness will stop. I want to accept the situation; it will end but I feel alone and numb. There's

comfort in that. Despite all the appalling [political] corruption, I never feel unhappy. I keep my own counsel. I have been given the chance to find my own place; I can tune into something more and beyond the outside world. I'm withdrawing from society; I'm going into something which is "me". I don't want all those alternative groups. I used to jump at being with people who were anti-vax and all that. Now I just want to do my own thing. I want to make ties but on my own terms. I'm choosy about who I spend time with.' She also said that a recent blood test had been negative. 'Everything's fine. I feel entirely well!' Yet she was restless: 'I jump from one thing to another. I lose myself in stories. I am carried away. It's lovely! I am physically restless too.' She added, 'I have a lot of respect for myself having won all these battles!' She was given **Tuberculinum 10M**, a remedy that often follows a prescription of Leprominium." **CG**

99 <https://www.cdc.gov/leprosy/world-leprosy-day/index.html>.

100<https://www.who.int/news-room/factsheets/detail/leprosy>;
<https://www.cdc.gov/leprosy/world-leprosy-day/index.html>

101 Although, in homoeopathy, we might better say, "associated with" the appearance of the mycobacterium as the result of contracting the disease.

102 It is tempting to reflect that it is no cosmic accident that Leprominium should become a remedy at the end of the Age of Pisces, the age of religion, at a time of globalisation and when being a purposeful individual is increasingly difficult.

103 Murphy, *The Homoeopathic Medical Repertory*, 1993.

We are reminded of the atheist preacher Reverend Jim [104](#)Jones who, in 1974, led a 900-strong group of followers, the People's Temple, into the jungle of Guyana. Four years later he ordered them to commit mass suicide when the encampment was pressured by authorities.

[105](#)*Guernica* is a large painting by Picasso of a scene from the destruction of Guernica, a small town in northern Spain bombed during the Spanish Civil War by Goering's Luftwaffe at Franco's request.

[106](#)This configuration of planetary influences suggests that she is a caring and concerned person with a sharply curious and serious mind who delves into unusual corners of intellectual discovery, but that she also has an exacting and fastidious way of being that can, to some people, be a little intimidating. She also had a dry, wry sense of humour typical of Aquarius.

LOTUS CORNICULATUS

Bird's Foot Trefoil

The remedy was proved on 1 July 2011 by the circle of seven women and four men. It was proved in the 30th potency. The parts of the plant used were the flower, stem and leaves and they were gathered from a nature reserve between Rye Harbour and Winchelsea Beach in Sussex, England; the same stretch of coast from which Winchelsea Sea Salt was taken. The sample used was taken from an area of shingle beach with very poor soil that is relatively sandy beneath the pebbles and well drained. It is also no more than a few metres from the sea and within view of Dungeness nuclear power station.

Background

Bird's Foot Trefoil is a member of the pea family: Leguminosae. It has many local names, most commonly eggs and bacon because of its red-streaked yellow petals. It is native to Asia, Europe and North Africa and has colonized the United States. It is a perennial, low growing, herbaceous plant with a spreading habit. It stands anything from 5-20cm (2.5-8 inches) high but its stems can spread up to 50cm (19.7 inches). Bird's Foot Trefoil prefers dry, sandy soil but can tolerate other conditions. It flowers between June and September in the UK, producing bright yellow flowers

that are hermaphrodite and zygomorphic: they are bilaterally symmetrical, an arrangement that favours easy pollination by the many insects that thrive in its habitat. The leaflets are arranged in groups of five; the two at the base are opposite and the other three form a “trefoil” above, giving the plant a clover-like appearance. The arrangement of the cylindrical seed pods that develop from the flowers resembles a bird’s foot. Bird’s Foot Trefoil is essential food stuff for a wide variety of butterfly and moth larvae and the flowers are a common source of pollen for bees and bumblebees. On mature flowers, red lines develop that act as guides for visiting pollinators. The plant is useful when mixed with grasses and clover as a cattle food crop; it survives trampling, mowing and close cropping well. It “fixes” nitrogen from the atmosphere and therefore replenishes spent soil. It has a reputation for relieving cattle of “bloat” and for reducing parasitic infection among sheep. However, it is poisonous to humans as it contains cyanogenic glycosides. In the traditional language of flowers, Bird’s Foot Trefoil symbolizes revenge and retribution. It is not used medicinally except traditionally in a compress to relieve inflamed skin. It is worth mentioning that hydrogen cyanide is the toxin that would affect humans if they chewed the plant; cyanide inhibits the oxidative processes, causing cells to die. Chewing the plant would not be fatal but it might cause headache, tightness of the throat and chest and weakness of the muscles.

Miasms

Psora and cancer.

Keynotes

Lotus is healing to the mind that is preoccupied with family matters that threaten to disturb a fragile state of balance. Calms anxiety and eases distraction in those whose brains are full of confusion. The balance between mind and intuition is re-established, especially in those who have become unbearably judgemental or in those who suffer the negative judgement of others (as with many other remedies, this is a two-way street). Lotus fosters the recovery of self-confidence after a period of feeling put down or diminished (especially but not exclusively by other members of the family). It slows down the chattering mind even when that mind is beginning to deteriorate. It should also help to slow down the rate of encroaching dementia as well as improving failing sight and/or hearing.

General symptoms

This is a remedy for vision and hearing, especially in the elderly who also, perhaps, are beginning to show signs of dementia. It is said to protect the subtle chemistry of the brain; it protects the blood/brain barrier and offers healing particularly for the harmful effects of microwave radiation. Cataracts. There is stagnation in the lymphatic system and water retention. There are digestive difficulties: rumbling and gurgling in the abdominal cavity. Running parallel with the emotional sense of wasted time, there is a physical tendency to waste away: emaciation and weakness. The elderly patient seems suddenly to be ageing and more vulnerable. There is loss of hair and a loosening or falling out of teeth. There is congestion of the lungs or thinning of the lung tissue after years of coughing. Atherosclerosis. Thyrotoxicosis. Neglect or suppression of emotional issues is a key underlying causative factor for early ageing; also from

the chemical suppression of pathology with diminution of senses (sight and hearing). Tremors arise in the extremities; in the hands - also in the solar plexus. It is a kidney support remedy, especially in cases where there is water retention; in cases where there is emotional suppression. Build-up of fluid in the lungs; pleurisy in the young and a tendency for pleurisy and bronchitis in the elderly. Constriction sensation in the throat that may indicate thyroid problems. Digestive tract problems include flatus and bloating with acidity. Constipation: obstinate in the very young and the aged. Support remedy for the pancreas; may prove of use in type-2 diabetes.

Mental and emotional symptoms

Anxiety and distraction: feel unable to cope with all the things that are going on around. They have the sense that everything is going wrong. The older and closer to dementia, the nearer the surface is the anxiety. No longer empathize or fail to empathize with others. Lack compassion; this can appear to be thoughtlessness or selfishness in one who feels awkward or vulnerable. They have a feeling of being held back due to the suppression of old emotions; there is a refusal to look at old issues - a deliberate turning away from unresolved emotional trouble. Being in denial about emotions that have been suppressed. There is a feeling or the effect of being pressed between old emotions and present turmoil. One of the underlying problems may be that old friendships have been broken; old family alliances no longer work; relationships turn sour. This is particularly true of relationships between generations. Older members become intolerant and unreasonably critical of younger ones from whom they expect attention.

Dementia: disorientation, vagueness and apathy tinged with anxiety and confusion. The intellect has become stale and redundant; there is a creeping awareness that the intellect is insufficient for fulfilment and now there is a feeling of terrible waste which is, nevertheless, unlikely to be expressed. This is a remedy for those who would, if they still have mental stamina, swamp the intuition with intellectual obfuscation; they have used the mind to avoid exploring the underlying burdens of the heart. This manifests as intellectual resistance. Loquacity is a hallmark of the remedy; empty verbiage that obscures what needs to be expressed; cutting off or hiding from emotional history. One is no longer sure of one's identity. Other patients have the feeling that they are under pressure to care too much about and for others who expect to be attended to. This puts the relationship under strain, even to breaking point. There are feelings of disapproval or of being disapproved of. This stems from a lack of self-worth and an underlying fearfulness. There is a fear of taking a wrong step that might blight the future; that might lead to further turmoil and disorientation. Lying behind much of the symptomatology is resentment and secrets; secrets that have been judged too damaging to reveal, too "loaded" to open up. There is an affinity with the "mother" energy in all this so it is perhaps fitting to regard Bird's Foot Trefoil as a sea remedy in the same sense as Nat-Mur. Like Sepia, there can be a sense of inertia and defeat: can't-go-on-struggling feeling.

Physical symptoms

Head

Headache from tired eyes and over-intellectualizing. Pain felt in the crown area. Loss of hair.

Face

Frowning < from intellectual thought processes and brain chunter.

Eyes

Tired eyes; dimmed vision. Watery or dry eyes. Cataracts. Fails to see the edges of things.

Mouth

Loose teeth; loss of teeth. Dryness of the tongue and buccal cavity. Tongue is dry, cracked and swollen. May develop bleeding gums and soreness and redness of the margins of the gums. Receding gums.

Throat

Sensitivity of the throat; sensation of constriction - a feeling "as if there were a strap around my throat". Changes in the voice from post-nasal drip, catarrh in the lungs that is unsatisfactorily expectorated and from coughing. Thyrotoxicosis: underactive thyroid. Burning in the throat from acid rising.

Chest

Pleurisy; bronchitis. Much mucus congestion and coughing; coughing for years without preceding acute infection. Asthmatic breathing with abundant phlegm. Weakness of the chest and exhaustion felt in the upper torso. Damage to lung tissue from coughing. Cough from heart pathology. Pain under the right clavicle.

Heart

Atherosclerosis and heart pathology: weak heart and early signs of angina.

Stomach

Tremor sensation with anxiety. Heartburn.

Abdomen

Bloating and putrid wind with constipation; stasis of the gut.

Kidneys

Poor kidney function: water retention.

Extremities

Tremor of the hand; of the right ring finger.

Sleep

Insomnia from a chuntering mind. Worries and anxiety < at night.

Considerations for the use of the remedy

The main centres of remedial activity are the brain, the throat, the lymph and the heart. The remedy may be indicated in anyone who has a chuntering mind in which the intellect keeps turning over the whys and wherefores; keeps harping on frustrating themes of inadequacy and insufficiency laced with judgements about others while all the time shutting out the calming and practical influence of intuition. This can look like either **Arsen-Alb** or **Kali-Carb** but these two have less loquacity, are potentially more efficient and are less confused. The pathological indications of these two are more likely found elsewhere. Bird's Foot

Trefoil is not as rigid in attitude as Kali-Carb. One of its chief spheres of action is in dementia though it should not be assumed that it is of no service in treating anyone who has all their wits about them. There is a lack of understanding that may be due to encroaching dementia or may arise from the patient's expectations being confounded and not having the ability to adjust to unexpected circumstances. The patient casts about in the mind for reasons and excuses and with recriminations and disapproval. Any dimness of vision matches the inability to see how to sort out their confusion. There is too much acidity in the system and mucus in the airways. There is sluggishness of the gut that matches the slowing down of the mental processes but one differentiation from **Baryta-Carb** is the reluctance to communicate at all in the latter. If the state continues for long enough, the patient can reach a point where they feel they don't really know who they are any more. They lose direction and any sense of why they are what they have turned out to be. They find it hard to connect with people. The remedy fosters greater clarity so that what has been built up falsely in the mind can no longer interfere with an appreciation of how things actually are.

Apart from Arsen-Alb and Kali-Carb, there are a number of remedies that need to be compared or contrasted.

- **Blackbird Song** has special affinities with Bird's Foot Trefoil. Here is a remedy that helps people - especially the elderly - to cope with change that they find so difficult because of advancing confusion. There is more regret, nostalgia and disappointment than in Bird's Foot Trefoil; it is closer to a depressive state. It lies between Bird's Foot Trefoil and Baryta-Carb.

- **Stalice**, a major remedy for addressing problems arising from “mother” issues or unresolved issues from the female line; complementary to Bird’s Foot Trefoil. Many of Bird’s Foot Trefoil’s resentments may have to do with troubles between generations in which there is the influence of a mother figure. **Nat-Mur** shares the resentments and bitter recrimination that can be part of Bird’s Foot Trefoil’s picture though the latter is more muddled and confused as well as more voluble in complaint; Nat-Mur is more likely to be withdrawn emotionally.
- **Baryta-Carb** is generally far more retiring and taciturn in its state of confusion. It is mentally exhausted from overtaxing the brain while Bird’s Foot Trefoil may be very tired in the mind but there is energy to go on chuntering and expressing their concerns.
- **Lycopodium** and **Chelidonium** are obvious comparisons as far as the digestion is concerned with the wind, bloating and discomfort in the abdomen.

Esoteric Therapeutics

The chakras that are most in need of support are the brow, throat, heart (and thymus gland) and base. The vibration of these chakras can be so affected that any or all of them may be spinning in the opposite direction, thus creating a block and a maintaining cause. In the elderly, the brain and throat are likely to be affected in this way; in children, it is the thymus gland that is negatively affected. There is possibly a hormonal imbalance in the endocrine network if the emotional imbalance has so affected the blood that the workings of the brain are compromised. The use of Lotus Corniculatus is complemented by Rainbow when they are prescribed to enhance the passage of cerebrospinal fluid

through the brain. (It is likely that prescribing of this sort comes about when the patient is also under the care of a cranial osteopath who would be “palpating” the energies of the cranium.) The thymus gland is overloaded from a difficult inheritance of unresolved issues; such issues will stem from “mother”. There is probably considerable fear held in the thymus centre that is palpable by “listening” to the pulses or through cranial/sacral/osteopathic treatment. There is little peace in the brow centre as the intellect overrides the intuition (or struggles to do so). Disturbance in this centre is physically manifest in the eyes. The ineffective overuse of the throat centre is manifest in the ears with poor hearing. General disturbance to the solar plexus is evident in a cracked tongue and hyperacidity (which is not usually apparent through anything obvious such as heartburn). One effect of the prescription might be an understanding of the mother’s psychology and may lend insight into the relationship between mother and the patient at the time of birth. The remedy may be indicated in those who are going through one or other episode of Saturn Return.[107](#)

Chakras

Crown

Lack of peace from too much activity in the brow centre. There is a lack of harmony for the spirit as there is too much anxiety. Disturbed sleep.

Brow

Brain chunter drowns out the intuition. Unresolved heart issues are at the root of the disturbance. There is little

connection between brow and heart so there is a vicious circle of emotional upset and churning mind. Confusion.

Throat

Very expressive in this centre but with little positive outcome. Hearing is affected because the ability to listen is defective. A fixed point of view is repeatedly expressed without any understanding that others have different needs and hopes. Thyroid insufficiency. Shaky voice.

Heart

Sadness and disappointment weigh heavily. There is difficulty finding compassion for others as the ego is too involved with its own concerns. Friendships can suffer when this remedy is indicated. There is a need for companionship but it is unattended to. What is denied in the heart is reflected with vacuity in the mind.

Solar plexus

Acidulated digestive system from too much brain chunter. The gut symptoms are a physical reflection of the brain activity: fermentation on both levels.

Sacral

Kidney energy is severely compromised. Water balances are upset as a reflection of the mental and emotional stresses. Ancestral energy emanating from the kidneys is depleted. This is reflected in the increasing vagueness and approaching dementia of the elderly.

Base

Fear and anxiety destabilize the base centre. Questioning one's *raison d'être*. Worried about what is expected of them;

“... can I fulfil my obligations?”

Case studies

- 1 “A woman of 60, Scorpio Sun and rising, who has been taking homoeopathy for some 15 years and who usually does very well on Silica for her constitution, rang with concerns about her right breast. ‘I have a hot dart of high energy in the breast.’ She used to have cysts in the breasts which made them lumpy but these were drained. Since then she has had annual thermographies. She first felt these changes 5 months before. Being a resourceful person and while she was waiting for an appointment to discuss the situation, she altered her diet, increased her exercise regime and started taking Vitamin supplements. Chiefly she stopped having any foods that contained gluten. In a very short time the sensation in her breast stopped and she began to feel extremely well. However, the episode brought up issues to do with the female side of her family.

“On her mother’s side, two aunts and two close cousins had had breast cancer. Though she was no longer afraid of cancer, she went on to say that ‘on the female side of my family there’s been a lot of violence and corrosive emotions and abuse. It sits like a pivotal energy in my chest. I can’t watch violent films at all. The thing that stays with me is that I overreact when I feel I’m being attacked. I feel something dreadful is going to happen; a danger. It is a fear. This is something that has pursued me for years.’ Though she had told a very emotionally destructive aunt that she had finally had enough verbal abuse from her, she still felt the aunt was stalking her emotionally. ‘She is forever phoning me up. She repaints the past the whole time. She is locked in

the past ... where *her* mother was extremely violent to her. My grandmother was very abused.' In addition, she was much affected by the emotional situation between her and her husband's children by a former marriage. The patient felt at a distinct disadvantage even when not actually with them. She was full of vituperative thoughts which she kept to herself but which she knew were festering. 'I'm just stewing away all the time. They just don't appreciate that I live here and not their mother! It's not so different now as it was when I was growing up!' Though the patient's breast problem had brought up the history of the emotional abuse - which she had also suffered from her own close relatives - the remedy **Thymus Gland + Ayahuasca + Statice 10M¹⁰⁸** was chosen to 'hold this door open', so to speak. She was also given **Lotus Corniculatus 30: one 2x weekly for 6 weeks** (all of which she managed to take as prescribed - 'I never forgot one dose!').

"On her return 10 months later, she declared that Reiki had become the central focus of her life. She was happy and contented with her practice which was expanding rapidly. 'I feel very fulfilled.' There was no further mention of the bothersome aunt. When asked how she was now getting on with her own mother - a relationship that had always been fraught - she replied that despite the problem of increasing dementia and advancing age (97), 'I have a much greater sense of connection with her now. When I was 18 there was such a strong sense of distrust on both sides. That lasted for years. Her heart is now more open and I feel mine is too. Maybe the change in her brain has made it easier to communicate.'" **BG**

[107](#) Saturn Return occurs first, at some point determined by the day of birth, between ages 26 and 34 and then again between ages 50 and 54 for women and generally a little later for men; these episodes may last for as little as a few months or as much as a year or two. During the Saturn Return, the subject will experience life tests for which they need to find resolutions in order to grow into the next phase of development. Such tests are usually fundamental to the security of the base centre.

[108](#) See Volume I of *The New Materia Medica*, pp 514 - 519, (2007) for an appraisal of using Thymus Gland in combination with other remedies in order to focus treatment on areas that lie buried in history and ancestry.

LYCHNIS CORONARIA

The remedy was proved by the meditation circle on 16 October 2015. Present were the medium, eight women and two men. The plant used had magenta flowers though there is also a white variety, *Lychnis Alba*.

It transpired over the hours of the meditation that this was to be an unusual remedy; very little about it was discernible intellectually. Descriptions of what had been “received” were full of images, some quite extravagant (vast cathedrals, Samurai warriors), some mundane (intimate scenes of loved ones who had recently died). Every member of the circle was confused; some felt unable to trust what they were saying. There were images of energy becoming knotted in sinuous strands and sensations of being pulled this way or that. It was also apparent quite early on that there were to be few physical symptoms to take note of.

Background

Lychnis coronaria belongs to the genus *Silene*; they are members of the Carophyllaceae which include pinks and carnations. Common names for *Lychnis* include rose campion, Bloody William and lamp flower. There are over 700 members of this genus when the different varieties are put together. In the wild, they are particularly attractive to hoverflies. The word “coronaria” means “used for garlands” while the Latin word *lychnis* means red flower and derives

from the Greek word *lukhnos*, meaning lamp. The idea that this magenta-coloured flower should be described as a lamp and suitable for creating a garland for the head is apposite for a remedy that has such a close affinity to the pineal gland and the crown chakra.

Lychnis - or, as it is often called, *Silene - coronaria* is a short-lived perennial plant that grows in full sun to about 76 x 46cm (30 x 18 inches). It has felted grey leaves and single, bright magenta-coloured flowers with five open petals that appear at the top of felted, candelabra-like stems which have the appearance of candle wicks; the stalks were indeed once used as lamp wicks. It is sometimes grown as a biennial but it is a prolific self-seeder.

Khellin is reported to be one of *Lychnis'* constituents of interest to herbalists. This chemical is usually extracted from the *Khella boldi* or *Ammi*

visnaga plant and its fruit. It is found in North Africa, was known to the ancient Egyptians and is used today in the Mediterranean and in Africa to ease the passage of kidney stones and for the relief of acute bronchial asthma. It is also used in the treatment of vitiligo and psoriasis (see Leprominium).

Lychnis coronaria has been known as a medicinal plant in India for many centuries and appears in Ayurvedic literature (Ahmed et al, 2008). It grows abundantly in Kashmir. It has been used to treat leprosy, diarrhoea, lung disease and liver complaints. It was once known for treating lung and liver problems in Spain where it was given in the form of a decoction. It is reputed to have anti-inflammatory properties; the aerial parts of the plant can be made into a hot compress and applied to painful haemorrhoids. Pharmacological analysis undertaken in various countries reveals the presence of a host of chemicals valuable to

medicine. So much so that *Lychnis* is viewed as a promising plant for further investigation. However, there is no reference to *Lychnis* in Culpeper, Mrs Grieve or other herbal manuals.

Mrs Grieve's *A Modern Herbal* (1931) does mention that the magenta-coloured *Lychnis githago* (Corn Cockle), a close relation to the Coronaria, is a member of the pink family and related to the Campion. Apparently, this flower is at first male but then switches sex after two days so that an insect from another plant can pollinate it. Although the plant is not considered a useful herbal medicine, it was noted for its ability to deal with dropsy and jaundice if given for a long enough time. It is also one of the plants to put into pillows to encourage better sleep. In addition, Mrs Grieve says "In homoeopathy, a trituration of the seeds has been found useful in paralysis and gastritis" (1931, p 223), though she also noted that domestic animals have been known to be poisoned by ingesting the seeds and it was a risk when seeds found their way into loaves of bread.

Miasms

Leprosy and psora.

Keynotes

This elusive remedy makes us focus on the etheric body more than the physical. The practitioner is aware that nothing is quite what it seems in the case; the patient is in transition and confused by what is happening in their life. The remedy is most likely to be useful at a time when there is a need for transformation; one that comes upon the patient whether they are ready or not. It sheds light on what has seemed dark, unformed, illusive, elusive and potentially

threatening to the status quo. The patient may express themselves as having thought they “understood” or “knew” but now they do not. The intellectual mind is no longer as dominant as it was and therefore less trustworthy in making decisions. This is one of the most significant remedies for the awakening of the intuitive mind; the further the patient has been from an unfettered intuition, the greater the degree of confusion as there is much more to let go and less security in holding on to old patterns and belief structures. The practitioner is likely to notice most the spirit of change that is being wrought on the patient.

General symptoms

Lychnis, on a physiological level, is a remedy for fostering the healing of the pineal gland and its relationship with the pituitary, hypothalamus and thymus glands. It is said that it may begin the process of reversing crystallization of the pineal when that threatens to calcify due to the presence of excess calcium in the organ. It is associated with detoxifying the gland when there has been damage from fluoride¹⁰⁹; damage that causes blockage of the intuitive mind. It can be given in low potency (6x, 12x) for the healing of the pathways between the constituent parts of the primitive brain - pituitary, hypothalamus, thalamus and pineal - when the endocrine system shows signs of sluggishness (weakness, fatigue, mood swings, weight fluctuations and changes in blood levels of hormones such as cholesterol and glucose) or failure to maintain the steady rhythm of the body clock (insomnia, confusion, poor memory). This might suggest that Lychnis needs to be considered in cases of chronic fatigue syndrome. (It should be compared with Rainbow and Sycamore Seed and it is complementary with

Calc-Fluor which has the ability to create more elasticity in a deteriorating mind/memory.) Lychnis is a remedy for the lungs and the kidneys, not so much on the level of pathology (though this is not ruled out) but more on the esoteric level of relieving these organs of the need to express pathology: lungs and kidneys that hold evidence of sadness, melancholy, emotional wounds and hidden trauma. It also purifies blood on this same esoteric level. The kidneys may hold deep fear - some of it may be ancestral - which weakens the whole; Lychnis eases such fears which are likely to move through spleen and lungs as they are eliminated, causing temporary aggravations of release. The liver and gall bladder can respond positively in the same way although here the negative energy is likely to be less fear and more hurt and anger. Lychnis is useful after the removal of the gall bladder or spleen which has left the body in shock (Lychnis follows Staphysagria well when there is more to the history of the removed organ than the surgeon's intervention). The etheric energy centre of the liver and gall bladder can be restored even if any of the physical tissues have been removed. Lychnis is also for those who have never been well since a blood transfusion (cf Carcinosin), most particularly when the transfusion has caused a change in personality, identity or behavioural patterns. (Here **Lychnis + Syphilinum + Clear Quartz** as a triad may complete this aspect of healing when Lychnis alone palliates.) One specific physical pathology is haemorrhoids: Lychnis can be given when other indicated remedies fail to heal this problem; it helps to relieve the downward pressure from the liver that is largely responsible for the condition. There is light-headedness, even dizziness, which may feel akin to disorientation. A sense of everything being pulled around to the left as if to face another

direction; as if feeling at an odd angle to oneself and to others; as if being realigned - a virtual physical torsion but through the energy of the spirit body - that can be felt through the core, through the viscera. Intense burning in the palms of the hands.

Lychnis works well in support of miasmatically chosen remedies including the nosodes. It is especially of note in helping to lift leprotic energy from the depths of the system. Lychnis can support the use of Leprominium LM potencies. It can also be a constituent of triad remedies with Syphilinum and remedies associated with the crown, brow and heart centres. (One might consider **Pineal Gland + Syphilinum + Lychnis** in one who has weak kidney energy, confusion and attachments to syphilitic ancestral energy but who nevertheless seeks change.)

Damage to the foetus during pregnancy after the effects of ultrasound. (Lychnis follows Arnica well and helps to dispel soul disorientation.) Lychnis is useful for patients who have become disorientated through the process of MRI (magnetic resonance imaging), CT (computed tomography) and PET (positron emission tomography) scans; helps to relieve the effects on the physical body of radiation scanning (cf Rad-Brom, Rad-Iod and X-ray). Helpful in young people who are addicted to modern technology; when the intuitive mind is stunted by use of computers and the influence of the "media". (Lychnis can be effective when remedies better known for this - such as Shungite - fail to make positive changes.)

Mental and emotional symptoms

The principal mental state of this remedy is confusion; feeling blank; cannot trust what they say or what they might

say. Despite the difficult emotional feelings that run through cases needing Lychnis, the significant focus is the patient's inability to understand quite what is happening to them. This is a remedy of paradoxes: things appear clear and yet are confusing; events seem to happen too quickly but life proceeds slowly (or vice versa); things that go one way also seem to go another; while there is a feeling of being tied up in knots, there is also a sense of things unravelling; though one may need to deal with something on an intimate level, one might feel daunted by being held in a large open space (a cathedral was a common image during the meditation). Lychnis is a remedy of searching but as if in isolation; one feels alone and in need of finding something lost or forgotten. There is the paradoxical sense of loneliness but internally rather than of being bereft of company. A sense of sweet sadness. The patient may express their confusion by saying that they feel they know nothing any more. There is weariness after a long struggle (see *Fagus Sylvaticus*) as if the journey through all the difficulties has depleted them of positive drive.

Lychnis is also an important remedy to help lift emotional problems from the vital organs that have been manifesting key symptoms as metaphors for the original disturbance of the whole. Many cases needing Lychnis will have a recent history of well-chosen remedies not seeming to make much impression on long-held emotional conditions that have manifested in pathology of vital organs, such as the lungs, kidneys or spleen. In low potency the remedy can support the afflicted organ.

Sense of things moving slowly; of being a by-stander witnessing events occur as if at a distance or in a dream-like state. Watching things unfold without any power of stopping or changing them; not with a sense of panic but a sense of

inevitability. Joyful feelings, especially felt while in Nature; feelings akin to unconditional love. A sense of suspended animation. A feeling of anticipation that something as yet unknown is about to happen.

Physical symptoms

Head

Light-headed; vertigo. Pressure in the forehead.

Eyes

Sensation as if the eyes were being pulled around to the left; unable to look forward again.

Throat

Sudden need to cough, which brings up a lump of catarrh, especially in the morning on waking. Pounding sensation that rises from the solar plexus.

Abdomen

Sensation of pounding, which rises to the throat.

Rectum

Haemorrhoids.

Extremities

Sensation of intense burning in the palms.

Considerations for the use of the remedy

This can seem a difficult remedy to prescribe as Lychnis does not fall into the typical canon of remedies that covers

pathology either of the physical or mental bodies, the symptoms of which might provide a clear picture of the similimum searched for. In this, Lychnis is like Lapis Lazuli with which it can usefully be compared; both remedies having affinities for the crown chakra. With both remedies, we are obliged to consider the etheric body as much as if not more than the emotional or physical bodies. (This may change if and when experience shows us more of the clinical pictures.) While there are specific aspects that are not difficult to light on (such as never been well since blood transfusion or its use as a drainage remedy for organs psychosomatically afflicted), the lack of anything like “strange, rare and peculiar” symptoms or characteristic exciting causes obliges us to take on trust that Lychnis is capable of assisting a patient through any profound transformation they are embarking on, particularly if that is pathological. To use Lychnis for such esoteric purposes necessitates the practitioner being comfortable with prescribing largely on intuition. (This is not surprising for any remedy that has such a strong affinity for the pineal gland and the crown centre; both are ruled by Neptune, known for its extraordinarily ethereal emanations, and influenced by the Moon, known for its cool, dispassionate reflection.)

Patients needing Lychnis are facing change; change that has the power to upset preconceived ideas and patterns of behaviour. They are at sea within themselves and unable to forecast quite which way they are travelling. This is mostly true of those who have long-established routines and typical patterns of reaction that have come, in their own minds, to define them but which are now little more than an encumbrance to the way they might now begin to live their lives. In younger people, as yet with little experience of

managing themselves in the world, without having built up a host of protective and defensive reactions, little might be seen except addictive attachment to computers and other means of connection with media. Lychnis can help them not to become trapped in a virtual world of technological socializing or automated introversion. It is not unusual for Lychnis to be overlooked in favour of **Thuja**.

When Lychnis and two other appropriately chosen remedies with an affinity for any specific target organ that has been removed, are made up as a triad in low “x” potency, the etheric organ can become integrated with the rest of the body relatively swiftly. **Lychnis + Arsen-Alb + Berberis Vulgaris**, for example, after a gall bladder or spleen removal.

When prescribing for the purposes of drainage, Lychnis is best used in the 6x or 12x potencies. At this level it is susceptible to being made up with other remedies, chosen for their organ affinities, into triads. The remedy can also be used at the 30 or 200 level as support for miasmatic prescribing where applicable. When used like this, it assists in maintaining the link between crown, brow and heart chakras; a reverse anchor, so to speak, of grounding remedies for the base. When prescribing on the basis of the patient’s journey of self-discovery, Lychnis is best given in the highest potencies. Even if the patient is not familiar enough with words to describe their search for spiritual growth, their lack of precise articulation should not disguise their desire to change course from the mundane to the esoteric. Using Lychnis where appropriate should mean that they are able to broaden the perspective of their soul-purpose while remaining firmly in present reality.

Esoteric therapeutics

Lychnis is a remedy of awakening or reawakening, perhaps; awakening of spiritual consciousness, not in any narrow religious sense (although faith may play a vital part in the patient's journey) but in a broader sense of one's soul-purpose. This is only possible where there is an active intuitive consciousness which, in turn, can only become functional when the pineal gland is healthy, fully engaged and undamaged by pollution, radiation or any residual encumbrance of negative ancestral energy.

It is not uncommon to find use for Lychnis after a patient has been prescribed remedies associated with the thymus gland for the reasons of lifting unresolved traumatic issues from the distant past either of the patient or from their ancestry. Lychnis follows well after the use of **Thymus Gland (T.G.) + Syphilinum + Ayahuasca**, for example. It also may be indicated in someone who has spent a long time working esoterically on themselves but who has become either stuck in their progress or disenchanting.

For those with an interest in astrology, Lychnis may arise in patients who have the Sun in the 12th house, Neptune featuring strongly in their chart or the Moon in Capricorn (in which case the patient might be over-serious and find it difficult to allow for intuitive revelations).

Chakras

Crown

After long attachment to the world seeming to be one way, there is now the sense that this is no longer adequate and that one's horizons are being stretched. One's identity to date has been defined by narrow parameters, but the soul

now senses that there is more, even if not knowing quite where and how to search. The crown centre is not necessarily blocked as it might be with someone who had used recreational drugs; it is simply a book as yet unread.

Brow

The confusion and disorientation felt here can look like Thuja but there is less separation and more of a need for inner exploration; to blow away the cobwebs of years of having been one way and now needing to be another. With the young there is a desire for technology to fill the void of the spiritual dimension. Lychnis might be found to be useful in one who enjoys magic/ reality stories (eg by Philip Pullman, J K Rowling and J R R Tolkien).

Throat

There is a strong but frustrated desire for expression from this centre. Consolation can be found in listening to soul orientated music or poetry.

Heart

The heart is heavy from the burdens of grief that have accumulated and that need expression, not in tears that are probably long since shed but in the activity of conscious change. The beneficial effects of Lychnis include the heart being lifted out of a rut and set on a new path of emotional discovery. The patient may describe their feelings of sadness but one does not get the impression that a similitum for grief is needed. The similitum must have an aspect of potential and optimism that the patient may not even realize they are close to. To risk a cliché, this remedy is about rediscovering loving oneself.

Solar plexus

Motivation (spleen energy) may appear poor, productivity (liver energy) may seem slack, and courage (gall bladder) might be less in evidence than trepidation but the solar plexus is “tired” and disinclined to support trudging through life in the same old way any more.

Sacral

Tired, weak kidney energy. The patient’s resources appear depleted. A check with the history of forebears might be advised to see if others in the family also suffered with similar problems. (A family history of people who just went through the motions of life and never really accomplished anything other than a day-to-day existence might be all one finds but it is indicative of a pattern that needs to be changed in the patient.) In the young there is more likely to be a reliance on sources of energy other than one’s own to feel galvanized.

Base

The patient can feel very ungrounded and may even appear not to be based in reality but this is not quite how things are. It is more that they are sitting in a waiting room rather than participating. There is not much idea of what they are facing but, to pursue the metaphor, there is the knowledge that the interview is going to be with themselves. Based on the fact that Lychnis has a history of being used as a skin remedy in such conditions as psoriasis and leprosy, it is highly likely that the first line of defence of the body, the skin, features in some people’s pathology.

Case study

As will have been gathered from the materia medica, Lychnis is a fairly elusive remedy and there have been no cases reported of outright “cure” of physical pathology. Perhaps it is also evident that one misses the spirit of this remedy by looking too closely for definitive, conclusive proof of cure in cases that are long drawn out, full of maintaining causes, ancestral troubles, contemporary, malign social influences and physical bodies long used to taking responsibility for the determined burial of emotional trauma.

However, for an appreciation of this remedy, please see Case Study 5 in Chapter 29 on Pineal Gland, where the two remedies have a complementary relationship in the patient. The case shows Pineal Gland “opening a door that is gradually closing”, while Lychnis helps the patient pick up the threads (of elimination) and the pair reinvigorating the healing journey in a difficult situation.

[109](#) Fluoride is a naturally occurring mineral released from rock into soil, water and air. However, the chemical that concerns health experts and alternative health practitioners is sodium fluoride (NaF), a toxic by-product of certain industries; controversially, the nuclear industry. NaF is added to the water supply in some parts of the UK, areas of Europe and the USA and further afield. The main toxic effects of NaF in the human system is that it is likely to encourage calcification of the pineal. This may cause low levels of melatonin with consequent disruption of sleep cycles, depressiveness and anxiety. It is also associated with reduced intuitive awareness, slower intellect and less creativity. It may also lead to migraine, neuro-degenerative disorders and dementia. It is said to limit spiritual awareness.

MNIUM HORNUM

Swan's Neck Thyme Moss or Common Woodland Moss

The remedy was proved by meditation on 22 March 2019 by eight provers and the medium. There were eight women and one man in the circle. The remedy was made from a clump of common moss taken from deep in Sussex woodlands, England, far from any possible traffic pollution or electromagnetic fields (EMFs) from pylons or buildings. It was run up to the 30th potency by Colin Griffith and delivered to the Helios Pharmacy in Tunbridge Wells, England, to be taken up to the 200, 1M and 10M potencies. LM potencies are also available. *Mnium hornum* is the Greek/Latinate name for Swan's neck thyme moss and belongs to the Mniaceae family.

Background[110](#)

Mnium hornum is mostly a verdant, deep emerald green with large "leaves" that are almost fern-like and velvety to touch. In spring, the fresh "leaves" appear paler in colour and contrast with the old parts. The leaves are some 4mm (0.155 inches) in length although they can extend to 8mm (0.31 inches). When wet, the moss is an erect cushion. When dry, it can appear shrivelled and dull. The stems, which are only seen by parting the greenery above, are

reddish brown and can reach 4cm (1.6 inches) in length; they are densely hairy. The sporophytes (spore capsules) are produced by female plants. They are 5 cm (2 inches) long with a “lid” that narrows to a short point.

Mnium hornum is especially found in damp woodland where the soil is acidic. It is abundant particularly in oak and birch woods and favours the base of trees, fallen logs and shady parts along the banks of streams. As with all mosses, it originated from aquatic plants. The water-absorbing pores are always open and require constant moisture, despite which the plant is fairly drought-resistant. Frogs, toads and fungi are all offered habitat by moss. Some insects, including lace bugs and some tiny moth larvae, feed on it. Bats and birds feed on insects living on or around moss.

Mnium hornum contains seven fatty acids, including arachidonic acid, a polyunsaturated fatty acid that is found in most of the body’s cell membranes. Arachidonic acid is a chemical messenger, most commonly released by muscles during vigorous exercise and weight training, and is vital in metabolizing prostaglandins and leukotrienes. It helps regulate the intensity of growth signals and is a factor in healing inflammation due to injury.

In traditional herbal medicine, moss has a long history. Irish moss and sphagnum moss have the lion’s share of plaudits. Generally, moss is known as a diuretic and for coughs. It has a reputation for dressing wounds as it has antiseptic properties. It keeps pH levels low and inhibits the growth of bacteria. Irish moss is mucilaginous¹¹¹ and has nutritional value. Mosses also have the ability to keep water pure.

Traditionally, Swan’s neck thyme moss was used to stuff mattresses as it was believed that it would encourage sounder sleep.

Miasms

Sycosis, radiation; Mniun Hornum encourages the appearance of an underlying yet so far hidden miasmatic block, often syphilitic or radiation.

Keynotes

Water and emotions are intimately bound together in one who has a sense of urgency; in one who, by other means, is asking for a “new start”. Adrenalin surges alternate with emotional heaviness and tiredness and retreat, as can often be seen in one struggling with hormones in general. The water system interferes with hormones where emotions remain unresolved for many years. Lymphatic drainage becomes imperative with mucus build-up. Existential angst.

General symptoms

The remedy has a considerable influence on the water balance of the body. Where there is congestion, especially in the lymphatic system, it encourages proper drainage. Mniun Hornum relieves the sluggish flow of Qi in any part of the body, particularly in the heart, kidneys, spleen and lungs: conditions that are the result of suppressed emotions. Arteriosclerosis; pulmonary congestion or oedema; complications arising from high blood pressure. Relieves difficult breathing in those who are congested with mucus, such as in asthma and bronchiectasis or those who have never been well since pleurisy. Watery coryza from the nose; mucus collects in the base of the lungs (cf Ant-Tart). Oedema of the lower limbs, phlegmasia alba dolens (white leg), especially with weak kidney energy. Congestion of the uterus especially after a history of the contraceptive pill, hormone replacement therapy (HRT), in vitro fertilization

(IVF) or sexual abuse. Endometriosis, blocked fallopian tubes, ovarian cysts; also prostatic hypertrophy. It may be called for after birth trauma and should be compared with other birth trauma remedies: Arnica, Senecio + Tyria, Ayahuasca, etc. It is especially recommended for babies who have been subjected to a forceps or Ventouse delivery, but it may also be needed after a breech birth. The energetic origin of this is that Mmium is useful when there is any difficult transition undertaken by the patient that either causes trauma or leads to a state of congestion or being blocked. For babies whose fontanelles are too rigid (often due to shock), Mmium is helpful, particularly if cranial-osteopathic treatment is also given. (Blocked cranial energy is another indication worth noting, which suggests that Mmium should be compared with Sycamore Seed.) General sense of weakness and collapse; sapped strength. Has an affinity for the eyes in cases where there is weak kidney energy. Dry skin. Acne rosacea. Light-headedness has been reported. Head injuries that cause the cranial energy to become stagnant: never been well since a blow to the head, especially on the forehead. Hydrocephalus. It is also a remedy to consider in the last stages of life as it is said to assist the final passage. This is particularly true of those who are heavily under the influence of chemotherapy, which can hamper the transition of the psyche/spirit (cf **Dolphin Sonar**). Mmium Hornum is a remedy that is said to cause minimal aggravation.

Mental and emotional symptoms

Part of the symptom picture is likely to include a sense of urgency, especially associated with surges of adrenalin. This urgency may have to do with gradual positive changes

wrought by previous prescriptions that are encouraging the patient to continue their healing journey to uncover so far hidden depths of emotion. These emotions have probably become manifest in symptoms stemming from various organs, such as kidneys, bladder, lungs or heart. Such physical symptoms can no longer be “read” simply as physical pathology but have to be considered in light of the history of trauma and possibly grief which may include abuse of any form, particularly stemming from childhood. Anxiety and fear: existential fear even if the patient does not know what causes that fear. Fear of what is going to happen; fearful of making a new start; fear of transition. Loss of trust, especially in the self but also in others. Panicky feelings with “Where am I going?” and “What am I doing?” questions congesting the thinking process. While grief may be entrenched in the case, it may feature more in the mind of the practitioner as a likelihood rather than being suffered now by the patient. Moreover, there is a sense of something needing to be expressed and brought out into the open. The patient may express their disappointment with friends who are out of sympathy with where the patient is going in life. Despair and hopelessness that nothing will be resolved. Dementia; failing memory for recent things.

Physical symptoms

Head

Tightness and tension within the scalp with a desire to rub the head. A desire to expand the bones of the head to relieve the tension. Searing nerve pain above the left ear. Head injuries. Fontanelles remain too tightly closed in babies who have been born by forceps or Ventouse.

Hydrocephalus. Numbness of the right side of the head with numbness in the right of the neck. Congestive feeling in the occiput.

Eyes

Watery eyes < right. Arcus senilis. Itching inner canthus.

Nose

Watery mucus dripping. Post-nasal catarrh.

Mouth

Swollen tongue with itching in the mouth.

Neck

Shooting sensation in right side. Sensation of wanting the neck bones to “crack”.

Chest and lungs

Chronic congestion of the lungs; mucus collects at the base of the lungs. Heavy breathing with feelings of congestion. Asthmatic breathing; symptoms stemming from bronchiectasis.

Heart

Congestive heart problems. Arteriosclerosis. High blood pressure consequent on weak kidney energy.

Digestion

Rumbling and grumbling of the gut comes on with anxiety. Nausea with anxiety.

Bladder and kidneys

Rises frequently at night to urinate. Water retention, especially with menopausal symptoms.

Extremities

Oedematous swelling of the lower limbs. Puffy ankles.

Skin

Acne rosacea. Dryness.

Considerations for the use of the remedy

Mnium Hornum is considered to be a feminine energy in that it is, despite any urgency in the case, very gentle; it has been described as Venusian. Although its emphasis is on sycosis, this should not narrow down its application to just sycotic patients. Its use can cause any underlying miasm to become exposed, especially syphilis and radiation. Water and wateriness are most likely to be features of any case needing Mnium; this is on both physical and emotional levels. However, the moss can suffer from lack of water: when there is drought, it can become dry, brittle, brown and shrivelled. In some patients, both states can exist at once: oedema of some parts with lack of hydration in others, particularly the skin. Even if grief does not apparently appear to dominate the case, it is more than possible that it will either be well buried and struggling to come out in the open or have been a strong feature but one subsumed by a life of turmoil and struggle.

Another strong indication for Mnium's use is the need for transition. The patient may have been struggling with this for some time and feel completely blocked and unable to progress yet also have the feeling that there is an urgency

mixed with anxiety related to the need to change something fundamental. Mmium should be compared with **Lycopodium**, a dry remedy with water balance problems. In cases with a strongly hormonal character such as might be presented by Sepia, Mmium is complementary.

The remedy can be used as a drainage remedy in low “x” potencies in support of remedies chosen for their constitutional range. It can also be given in high potency in its own right to affect the general state of the constitution when it is clearly the similimum. It is a heart support remedy and can be given in association with other heart-focused remedies such as **Digitalis** and **Crataegus**. In high blood pressure where there is need for support of the tissues of the heart, it may be useful when made up in the trio of **Mmium Hornum + Amyl Nitrate + Emerald** in low potency (3x).

Mmium should be compared with **Silver Birch** (Betula Pendula), which also covers problems of water imbalance, weak kidney energy and harboured toxicity. Mmium has an affinity for **Arsenicum Album** and is able to support someone who needs Arsen-Alb for constitutional reasons. If there are no indications for any other support remedy then Mmium given in 6x potency can be protective and fortifying after Arsen-Alb. At the end of life, Mmium has a place in helping those who have difficulty making the final transition, especially if that person is heavily medicated with chemotherapy. In this, it compares with **Arsen-Alb, Dolphin Sonar, Carbo-Veg, Frankincense** and **Sandalwood**.

Esoteric therapeutics

The remedy is seen as being protective of the chakras, particularly the heart and the sacral chakras. If there were a phrase to encapsulate this remedy, it would be “new start”, with all that this usually implies of anxiety, self-doubt and low self-confidence. Mniium has in common with **Shungite** and **Taconite** the characteristic of being not only for the patient but also for others with whom the patient has a strong affinity and comes into contact. Taking Mniium is not only about healing the individual but also for distributing the healing energy out into the world.

Chakras

Crown

Mniium protects this centre from infiltration by entities in one who appears to be lacking in grounding and is emotionally tired. Fosters connection between the astral plane and the etheric body. Helps prevent intuitive thought from being overcome by emotional turmoil. It encourages detachment without any loss of sense of self. Memory can be weak but this is largely caused by self-doubt.

Brow

Mniium also prevents rational thought being overwhelmed by chaotic emotions. Fosters clear thinking in one who wonders quite what on earth they are doing or where they are going. Fearfulness about change causes them to waver between making choices or not. There is a strong desire for balance in the mind for a greater sense of command in the head rather than the chaos that has been coming up from the heart.

Throat

Just as the moss can be either full and damp or dry and lifeless, so the throat centre can be full of mucus or dry and, on another level, full of emotional expression at one point and empty of energy at another. The throat is likely to have been full of unexpressed grief before seeing the practitioner; expression in this chakra is often, like Nat-Mur, in private. However, now the patient wants the truth even though there is fear of change. There is a desire not to feel the burdens of emotional responsibility in this or any of the chakras below.

Heart

Here lies the history of emotional chaos. The heart has been an emotional sponge for too long with too many demands laid on it. There is a strong desire for peace and quiet and stillness; there is a longing for being at one with Nature and if that means being at one with one's own nature, all the better.

Solar plexus

Tension in the diaphragm, which can cause random nausea bouts but which are largely psychosomatic in origin. The system is likely to be fairly acidic, which would respond well to dietary changes.

Sacral

Weak kidney energy after long years of emotional struggling. Kidneys needs support (eg Berb-Vul). Hormone changes cause an extra burden on an emotionally volatile system.

Base

Mnium cases can seem to be “bottom heavy”: there may appear to be no energy left for changes (cf Sepia); as if “flat-lining”. In reality, there is energy but it is being held in reserve by the patient out of caution and self-preservation. This is not least as they can feel lonely and without any support from others.

Case studies

- 1 “Man, Taurean, who has had homoeopathic treatment for many years and who seems to do well variously on a small handful of remedies: **Pulsatilla, Sulphur, Nat-Mur**. He has led an active and sporty life but is shackled to his desk as a businessman – he is a self-made success in his field but is not content with his lot. Nothing is ever quite what would make him really content and remedies perhaps do little more than keep his head above water. He is a very emotional person and much attached to his family life; has a wife and two daughters and several siblings – and elderly parents who burden him with all their concerns and disapproval of his lifestyle. He acts as saviour to all these various people. He also suffers from asthmatic breathing and eczema and the results of various injuries sustained during skiing and other sports. He has episodes of vertigo, which are usually his response to stress at work. (He longs to be out in Nature most of the time.) He complained of frequent waking at night to urinate which was causing him extra tiredness and irritability. This had been going on for some while but he had forgotten to mention it on previous occasions. He was given **Mnium Hornum 6x: one each night**. He returned to say that he now slept through the night without waking and that

frequent urination was much less of an urgent problem. He also appeared to be far more present and cheerful.”

CG

- 2 “A woman in her 40s, Calcium Carbonate constitution, who had two teenage children and was approaching the menopause, complained of water retention and hormonal imbalance. She had done well on various prescriptions of **Sepia** in ever ascending potencies. She had come to appreciate the remedy for all that it did for her: stopped all her menstrual discomfort, reduced the clotted menstrual discharge, relieved entirely her feeling of heaviness and “dragging” at the now infrequent periods and helped her moods. She still felt, though, that she carried too much weight and that it was not from overeating but from water retention. She was given **Mnium Hornum 6x on a daily basis for six weeks**. She reported that the remedy complemented the Sepia “beautifully”; that she no longer had urgency (something she had not mentioned) and that she no longer felt as if she was carrying excessive water.” **CG**

[110https://www.woodlandtrust.org.uk/trees-woods-and-wildlife/plants/mosses/swans-neck-thyme-moss](https://www.woodlandtrust.org.uk/trees-woods-and-wildlife/plants/mosses/swans-neck-thyme-moss)

[111](#)Mucilaginous: containing a polysaccharide substance that is extracted as a viscous or gelatinous solution.

25

MOXA

Artemisia Vulgaris

The remedy made from moxa, the smoking bunch of the herb *Artemisia vulgaris*, which is used in acupuncture, was prepared by acupuncturist Peter Firebrace and pharmacist Janet Weddell. In the meditation, the 30th potency was taken by seven women and three men. The proving took place on 12 July 2013.

The remedy was made in the following manner: a test tube of ethanol was held while a needle was inserted through the cork stopper so that the tip of the needle reached the ethanol within. Moxa was then lit and applied to the end of the needle – just as it would be if the needle were used on a patient – with the effect of the heat going down to the tip. After this and because of the importance of the smoke itself, the test tube was held over the burning moxa. All this was accomplished during a meditation. The remedy was then made up into the 30th potency by the London branch of the Helios Pharmacy.

Background

Moxa is the name given to dried mugwort, the herb used in moxibustion, a method of acupuncture treatment. Mugwort in Latin is *Artemisia vulgaris* and is closely related to *Artemisia absinthium*, known in Europe as Wormwood; they

are not the same plant. Both belong to the family Asteraceae. *Artemisia vulgaris* is otherwise known as Sweet Wormwood and is entirely non-toxic while *Artemisia absinthium* is mildly toxic. The word “moxa” is a corruption of the Japanese word for mugwort, *mogusa*, the “u” hardly registering in pronunciation. Moxibustion, a conflation of the Japanese word and the Latin, *combustio* (burning), is the action of using the dried plant rolled up tightly in special paper and applying the smouldering herb to acupuncture points during treatment. The purpose of moxibustion is to stimulate circulation through the acupuncture points in patients whose Qi has become stagnant; whose system is showing sluggish energy flow with the consequence of excess cold and waterlogging. This is common in one who is deficient in some way; who shows a weakness within the body that needs to be addressed so that it does not weaken the whole. Moxibustion combats coldness and dampness and is often useful among elderly patients, those with chronic complaints and others with chronic injury patterns.

Mugwort is regarded with some reverence in cultures of both the East and the West. In the Americas, it is a sacred plant that is used in divination and spiritual healing. It has been regarded in times past as something of a panacea. It was included among other herbs in “smudge sticks”, bunches of herbs that were allowed to smoulder during sacred ceremonies and rituals. In Europe, mugwort has been used to induce dreams when placed under the pillow at night.

John Henry Clarke, in *A Dictionary of Practical Materia Medica* (1900), includes both the *Vulgaris* and the *Absinthium*. The former is the proving based on the fresh root while the latter is of the leaves and flowers although he adds that the effects of drinking absinthe also appear as

part of the symptomatology. While both cover symptoms of epilepsy, the Absinthium is more associated with hysteria and vertigo while the Vulgaris is more likely to suffer convulsions from fright. Vulgaris is a remedy for the history of blows to the head or for symptoms arising from fright, grief or bad news. Both remedies have restlessness and sleeplessness but it is Vulgaris that suffers from somnambulism. Both have a reputation as a vermifuge though Vulgaris covers pin worms and Absinthium covers ascarids, small intestinal roundworms.

Miasms

Psora and sycosis.

Keynotes

By dint of its actions to reduce stagnancy and through its actions of warming, creating fluid movement and initiating powers of elimination, Moxa allows for greater confidence in one's ability to accept and take on responsibility to deal with what hinders creative purpose. There is better perception of what truly belongs to oneself and discrimination over what does not.

General symptoms

The remedy is generally warming to a chilled body; warming, too, to chronically chilled extremities. There is a sensation of cold in the heart although this may be as much a psychosomatic as physical feeling. By warming, Moxa also encourages the movement of water, lymph and energy in a body in which chill has caused stasis. Oedematous swellings are an example of "stuck" or stagnant water in the system:

swollen feet, swollen hands and swollen abdomen. It has a particular affinity for kidneys and the spleen; water distribution and the development of fresh blood cells are also fostered. Disordered digestion, in which diarrhoea features, is alleviated; helps in the re-absorption of water in the colon and thus the proper firm formation of stools. In its influence on the colon, Moxa encourages elimination of toxicity. The bladder is helped to hold water when there is frequency of urging to pass it. High blood pressure. The cooperation between kidneys and circulation (heart) is strengthened. There is also a relation to the structure of the body: the lower spine can be eased of discomfort where there is weakness, stiffness and aching. The remedy may also be needed by patients with quite opposite indications (which may or may not be more usual in acute situations): overheating, dryness and dehydration or excessive heat with copious sweating, especially on the back. The remedy may also be useful in breathing; there is a sense of congestion and choking in the lungs. There is a disordered sense of smell: a sense of smelling burning; of smelling burning smoke; a sensation of smoke going down into the lungs.

Mental and emotional symptoms

Confusion and distraction common to many psychotic remedies: unable to focus attention on anything for any length of time. Scattered and random thoughts. Lack of concentration comes with anxiety. Feelings of being imprisoned; trapped by all the circumstances that seem to be hindering clarity of thought and purpose. Apathetic. Desire to escape and hide. Depression often marked; a sense of lack of direction - not being able to see past the

mental roadblock. Cluttered mind made worse by the distraction of a brain-diet drawn from the media. "I can't see the wood for the trees" is something the patient may say (see **Ganoderma Lucidum** and **Geum Urbanum**). What obscures the "seeing" is the weight of negative experience and frustration that nothing changes which has brought them to this point. Life is a struggle to deal with the difficult issues of the "now", the resolution of which is obscured by the confusion of the past. The patient has become bored (even "to death") of life; the struggle has been going on too long and there is little prospect of a shift into any light of understanding. There is barely a grasp of how they are blocking their own way by employing measures to avoid important issues that need attention.

The rational mind is all too ready to find reasons why not to make changes which amounts to self-sabotage. Anxieties complicate the efforts to find solutions and help to reduce any sense of motivation (often the result of weak spleen energy). Mind chatter indulges in existential questions that there is only a small intention of answering. Forgetful and inclined to make mistakes; to do absurdly inappropriate things. Behind all the mind games is the history of bad memories. The negative memories are less about events instigated by the patient and more about familial and ancestral patterns of circumstance: painful memories of context into which the patient has been born or thrust unwittingly. Such circumstances have had the consequence of chilling the patient's natural creative Fire and obscuring the light of their aspirations. There is a sense of not being able to hear or see what should be heard and seen. In the proving, several people used the metaphor of being caught up in and entwined by thorny rambling roses: beautiful but with blooms that were no longer fresh and thorns that tore

at the flesh. Deep within this situation is sadness; a sense of unassuaged grief; grief that has made the patient feel more comfortable when they can be detached and indifferent. The remedy is able to encourage the patient to accept that there is grief that needs to be dealt with; that they need to accept responsibility for opening up to the grief and not to bury or avoid it in some way. Where this is suspected but not obviously stated, the patient's pathology may indicate the remedy which is often recognized by symptoms or pathology of the organs of the solar plexus. What may become apparent, once the emotions are allowed to emerge, is that the origins of them may stretch back into the history of previous generations; family members of the past may have exhibited similar patterns of crisis and reaction. Moxa is contraindicated in acute rage.

Physical symptoms

Head

Heat in the head with muzzy feelings. Pain in the right side. Intense pressure on the forehead.

Mouth

Dryness with or without thirst.

Throat

Dryness. Sensation of smoke in the larynx, which threatens to descend to the lungs. Choking sensation.

Heart

Aching < from unresolved emotions. Chill felt in the chest as if the heart were cold.

Digestion

Lienteric stools. Diarrhoea with loss of fluids: dehydration.

Bladder

Weak bladder with difficulty in retaining urine: urging not to be denied.

Back

Aching in the lower back < lumbar-sacral area. Heat and perspiration. Stiffness of the spine. Tendency to droop forward.

Extremities

Cramp in the hamstrings. Cold hands and feet. Swelling of the feet; oedema.

Sleep

Disturbed. Dreams of confusion; of lost identity.

Considerations for the use of the remedy

The principal use of this remedy is the revivification of the flow of Qi through the body, especially in those who have become stultified. Moxa can be of immediate effect in one who is acutely chilled. It is useful among the elderly and weak who find it hard to keep warm. It is also helpful among patients who have a chronic complaint for which the body has found no answer of its own; they are long stuck in a pattern of chronic pathology with the Qi unable to course through the system as it should. One particular circumstance that can bring on this state is fear held in the kidneys; this should become discernible by listening to the patient's story which will be redolent of fear (or fright),

particularly of change or alteration of mental function. Moxa is capable of encouraging the revelation of blocked emotions that have kept the patient in this stalemate; they may have roots in the patient's deepest recesses of the psyche and soul. The remedy's warming action brings life back into the circulation of blood and lymph; better elimination of waste is a natural concomitant. It can also clear a cluttered mind of toxic thoughts. It is a supremely comforting remedy and engenders a sense of security. Its action on the sensorium and emotional heart is mirrored by its effects on the digestive system.

Moxa has affinities for other new remedies:

- **Black Obsidian**, for which it may ease any aggravation that might occur as a result of taking it.
- **Ayahuasca**, after which it may ease any existential anxieties that might arise from journeying back into the past.
- **Clear Quartz**, with which it shares the ability to clarify and ease pains in the spinal column.
- **Himalayan Crystal Salt**, which it complements well.
- **Moldavite**, with which it works well in combination.
- **Rose Quartz**, with which it supports chilly heart energy.
- **Silverfish**, which it may complement in old injury patterns.
- **Japanese White Oleander**, for which it acts in support by helping to clear the channels of elimination.

Moxa can be used as an antidote to Lachesis when that remedy has been over-prescribed or inappropriately given. Another aspect of the remedy is that some patients, who only pay lip service to the notion of improving their health, have a strong resistance to change which, once seen as an

impediment to progress, can be relaxed by the inclusion of an intercurrent dose of Moxa.

Esoteric therapeutics

The use of moxa in acupuncture is relatively specific: to encourage stagnant Qi to move so that the physical body can function as it is meant to. In homoeopathic potency, Moxa is prescribed for a similar purpose: to encourage the shift out of a barrel of existential stagnation into a state of constant, balanced motion. “Cold and damp” may apply to both physical and emotional bodies. Remembering that smoke was very much part of the remedy, it is helpful to use this as a metaphor when considering a patient’s soul journey. Historically, smoke has become imbued with a lot of symbolism. It was in this spirit that the remedy was made in the manner described at the beginning of the chapter. Among the esoteric purposes of smoke are the following:

- Prayer – smoke is a vehicle for carrying prayer into the ether to be heard and responded to by the listening cosmos.
- Protection – smoke is used to harmonize those present at a ceremony so that they remain in a state of unity and mutual security.
- Cleansing – smoke is used to clear space of difficult or malign energies before a ceremony or ritual takes place.
- Shifting energy – smoke may be used to encourage changes in the energy patterns of one who seeks or those who seek to make spiritual progress.
- Exorcism – smoke is often used in ceremonies to clear people of malign energies; this detail may make us think of **Bursera Graveolens** and **Geranium Robertianum** as a possible complementary remedies.

- Communication – smoke is not only used in signalling communication but also to encourage the imparting of knowledge.

Moxa should be considered when Opium has been prescribed on solid indications but fails to act.

Chakras

Crown

There is not so much a loss of identity as the forgetting to fulfil the promise that individual personality should have conferred on the patient. What makes it hard to remember to connect with purpose is the sheer dead weight of congested energy in the other chakras.

Brow

Distraction and scattered thinking rule, complicated by the feeling of being imprisoned and needing to escape from the self. Depression masks the inability to see how making choices is the only way to make a concerted effort to become free of confusion. Life seems to have conspired to remove the faculty of self-determination.

Throat

It is as if the patient lives in the past tense and is unable to express much of the present with the voice. The present may seem to be filtered through the prism of the patient's past experience.

Heart

There is much historical grief that has brought about a detachment from the here and now. The heart is heavy,

leaden and sad. It is as if the heart is unable to communicate with the other chakras; it feels isolated, as do each of the chakras from the others. There is a sense within that not “belonging” has become the main problem. It feels to the patient that the heart has no resources of its own to find its way to open and engage.

Solar plexus

While the system is mostly dried out, run down and slow functioning, the digestive system is too fast and acidic.

Sacral

This chakra has usually fallen into an unfeeling state. While it might function physically, there is little connection with the rest of the body. Fear held in the kidneys weakens the patient’s resolve. As this fear is inherent, there is little understanding of how to overcome it. It is an expression of psora and sycosis combined and leads to scattered thinking in the brow. It is likely to have its origins among the parents or grandparents. Enquiry as to whom the patient most “takes after” may be profitable.

Base

Stasis causes sluggishness. For too long there has been a sense that lack of movement is a stable state while in reality it is untenable. Just as making balanced choices can help shift the state of the brow centre, communication with others on a regular basis can help ignite some Fire in this centre. Sometimes this remedy can act to provoke reactions that should be observed, as they would be a good response from the patient and not necessarily an aggravation.

Case studies

- 1 “A 45-year-old man (Aries), who was the managing director of a company and who had had several years of homoeopathy, came complaining still of a symptom he had always suffered and which nothing had ever made any impression on: he was always extremely cold. ‘I am always freezing and no remedy has ever changed that.’ He was not a very likeable man and was not liked by his employees. He often needed **Arsen-Alb** or **Thuja**. Despite being such a cold person, he ran on nervous energy; he was never still for a moment. He was given **Moxa 30: one daily for 3 weeks**. On return he said that within seven days he had warmed up and he had felt that his circulation was remarkably improved. It seemed that despite being a Fire sign (Aries), his fire had never been lit; he was cold and damp. Now he was not just warmer but he was obviously a much nicer person. I have noticed that Moxa is useful in people who are cold and damp; their Yin is too prevalent and they can’t use their Yang energy.” **JM**
- 2 “A 70-year-old man to whom I had often given **Thuja** with imperfect results despite very good indications, came with the following symptom picture: bloated, swollen, sluggish, water-logged and with poor circulation; very easily distracted. He looked as if he might do with a dose of Baryta-Carb but initially he went away with **Calc-Carb 1M and Gaertner 30: 3x per week**. He did well enough on this prescription but nothing changed the sluggishness, easy distraction or the disconnection. He then took **Moxa 30: one 3x per week for 6 weeks**. When he returned, he was clearly a lot better. It seemed as if Moxa brought back all his fire which, in him, had turned to water. He had become too Yin and was stagnating.” **JM**

OCIMUM SANCTUM

Tenuiflorum or Holy Basil

The remedy was potentized by Sylvia Treacher at Helios Pharmacy in Tunbridge Wells, England, on 23 July 1997. The plant from which it was made came from the ashram of Swami Atmachaitanya in Kannu, Kerala, southeast India, where it is known as tulsi (or tulasi or thulasi). The remedy was made from leaves soaked in brandy. It was proved by the meditation circle on 13 March 2022. Eight women and the medium were present. No men took part in the proving.

Background

Ocimum sanctum or *tenuiflorum* is usually referred to in the West by its common name of holy basil or tulsi in Asia. This is to distinguish it from *Ocimum basilicum* (sweet or Italian basil), the culinary herb of European cuisine. Holy basil is a flowering member of the mint family, Lamiaceae. It is aromatic and tastes somewhat hot and bitter. It is native to India and grows all over Southeast Asia. It is used in traditional cookery and is a cornerstone of Ayurvedic medicine. However, holy basil is viewed as an invasive species of weed in areas used for agriculture.

The plant is a small, annual or short-lived perennial plant that can reach up to 1m (3.3ft) high. It has hairy stems and toothed leaves that grow in pairs, opposite each other.

There is more than one variety: the green or the purple. The latter is viewed as having greater medicinal properties. Small tubular flowers are white or purple with green or purple sepals that appear on spikes. Small, prolific “nutlets” contain quantities of seeds.

Tulsi is sacred in Hindu culture; it is so revered that it is given as an offering in temples. As a living manifestation of Lakshmi, chief consort of the god Vishnu, tulsi is worshipped; it is cultivated in Hindu temples. Lakshmi is goddess of wealth, power, beauty, fertility and prosperity and is thus connected with the second house of the astrology chart and with Venus, the planet that rules it. Lord Krishna, an avatar of Vishnu, is said to wear a garland of tulsi flowers and leaves around his neck. As a symbol of purification, protection and piety and to foster meditative peacefulness, tulsi is often grown in the courtyards of Hindu houses. Caring for the plant is viewed as an act of devotion. During Tulsi Vivah, a festival that opens the Hindu wedding season, houses and temples ritually “wed” holy basil to Vishnu. Tulsi-infused water is given to the dying as a means to raise the soul. Twigs of the plant are inserted into funeral pyres in an effort to obtain *moksha*, enlightenment of the soul and the release from the cycle of death and rebirth (*samsara*).

The Journal of Ayurveda and Integrative Medicine gives an unequivocal encomium on *Ocimum Sanctum* (Cohen, 2014, p 1).

Of all the herbs within Ayurveda, tulsi is pre-eminent There is mounting evidence that it can address physical, chemical, metabolic and psychological stress from prolonged physical exertion, ischaemic, physical restraint and exposure to cold and excessive noise.

Tulsi has been shown to counter metabolic stress through normalisation of blood glucose, blood pressure and lipid levels and psychological stress through positive effects on memory and cognitive function and through anxiolytic and antidepressant properties. Tulsi's broad spectrum antimicrobial activity ... suggests it can be used as a hand sanitiser, mouth wash and water purifier as well as in animal healing, wound healing, the preservation of food stuffs and herbal raw materials.

Tulsi is seen as a powerful adaptogen.

Ayurveda has other names for the plant: "The Incomparable One", "Mother Medicine of Nature" and "Queen of Herbs". It is seen as a tonic for the body, mind and spirit. Its hot, bitter taste is deemed to penetrate the body's deep tissues. Tulsi promotes secretion when elimination is necessary. It balances the flow of blood, breath and waste (Vata) and warms and galvanizes anything that threatens to become sluggish, heavy and chilled (Kapha).¹¹² (Compare with Moxa.)

Tulsi is prescribed in treatments for anxiety, coughs, asthma, fever, dysentery, diarrhoea, eye diseases, primary otalgia (internal ear pain), indigestion, hiccough, malaria, vomiting, gastric disorders, cardiac and urogenital diseases, back pain, arthritis, skin complaints, ringworm, insect and snake bites and scorpion stings. The list of actions Tulsi has shown for in vitro experimentation is impressive: antibacterial, antiviral, anti-fungal, antimalarial, anthelmintic and antiprotozoal. It is an antioxidant, anti-inflammatory and anti-allergic. It is also an analgesic. It has healing potential in liver, heart and lung pathology and has been shown to have anti-cancer properties. Tulsi is

protective of the body's functions and organs. It is protective against chemical damage as it encourages the safe elimination of environmental toxins and toxicity from medical intervention. It also helps the body rid itself of pesticides, pharmaceuticals, heavy metals (arsenic, cadmium, chromium and mercury) and even, it is reported, radiation. The kidneys and brain are defended against genetic, immune and cellular damage caused by any of the agents already cited. By virtue of its scavenging of free radicals and reducing of cellular oxidative processes, it is said that tulsi prevents chromosomal damage by radiation. By fostering lower levels of blood sugar, tulsi is of service in diabetes (type 2); by lowering cholesterol (LDL - low-density lipoprotein), it is of help in cardiovascular conditions. It is also useful in reducing hyperacidity and, thus, inflammatory conditions, including rheumatoid arthritis and, possibly, polymyalgia rheumatica. Matthew Wood explains in his excellent *The Earthwise Herbal* (2008, pp 360-363) that Holy basil helps in detoxifying the the system through diaphoresis (sweating) and by mucus production (a process of elimination). For these reasons, basil is useful in treating the common cold and influenza. Basil eases symptoms in the intestines and reduces heat in the blood. If there is flatus in the bowel and poor appetite, basil may alleviate. Basil has also been prescribed for the long-term negative effects of marijuana and for the presence in the body of heavy metals, an increasingly serious threat to human health. Basil has a reputation in covering such disparate conditions as low mood from stress, headaches from sinus congestion or from poor digestion, the after effects of acute conditions, allergic reactions that affect the respiratory tract, breathing difficulties and chronic lung conditions such

as asthma, low libido, premenstrual tension, low blood sugar and muscle and joint pains common to rheumatism.

Miasms

Sycosis, syphilitic, tubercular and psoric.

Keynotes

Purifying and detoxifying in its effects. In keeping with its strong affinity for sycosis, there is profuse mucus production, especially from the lungs but also from any orifice. Pathology characterized by inflammation and mucus. Acute debilitating fevers and influenza with after-effects that persist. Detoxification of chemical, pharmaceutical, environmental and heavy metal pollutants as well as relieving the effects of radiation. On a mental/emotional level the patient can appear to be physiologically or emotionally affected by their environment or by the world at large; “rabbit in the headlights” condition or appearing to “sit on the fence” out of confusion.

General symptoms

Over-production of mucus during acute or chronic pathology. The lungs are particularly affected: bronchitis, pneumonia, asthma may all have aggravation from excessive mucus which is worse during the autumn or in damp conditions. Expectorations with dry cough; as soon as mucus is cleared, more accumulates. Kidney complaints: inflammatory conditions of the kidneys, bladder and ureters; urethritis, nephritis, cystitis. Infections may be viral or bacterial or the latter stems from the former once the mucus production starts. Liver and spleen pains. Pain in the liver may manifest

as it releases stored toxicity; liver inflamed. Spleen pains are the result of enlargement with consequent susceptibility to frequent infections (cf Golden Beryl, one of the most successful remedies for pain in the spleen area). Malabsorption with disordered digestive system. Gut stasis; constipation. Results of such congestion are likely to include headaches, frequent acute conditions with fever or colds. Flu-like colds with debility and exhaustion. Leucorrhoea, rank and profuse and which might presage cancerous conditions of the ovaries, womb, cervix or the fallopian tubes; this is worse where there is a history of the contraceptive pill or hormone replacement therapy (HRT). In men, discharges may also smell offensive. Halitosis with other buccal conditions such as ulcers or fungal infections; enlargement of the tongue. Toothache with threatening abscess; tendency for sepsis under a tooth. Bone pains during flu or not; likely to be worse at night. Lack of libido or excessive libido or swinging between the two. The remedy can also foster the elimination of heavy metals and fluoride poisoning as well as helping those who have suffered side effects of artificial immunization (cf Picea Pungens).

Mental and emotional symptoms

Confusion and a feeling as if there were something separating the “self” from the person. Unable to say exactly how one feels except that there is a sense of sadness or of the melancholy of ageing. Feeling “dithery”; poor memory. Receives information but it does not register properly so no action is taken. Frustration with oneself and one’s shortcomings. Judges oneself harshly and indulges in negative thinking. The remedy encourages “surrender” to the inevitable but without negative thoughts and fears (cf

Tormentil). Feeling one cannot trust one's own judgement; that one must continue to seek yet more information to be able to judge situations properly. Yet there can be a lack of trust in other people's judgement too. New situations bring on more cautiousness, suggesting that self-confidence is weak yet what is really missing is trust in one's intuitive grasp and understanding. Unable to articulate freely from exhaustion. The remedy has a protective effect on the fragile ego. Frustration with irritability, impatience and anger; worse due to particular stresses or particular people because it appears clear that the stresses are largely unnecessary "fall out" from the unthinking, inconsiderate or inappropriate actions of those people. Physical pathology stems from emotional imbalance, particularly when it is in the lungs or the kidneys. Unable to think clearly; memory is poor: cannot remember the word needed in mid-sentence; cannot remember where one is; who one is; what is happening. Fear worse from external pressures; worse from pressure exerted by relatives. Disillusionment. Can be distressed by making allowances for others when it is undeserved.

Physical symptoms

Head

Light-headedness, almost as if momentarily dizzy. Headache worse during acute infections such as fever or influenza. Headache from sinus congestion (cf Kali-Bich, although the mucus is less solid in Ocimum). Mucus congestion causes pains in the frontal and maxillary sinuses. Lying down can < headache.

Eyes

Tired < from sinus congestion. Watery or dry as after-effects of viral infection. Deterioration of visual acuity. Cataracts. Possibly of value in macular degeneration.

Nose

Dryness of the nostrils yet profuse mucous discharge from the sinuses. Post-viral conditions with post-nasal drip.

Mouth

Halitosis: foul. Catarrh frequently expectorated. Ulcers and fungal infections of the buccal cavity: lichen planus. Tongue flabby and enlarged. Toothache: abscess that threatens the life of the tooth affected. Gum disease.

Ears

Ear ache consequent on mucus production; congestion of the Eustachian tube. Loss of hearing from blocked Eustachian tubes.

Throat

Mucus congestion: expectoration from the upper chest is thick and profuse. Choking with mucus congestion.

Chest and lungs

Bronchitis, pneumonia, asthma all characterized by profuse production of mucus. Acute bacterial disease may stem from excessive mucus in the lungs which cannot be cleared soon enough. Coughing due to mucus in the bronchus and bronchioles; may be < from lying down. Coughing = inflammation of lung tissue. Chest conditions < from damp weather and in autumn.

Female

Leucorrhoea: foul smelling and profuse. Cancer of the ovaries; of the cervix; of the womb. Gynaecological conditions may be < for taking HRT or from the contraceptive pill. Loss of libido or episodes of increased libido and none.

Male

Penile discharges smell foul. Poor libido or alternation of excess libido and none at all.

Abdomen

Pain in the liver and in the spleen (cf Golden Beryl). Liver and spleen may be enlarged. Inflammation of the liver due to heavy toxic load. Poor assimilation due to stasis in the gut. Malabsorption. Long-term constipation with little movement through the intestines; flatulence and flatus.^{[113](#)} Poor condition of the gut causes halitosis. Poor condition of the liver causes abscesses below the teeth. Poor condition of the spleen causes susceptibility to frequent infection.

Extremities

Pain in the bones either during influenza or concomitant with symptoms of more chronic pathology. Pains are aching and cause restlessness and come on with debility and exhaustion (cf Eupatorium Perfoliatum). Pains in the long bones in syphilitic conditions.

Skin

Fungal infections such as ringworm and athlete's foot may be relieved.

Considerations for the use of the remedy

Ocimum is one of those remedies that may be used as either a drainage remedy in low potency (when indicated for the support of a distressed organ) and prescribed frequently or as a similimum of the constitution in its own right. As an organ drainage remedy, it is useful in supporting the liver, the spleen, the kidneys and the lungs. It is also a blood purifying remedy and needs to be compared with **Beetroot** (especially the decomposed version) and **Rubus Fruticosus**. (Beetroot's symptoms are less obviously sycotic; the toxicity is more syphilitic.) It can be given either in herbal or tea form for those who are nervous of aggravation though elimination is more likely to occur swiftly if the remedy is given in the 6x or 12x potencies or 6c or 12c. If it is used to eliminate chemical, pharmaceutical or environmental toxicity, Ocimum is likely to be needed over a lengthy period. Starting in a low "x" potency and raising it incrementally is likely to produce the gentlest results. This is perhaps the best route for patients who have been affected by artificial immunization. As the pineal gland will have been profoundly disturbed by the same cause, it is worth becoming familiar with other remedies that have a similar reputation; they can be complementary and of greater collective value when prescribed alongside each other in "rotation" or in combination as appropriately indicated. These other remedies include **N, N-Dimethyltryptamine (DMT)**, **Picea Pungens** and **Geranium Robertianum** though **Silicone**, **Ferrum Magneticum** and **Rainwater** also need to be considered. Although using all of these remedies at once is unlikely to be effective, knowing these remedies intimately enables the

practitioner to choose the remedies (according to their indications) most likely to clear the patient's system of threatening chemical pollutants. For example, using **Ocimum 6x daily** can be accompanied by **Rainwater 30c daily** and **DMT 30 daily, each at different times of the day for up to 14 days** depending on the "speed" of the case. Such a prescription can then be followed up with **Ferrum Magneticum** in a higher potency and **Geum Urbanum 30, 3x per week for several weeks**. Such a prescription has been shown to be effective in one who has suffered typical post-immunization effects that include headaches, vertigo, debility, fatigue, frequent infections, breathlessness and confusion - "confusion" to cover lack of focus, difficulty concentrating, poor memory for recent events or for things recently spoken and feeling unanchored or ungrounded (all of which are typical of Geum Urbanum).

Some practitioners have prescribed **Ocimum + DMT + Picea 30c** in order to simplify the process of detoxification. As always, it is the individual patient under consideration who dictates which remedies should be used either individually or in combination. Of particular value in knowing when and how to give the above-mentioned remedies is that the patient is likely to have become confused, out of alignment, disorientated and unable to judge with certainty whether the choices they now make are to be trusted or not; also whether the people they now seek advice from or who offer their advice unbidden are to be trusted or not. Remedies such as **Ocimum, Picea, DMT, Ferr-Mag, Geum** and **Shungite** clear any "fog" that blocks the intuitive "receiving" through the crown centre and the pineal gland; "fog" that is characteristic of those affected due to artificial immunization. Sometimes, with people who have been benefiting from alternative therapies for a long time, instead

of confusion as described above, there is a thorough sense of disillusionment which comes with existential angst. This may be an ideal situation for prescribing **Eyjafjallajökull**.

Esoteric therapeutics

Many of the mind symptoms of *Ocimum* are the result of disconnection between the etheric body of the pineal gland (crown centre) and the brow and base centres. Various “events” might be implicated in the breakdown of communication between the chakras: shock, trauma, loss of perspective due to difficult circumstances or a maintaining cause that has finally worn away resistance or pollution in the form of heavy metals or artificial immunization. The disconnection makes it hard or impossible to receive intuitively; the spirit is bereft of being “fed” by cosmic energy. This is enough to cause disorientation and lack of motivation. These in turn can affect the vital organs but most particularly the kidneys, heart and spleen, all of which may need support. What becomes evident through consultation is that the patient has lost track of the reason for their existence. This is not to be read as a single rubric in a repertory as there is more than one provenance of the condition. “Existential angst” has various remedies listed and more are likely to be added over time, not just of “new” remedies but familiar ones too. *Ocimum Sanctum* is certainly one but needs to be differentiated with others such as Australian Sandstone, *Eyjafjallajökull*, Rutilated Smoky Quartz, Blackbird Song, Golden Beryl, *Malus*, *Fraxinus Americanus*, Ivy Berry, *Geum Urbanum* and, not least, *Plutonium Nitricum*.

One of the marked effects of the years of the Covid-19 pandemic (2020- 22) is the schism that evolved between

people who were content in their friendships but who discovered that disappointment and discord became too strong for the relationships to endure. (See Leprominium for a fuller comment) The effect of such circumstances is dispiriting and long lasting; it is a blow to self-confidence and causes the patient to look within for the fault. Such schism affects the pineal gland profoundly as it shakes faith in one's ability to judge others accurately and from the heart (see page 395). Desperate or terrible circumstances (perhaps on the world stage as much as personal tragedy) that would cause a person to reconsider their religious faith, might cause a person to lose their etheric, crown-based balance and wonder if faith might after all be unjustified. This could be an indication for Ocimum Sanctum to be prescribed.

The Water element is always strong in a case of Ocimum, either on an emotional or physiological level. There is often a feeling of loss, loneliness and/or existential confusion. One of the monitors for judging whether a patient is improving while on this remedy is if there is a lessening of puzzlement with an increase in self-confidence and improved motivation as well as a sense of greater self-reliance.

Chakras

Crown

Loss of or reduced spiritual connection. Harmony with the world and with Nature is both uncertain and difficult to hold on to. Confusion about one's place in the world and the security of what one has learned to believe - especially about other people - is shaken. Intuitive thinking is difficult; routine actions become as tiresome as chores. One's focus

of attention seems to be out of kilter with what has always been the norm. Sleep can be disturbed by dreams: of frustration, of being blocked, of filth and ordure or of being swept away.

Brow

Indecision and puzzlement can hold sway. Existential anxiety; fears arise, especially of inadequacy. Lack of self-confidence < from feeling ungrounded or “put out of one’s comfort zone”. Poor memory for what has just happened or been said. Out of balance from realizing that previously accepted norms were based on false assumptions.

Throat

Difficulty in expressing one’s feelings as surprise and confusion have been triggered by the activity/reactions/behaviour of others. Lost for words. Words get stuck in the throat. Chronic mucus production as the long-term result of holding in what should have been expressed long ago. Loss of harmony in life: drabness and lack of colour to alleviate dullness.

Heart and thymus gland

Difficulty with breathing; shortness of breath, particularly from exertion and from mucus production. Pressure in the chest from lack of satisfactory emotional expression. Ocimum Sanctum, associated with Lakshmi, “she who leads to one’s goal”, heals heart energy when the orientation of one’s soul journey goes off course. Ocimum is associated with Taurus and its ruling planet, Venus. Those with Chiron in Taurus or the South Node of the Moon in Taurus may have emotional conflict in the heart chakra from past times. The

emotional heart may be conflicted by longing for the resources to provide for temporal success.

Solar plexus

Stasis in this centre may be due to changes in personality from chemical influences, from pathological reasons, from existential distress or from feeling “outcast” in some manner. Constipation is a manifestation of this. Heat in the liver and stomach with acidity and fermentation may also bring on digestive difficulties. Chronic and constitutional disease are usually consequent on disturbance in this centre even though the causes are attributable to higher centres (crown, brow and heart). This dual focus may determine the style of prescribing; whether complex or straightforwardly constitutional.

Sacral

Water balances are upset, with dryness in the large intestine (weak kidney balance) and over-production of mucus in the system being the results of difficult liver energy. Weak memory from physical resources being compromised. Susceptibility to ovarian, cervical, uterine and prostate disease as a result of distress in higher centres of energy. Loss of libido or swings of sexual energy that are seemingly random.

Base

Lack of grounding with confusion. Inability to come to terms with changes wrought on the person by circumstances beyond their control. Procrastination due to sitting on the fence in case making a decision would be too hasty. Feeling inadequate and other basic psoric and sycotic characteristics that presage instability.

Case studies

- 1 “Man of 74, a patient of many years’ standing, came to discuss his high blood pressure, the medication he had been put on and his diabetic condition for which he had been taking Metformin for a number of years. He is a man of few words, an artist with a deep interest in Islamic art, and a history in lecturing on the culture of ancient Persia. He spends much of his time designing intricate geometrical patterns in the style of the art that so engages him. He explained that he is trying to eat fewer carbohydrates and is keeping up with exercise; he walks the dogs twice daily. He has a residual cough ever since a viral acute some months ago; it is a dry cough with a post-nasal drip. He confesses that he never drinks water but has China tea instead. He prefers being outside as his cough and breathing are worse indoors. He went home with **Pulsatilla 1M** (three doses: one every 2 hours) and **Silica 30: one 3x per week for six weeks**.

“When he returned he said that the cough was exactly the same even though he felt better in himself. He had had a ‘heartache thing’ for which he had taken **Digitalis 6x daily**. This entirely removed the symptoms and caused him to question whether he really needed the 2.5mg of Perindopril he was taking. He mentioned becoming hypoglycaemic from time to time but he concentrated mostly on his difficulty in writing; trying to write anything made him feel very ‘down’ and as if he were getting old: ‘Which, of course, I suppose I am!’ He felt that there was some block in his ability to write creatively. He wanted to be able to return to his former facility with words when he wrote articles for

magazines. He went home with **Iron Pyrites 200: one each week for six weeks.**

“On his return, he was unusually talkative; this time about his monitoring of the diabetes that he was determined to understand better so that he could cut down on the drug. He had confirmed that eating bread aggravated his blood-sugar levels so now he had cut out all gluten products altogether. He felt that he now had an established pattern in his mind that gave him a structure to live by in terms of food and drink. He also mentioned that he was working hard in his studio; he did not say anything about writing. He still had the cough though it was marginally better. ‘I wish I could just get rid of this mucus at the back of my throat. I am sure the cough would go then.’

“He was given **Ocimum Sanctum 30: one 3x per week for six weeks.** I happened to meet him while he was out walking his dog on the beach. We stopped and chatted - he was unusually expansive - and I asked him how his wife was; she had had a viral acute of her own and was now much improved. With rare animation in his voice, he reminded me that I had told him to let me know if he needed any more of the remedy once he had run out. ‘I could really do with some more. I am so much better that I want to keep it going. Can I come over and fetch some from the clinic tomorrow?’ He had never, in 20 odd years, made any comment before on the good or bad effects of any remedy. He continues well.” **CG**

2 The following case is a follow-up to one mentioned under Leprominium (*see* page 399).

“A woman of 76, a homoeopath with many years of experience and still working, had been consulting me for some time about nasal polyps from which she had

been suffering for quite a few years. (She is a Taurus with Scorpio rising and a Gemini Moon, which gives her a thoughtful, warm and open personality, given to sensitive perception with a sense of mission.) Because she lives in a European Union (EU) country but has close family in the UK, she felt obliged to comply with the regulations for travel and had one of the Covid-19 vaccines. She subsequently felt unwell in a way that was not related to the polyps (which had always caused distress from the sheer volume of mucus that poured from one nostril uncontrollably). She sent an email with an update on her state after the jabs.

“I feel ten years older suddenly. I get random aches that last a day or so - my neck, my leg, shoulder, anywhere - then get better. My skin looks years older, is lined and dry and I have to put [on] sunscreen (I don't sunbathe). I know I'm old but it's the suddenness [of the changes] that's odd. It feels like I've got a tendency for everything I've ever had - and got cured - to come back now and then. I don't need to say what I think has caused this - it's like all the remedies I've ever had got antidoted. I nearly forgot: a small hard lump like a pea came up on my right arm below the elbow after the first vax. It's very mobile, hasn't got any bigger. I'm sorry this is such a muddle - I'm a muddle!”

“Because she had had almost every listed remedy for nasal polyps and because what she was now telling me was appreciably different from her usual symptoms, I concentrated on her present condition while keeping in mind the excessive mucus that was her perpetual state anyway. She took **Ocimum Sanctum 6 every day for three weeks.**

““Till then [taking the Ocimum] I felt as if I had someone else's body. It was so strange ... I have felt

more cheerful and more myself. I didn't expect that to happen to me. I've become terribly flabby and I've lost all my skin tone. It's only since the vaccines ... I realise that I don't have a terminal disease!' She had become dissociated and had lost touch with her inner self.

"Since the Ocimum, her symptoms highlighted the need to attend to liver and kidneys; this was far more specific than before. She now became very aware of how she must avoid fried and fatty food; she stopped using olive oil for cooking. It became clear that the focus of treatment was now a very old injury pattern: she had been knocked over by a car many years before and had been sent hurtling into the air to land on one side. This injury had caused a ricocheting effect between left and right sides and a jarring along the length of her spine. Such an injury can easily cause mucous membranes to become chronically overproductive. The Ocimum disappointingly did not relieve the quantities of nasal mucus. However, it almost seemed that there had been a positive "benefit" from the vaccines in that the artificial immunization had called for a remedy that revealed old symptoms/injury patterns that had never been dealt with before. This is consistent with others who have been Covid-19 vaccinated: old symptoms come up to be treated and this is despite the other less positive side effects. The patient recovered her former mental energy and spirited connection with life. She attributed this to the Ocimum." **CG**

[112](#)Vata and Kapha are "doshas" in Ayurvedic medicine and are the names of constitutional types. The third type is Pitta.

[113](#)Flatulence is wind in the gut due to fermentation while flatus is wind that is passed from the anus.

PHANTOM QUARTZ

Phantom Quartz was first proved on 28 July 1995 by the meditation group of seven women and three men. The crystal used was a clear phantom quartz point that had polished facets, making it entirely translucent with white opaque inclusions. The remedy was taken in the 30th potency. The remedy was made by placing the crystal between a bottle of ethanol and a clear quartz point in sunlight for six hours. Both crystals had been cleansed and primed prior to use. The resulting “imponderable” remedy was then made into homoeopathic potency at Helios Pharmacy, Tunbridge Wells, England. It was subsequently run up to the 10M potency. It is also available in LM.

It may be of interest to note that this remedy was left without any “write-up” until 2021; some 26 years of neglect. It was proved by the original circle of provers which included the late Martin Miles and Terry Howard and Jill Priest. The remaining members had forgotten about Phantom Quartz when Clear Quartz crystal was proved in 2010; members who had joined the circle since had no idea about the earlier proving. This is a significant point as both crystals are virtually the same but with one defining difference: the visual evidence of evolution held within the phantom version that is described below.

Author's note

What is unusual about the proving is that it was almost completely forgotten until 2018 when I had a sudden recollection of it partly brought on by finding the original phantom quartz crystal used to make the remedy. In a fit of inspiration, I bought the medicating potencies of the 30, 200, 1M and 10M, put them in my drawer among all the other “new” remedies and promptly forgot about them again until 2021 when I met a patient who brought to mind the crystal (see Case Study 1 below) and to whom, on an intuitive basis, I gave the remedy in 1M. That the remedy had been made up to the 10M by Helios Pharmacy without the usual flurry of requests is extraordinary. It is not unusual for the provers to order the 30 and 200, sometimes even the 1M, of any remedy proved until cases suggest that it is worthwhile requesting the 10M from Helios. Perhaps it is part of the remedy’s picture that it was “fully fledged”, so to speak, but forgotten so that it had to wait for over 20 years to be taken up with any enthusiasm. Readers will make up their own mind about any correspondences inherent in this anecdote.

Background

Phantom quartz is a clear quartz crystal with inclusions: these are thin layers of other minerals that have been trapped within over the millions of years of the crystal’s formation. Geologically, the quartz, at some point – or points – in its evolutionary growth, has stopped developing. During this “rest” period, dust has settled on the surface. The dust may be of clay, sand, chlorite, hematite, mica, iron materials or many other types of mineral. Sometimes the dust is from a coloured mineral that lends its hue to the inside of the crystal. The crystal’s growth has been impeded

by a lack of its “mother solution” – SiO₂: silicon dioxide. As and when this “feed” has become available again, so the crystal has begun to grow thus trapping the settled layer within. In some samples, there are many such layers, giving the appearance of ghostly forms of the crystal’s earlier shape. Phantom quartz with white occlusions, from which the remedy was made, usually has clay or some other white mineral deposit inside. When polished, the see-through crystal reveals its gradually evolving shapes from the course of millions of years. Though the process is not annual, it is reminiscent of the growth rings in a tree trunk. It may be helpful to read the chapter on Clear Quartz in Volume II of *The New Materia Medica* (2011) as the two remedies are so closely allied. Phantom quartz *is* a clear quartz but with an extra dimension. This extra dimension is open to interpretation and chiefly so by an intuitive grasp of both remedies. It seems that the greatest difference is that Phantom Quartz is imbued with the energy of the past and very strongly so, while Clear Quartz is far more about the here and now. Further than this it is best for each practitioner to make up their own mind how to employ the information. Additional clues may be gleaned from the following description of the healing properties of the energetic emanations of the material crystal.

Crystal healing

In crystal healing, phantom quartz is considered a Master Crystal due to its uniquely characteristic display of its various stages of growth. This is seen as a “signature” of the crystal’s healing properties: assisting a patient to go on a healing “journey” to resolve negative karma from past lives that impedes soul growth in the present incarnation. It

is regarded as a crystal to represent patterns of emotional fixation from a life before that negatively affect current relationships. Where the patient carries emotional trauma from another time in the soul's journey, the use of phantom quartz's energy can release old patterns of habit, behaviour and reaction that spoil, obscure or threaten the positive influence of family and other intimate relationships. The crystal is a popular stone used in assisting meditation as it fosters connection with a positive and elevated spiritual source. It can help in training the mind to connect with the spirit energy of non-human sources such as can be found among animals, plants and places. It is helpful in keeping the aura clear of negative influences and maintaining the integrity of one's spiritual connectedness. It is a crystal that has been used to clear the lymphatic system and to encourage tissue regeneration when that is needed following accident or operation. Phantom quartzes of other colours may have different affinities: green phantom quartz is seen as specifically related to the heart chakra; the black version (with inclusions of carbon or manganese) has affinities for the base chakra and for healing and strengthening the physical body, especially in regard to the musculoskeletal structure; it is a stone of grounding and strengthening any weakened self-confidence.

Miasms

Psora and tuberculosis.

Keynotes

This remedy is to do with the effects of carrying the past as if it were a burden that prevents someone from achieving their full potential as a purposeful being. Part of this

situation may manifest through difficult family relationships that seem to impede any progress. One may be carrying the burden or, perhaps better expressed, the imprint of an ancestor or a tradition laid down by others in the past; it informs choices being made and directions being taken. It is as if someone were not wearing their own clothes but those of another. A person's wholeness remains unintegrated because they are leading a life that is not absolutely true to their karma. The spirit has become attenuated and detached from the material and emotional bodies. There may be too much mental and physical attachment to materialism in compensation. In some, too much attachment to others has led to the person not leading their own true lives. Sometimes it can be that there is no more than a shadow cast by ancestors that weighs heavily on the spirit or the weight of negative experience held in the patient's history holds them back from a unique expression of selfhood.

General symptoms

Many general physical symptoms are associated with this remedy: heat, sweating, overpowering sleepiness, exhaustion (which may be caused by hyper-adrenal activity), faint feelings and even vertigo, nausea, breathlessness, headache, oedematous swelling. Much of this may be due to conditions of the heart. Discomfort in the precordial area, palpitations, anxiety felt in the heart. Fast and/or erratic heartbeats. Palpitations with sweating, faintness or vertigo and headache. Tightness in the heart comes on with palpitations. Palpitations that last seconds but leave the patient feeling anxious. Palpitations with an inability to take a deep breath. Heart symptoms with no

detectable pathology. Heat and sweat with restlessness and lack of concentration. Palpitations brought on by emotional causes or existential angst. Hot flushes. Physical discomfort with restlessness and anxiety. Nervous system feels hyper-alert. Oedema of the hands. Heaviness of the legs. Symptoms may be worse for lack of sleep. Can be of use in the treatment of those whose physical bodies have been altered and compromised by the use of medicinal drugs: the contraceptive pill, hormone replacement therapy (HRT) and other, especially long-term, medication that has been prescribed on rational grounds. Of value in treating those who have been adversely affected by recreational drugs. Burning sensations: of the eyes; with watering of eyes and nose. Increased sensitivity of one or other of the five special senses. Leukaemia. Schizophrenia. Physical ailments linked to depression.

Mental and emotional symptoms

Fearfulness, anxiety, panic, doubtfulness; fear from doubtfulness; fear felt in the heart area. Old fears resurface. Existential anxiety. Lack of concentration, feeling unfocused and disorientated. (There can be actual spatial disorientation: not knowing quite which direction one is facing or in which way one needs to turn.) Doubtfulness and lack of certainty where certainty might be expected. Doubt engenders depressive thoughts. Negative thinking. Mental tension. Depression and bipolar disorders. Lack of awareness that might be described as being ungrounded. Mental exhaustion; no desire to talk.

In some, the mind dwells on base things: materialistic thinking; lack of refinement in thought processes. Gross and even depraved thinking; mind may dwell on unpleasant

matters: dirt, filth, decay. Base sexual thoughts unattached to any finer feelings. Irritability. Anger. Lack of awareness: unable to think oneself out of a negative mood. The remedy has an affinity for quick-brained, glib-tongued, mercurial people who inhabit a very materialistic world (Arsen-Alb; Lachesis); those who are entrenched in the material world and who lose their connection with more heart-centred feelings or spiritual concerns (Nux-Vom); someone “who would rather win the argument than see the truth”. “Concrete” minds bent on worldly concerns. For those whose experience stands in for wisdom. It will be found useful among those who depend on material resources rather than heart-centred inspiration. The patient may express themselves by saying, “I have no choice. There is nothing else I can do.” They feel obliged to become part of a rat race to material success. The patient may be more career-orientated than creative. There is likely to be an excess of testosterone in the patient; the masculine overrides the feminine, even among women. The patient has drifted toward or embraced the corporate, institutionalized world and has lost any refinement of the spirit which is disguised under a veneer of sophistication.

The remedy can encourage emotional honesty and spiritual enquiry. It is likely that patients who start to listen to their hearts will become emotionally labile; more likely to take responsibility for anything in their past that they come to realize was a wrong turn. It can also foster greater empathy for others. There is a lightening of darkness within the spirit. It is reasonable to recognize the imbalance between masculine and feminine forces. It is particularly indicated in those who now want to go in search of a more heart/spirit orientated life.

Physical symptoms

Head

Headache: < right temple; a dull pain.

Eyes

Burning and watery < trying to close eyes. Stinging pain.

Nose

Watery and runny < shutting the eyes, which are stinging and watery. Sense of smell more acute.

Throat

Husky voice. Loses the voice or the pitch drops. The voice changes with the assumption of greater responsibility in the world.

Heart

Tension, tightness in the heart. Anxiety and discomfort in the heart area. Palpitations: with hot flush; with anxiety; with stress; with difficult emotions; with breathlessness; with restlessness; with anger. Fast heart rate. Bradycardia; tachycardia.

Stomach

Nausea with palpitations or with headache.

Extremities

Swelling of the hands. Heavy sensation in the legs below the knees.

Considerations for the use of the remedy

Phantom Quartz has certain characteristic themes that are central to its use for the physical and emotional bodies. It restores the balance between masculine and feminine energies that have become out of sync; particularly when yang energy destabilizes yin. In those who do not or would not recognize any etheric aspect, it fosters a more heart-centred approach to life after a long time of being materialistically inclined. In those who lean toward or are open to the etheric, an awareness of the significance of the past arises. Physical disharmony can be the result of being too materialistically orientated. Fear and anxiety stem from too heavy a dependency on the elements of Earth (establishment of rootedness) and Fire (ignition). Water (emotions) and Air (creative inspiration) become unstable forces as a result; the former is repressed and the latter loses its subtle gift of heart-centred exchange between people. The need for power, money and status overwhelm finer feelings. The remedy transmutes base, crude energy into more refined vibrations; it leads one away from the corrupting influence of crude materialism toward heart-centred wisdom. The causes of the suppression of heart-centred energy can be the influence of Nature and/or nurture: either from karmic and past life elements and/ or from parental, institutional or educational pressure. Another trigger can be the reliance on chemical medication (a product of the material world); dependency on drugs that alter the endocrine system's normal functioning such as the contraceptive pill or HRT; the use of drugs to enhance sexual performance; dependency on recreational drugs to stimulate adrenal-driven activity: cocaine particularly.

It becomes apparent that people needing Phantom Quartz tend to see things as “either/or”, in black or white, negative or positive; they become less discriminatory because they apply logic to their reasoning and decision-making rather than leavening logic with intuitive thinking. They behave as if their lives depended on success rather than seeing what opportunities life will give them. There is an imbalance between taking and receiving. The same is true between clarity and loss of focus; between straightforwardness and being wily; between wisdom and cunning. There is also attachment to things, places and people but detachment within. (Remedies that might be compared include **Nux Vomica**, **Platina** and **Adamas**.) Although this might seem to indicate a person with a determined agenda - as it can - it can also indicate someone who has lost their way; who has little idea of direction but who clings on to the false path they have taken. The more effort they have to make to cling on, the more fearful and panicky they can become. The remedy can afford such patients the choice: of changing direction, of a change of pace, of a change of attitude. Any such change necessitates the dissolving of ties to the past.

Yet there is more depth to this remedy than this because the core of the remedy is similar to the layers of mineral trapped within its form: the former self, damaged while growing up, lies exposed but unresolved. Another facet of the remedy exists among patients likely to be held prisoner by their past; either their own or that of an ancestor. What happened before is being reflected in the life of the patient today. It is as if the patient is acting out their life on a stage that was designed by another (or others); the patient is living life not according to their own choice but to that of others - even if that “other” might be their own former

selves of a previous, unresolved time. (To measure and determine whether this is a possibility, check on the patient's North and South Nodes of the Moon as described in the Introduction, pages 13-30.)

Esoteric therapeutics

During the meditative proving, Martin Miles received that "If you want to wield inner power, you must have wisdom. This implies spiritual vision. This remedy promotes the flow of love through the heart centre, up into the Mercury (brow) centre and awakens the higher powers." Miles implies that the remedy focuses on the link between the heart and the head that has been damaged by becoming seduced by the material world. He calls on ancient Greek mythology to illustrate his point:

Uranus and Gaia (father sky and mother earth) had offspring, one of which was Kronos¹¹⁴ (Saturn), hence the ... connection with lead¹¹⁵ which implies a path to Wisdom¹¹⁶ through the interpretation of the physical world and physical matter; a legacy we created in Atlantean times¹¹⁷ as a karma ... Saturn, by its definition, implies an awareness of "outside of oneself", an awareness of the material world which is not in itself, a problem; the problem is our relationship with it. The awareness of the physical world and the necessity for becoming established in that realm also brings forth a multiplicity of temptations, emotional and material, which have led to materialism and ... dwelling of humanity in the concrete mind, the lower aspect of Mercury.¹¹⁸ This remedy represents part of the pathway back to a spiritual life through the

interpretation of physical matter. In order to have wisdom, there has to be firm contact with the higher self and God. Wisdom does not spring from the concrete mind or the intellect. Wisdom is a spiritual quality which means that the higher octave of Mercury¹¹⁹ - which Uranus represents¹²⁰ - must be opened, enlightened and made active. [This in turn activates] the crown centre which is fed from the heart. [This is achieved] through climbing through (and beyond) matter - the connection with lead and Saturn - so [that] one's feet [are] on the ground and one's head is in Heaven. This remedy would enable this kind of activity to happen [but it will only happen if] the endocrine system [is] adjusted accordingly. [Those who are stuck in the material realm with a concrete mind - even if well developed - can only channel this into the Mercury centre of the brow chakra and not beyond.]

Those who depend on being earthed for stability and security and do not have or cannot feel much or any spiritual connectedness may have a thymus centre that has been corrupted; this leaves them with difficulty in accessing the past in order to heal the present. (One of the corrupting influences on this centre is artificial immunization'. The use of material disease in a medium of toxic chemicals tends to subvert the body's resources and encourage the dependency on material means for suppressing conditions the body needs to process in order to learn how to eliminate effectively.)

Chakras

Crown

Sleep and dreams can be troubled as this centre is somewhat disabled. It is not fed by the heart or any other centre by any process of vibrational refinement. Intuitive thinking is rare. However, there are those for whom this centre is thoroughly awake but the person is deeply in thrall to the past, which holds them as tightly as materialism can in others.

Brow

While this centre may be thoroughly alive, it is, nevertheless, often subject to base mercurial thinking that keeps any transformation through experience to an earthly level. There can be indecisiveness and a lack of depth in foresight. The mind dwells on lesser things and only seeks to expand into areas that offer greater material benefit. However, in some there is a search for a way to transform past experience - either of one's own or of an ancestor's - into part of the karmic journey all of us might be on. There is a "massive split in consciousness" (Miles; proving) with the need to rebalance masculine and feminine energies that can only be achieved by facing one's own negativities.

Throat

Changes to the voice: deepening, becoming hoarse or husky. Roughening of the means of vocal expression. Coarseness of expressed thought.

Heart and thymus gland

Troubling symptoms manifest in this centre with or without pathology, indicating distress in the chakra from negative base, sacral and solar plexus energy that remains unrefined. The minor chakra pertaining to the pancreas that

encompasses the higher heart centre, the gall bladder and touches on the apex of the generative centre is unable to express unalloyed joy. The remedy can encourage the release of old, negative energy held in the thymus centre; the release of ancestral energy that casts a shadow over the person's true direction of karmic travel. Anxiety and fear held in the heart.

Solar plexus

Either a fast metabolism that matches over-adrenalized activity or a slow metabolism that reflects the person's need to stop forcing their own pace and to live at a less hectic rate.

Sacral

Sexual energy remains firmly fixed in earthly urges which hardly raise the vibrations of this chakra above the physical. Such physical feelings are sometimes mixed up with base mental activity leading to crude libidinous activity.

Base

Fear and anxiety brood in this centre, where there is far too heavy a reliance on the material world to provide everything that is required. Physical disharmony can only be redressed by going deep into the "minefield" of past or ancestral trauma and the wounded psyche. There can also be the need to ease the restraint cast on someone by parental, institutional or traditional patterns of "normality".

Case studies

- 1 "A woman of 70, born in the first ten days of Capricorn (so, an organised person), came for her regular

appointment. She always gives the impression of being “together”: neat though casually dressed, bright-eyed and alert. She comes from Wales and is Celtic so has a strong tubercular ‘default’ though she is, for the most part, constitutionally well. She has very strong ties with family (several brothers and lots of aunts) in mid-Wales though she does not see them often. For some 4 years she had been nursing her husband through the consequences of a stroke and then cancer. He had now died and she was reassessing her life. She consulted an astrologer who found that there were opposing currents in her make-up: while she was a ‘pillar of the community’ (Capricorn), she was also a ‘maverick free-thinker at home’ (Uranus in Cancer). This set up a restlessness in her ‘which I don’t think I have ever discussed with anyone – which perhaps I should have done because it answers so many questions about myself and why I am finding things so difficult now.’

“She felt that her grief had ‘changed shape. I am sorting that out. There are still moments when I tell myself to pull myself together.’ She had been back to Wales to see the family and felt drawn to sell up and move back there. ‘I’m still doing some of the work with the ancestors.’ She had always been the responsible one in the family and had cared for her parents when they died during her teens and early twenties. She had felt then that she was held against her nature, doing what was necessary but not what she wanted. Both parents had been ‘tricky’ but had needed her. ‘It’s not that easy to help someone who has been damaging but with whom there is a pull of the heart strings.’ She was very aware of ‘the spirit of my family. I am so aware of several of the past members; they seem to be around all the time and not ones I would have expected.’

“She then said, ‘I’m not sure I’ve remembered my purpose.’ Yet throughout this time (several months) she had had to be dealing with her husband’s estate which she found difficult and irksome. She just wanted to be doing something else. She was given **Phantom Quartz 1M: three doses over 6 hours**. Within half a day of taking the remedy she felt depressed and as if she couldn’t cope. She rang to say that she was also head-achy, constipated and out of sorts with herself. ‘I feel trapped in my circumstances just as I did when looking after those invalids. I have done that a lot! I have had to become the responsible one. Always! I don’t want to be but I know I have to live a life of being there. I don’t feel sorry for myself but I do wonder where I am in all this. I feel it’s all a bit too much at the moment and I need to stay at home. I’ve lost my bearings. I’m usually the strong one but I am not sure I should be going far feeling like this.’ It was apparent that the Phantom Quartz had brought up to the surface a lot of buried feelings from a long time ago when she had had to look after her family instead of making her own way in life. She had become ‘buried’ in dealing with the material side of life (caring and now working on her husband’s estate) but she had lost some of her confidence and sense of groundedness. Her heart was not in what she was having to do though she had not ‘seen’ this before the remedy.

“She was given **DMT 30: three doses over 6 hours**. She wrote an email to say that within a couple of hours of taking the remedy, she felt back to her normal self and that she was off back to Wales in the morning to see everyone there. It seemed that the Phantom Quartz had complemented the astrologer’s reading, taken her back to a part of her history with ‘family’ which was

unresolved and brought out the depth of the see-saw emotions. The DMT restored her balance and connectedness so that she could complete the resolution. She later wrote to say how well she felt and how settled. She knew that [she] would only visit the family in Wales and that she would return home to take up her teaching practice (Yoga) once again.” **JM**

- 2 “A boy of 9 was brought for treatment. He is of mixed Spanish/English parentage and is bilingual. He is extremely intelligent but autistic. He has obsessive/compulsive disorder which revolves around his fears of burglary and not being cared for by his mother; his mother is extremely devoted to him. He has had various remedies (**Arsen-Alb**, **Hyoscyamus** and **Thymus Gland**) that have been markedly successful in helping him integrate in school and to remain earthed despite severe problems with the father who is bi-polar, on the spectrum himself and inclined to lock himself away in his room watching pornography; from his wife’s description it would seem that the father might respond to Bufo if he were ever to have treatment. The parents are divorced. One symptom that had never eased due to remedial action was his [the boy’s] sleeplessness. As there was always a good picture to prescribe on when he was brought for an appointment and because there had never been any change to the sleep pattern, he was given a bottle of **Phantom Quartz Ø** pills; pills medicated with the ‘essence’ mother tincture. His mother was asked to give him one every night as he got into bed. The remedy had a good effect and he has slept well every night since unless there has been something particular to upset him in the day. She later reported

that she did not have to give the remedy nearly as often as at the beginning.” **BG**

- 3** “A woman of 60, an Aries with a South Node of the Moon and Chiron in Pisces,¹²¹ and who suffers from chronic fatigue syndrome, came for her regular three-monthly appointment. She is always wan and languid with the air of someone who really would prefer not to be here at all. Her conversation is stilted because she uses the vocabulary of someone used to being ‘in therapy’; which she has been for at least 30 years both as patient and practitioner. Recently she has been doing a lot of classes online ‘which suits me very well’ yet she has virtually stopped seeing clients and does not put any of what she learns into practice; she has become dependent on ‘input’ but is reluctant to allow it to become ‘output’. There are many layers to her problems and most of them seem to stem back into the past of her childhood. ‘I have a fear of being seen; of being judged.’ Despite having been given **Carassius (Goldfish) 1M**, which she felt was excellent - ‘The remedy was really helpful in getting past all the ruminating on all the past stuff’ - she said, ‘I know I didn’t get any emotional attunement. My mother was unable to nurture ... probably because my grandmother was sent off to boarding school at 18 months old. I think that is why no one could handle my pain. I feel I have to release all this existential fear from the deep tissues. My energy is just too low to be consistent with working. My physical energy parallels my mental stamina.’ She frequently suffers from stiffness of her back and joints and has swollen glands; her immune system ‘is shot to pieces’. (I have never been sanguine about her recovery in all the 22 years she has been having homoeopathy yet she feels

that her prescriptions amount to an accompaniment – she is very musical – on her journey.)

“She was given **Phantom Quartz 10M (one every two hours for three doses)**. She returned to say, ‘Through the summer I have been doing really well. I’ve been on herbal drops which have helped enormously.’ What had actually happened was that destiny had decided to throw her a curveball: she suddenly found herself in a vicious dispute with a new neighbour who wanted to alter boundaries between their two properties and to build so that the patient’s house would now be overlooked. The exchanges between the neighbours, which had gone on for weeks and were still rumbling, had become very acrimonious. What was remarkable was that despite all the verbal unpleasantness, she maintained extraordinary equilibrium. She had no acute sore throats or days in bed with swollen glands. During this time, an old lover died and she was able to speak about him without any emotional collapse. ‘I do go up and down and get shaky especially if I have been irrationally angry.’ Yet issues such as these would, in the past, have been ‘catastrophic’ – a favourite epithet. She had also decided to have the Astra Zeneca Covid-19 jab which had had no effects on her whatsoever and she had had a cold that she managed very well. Another interesting effect of the remedy (unless those herbal drops were instrumental) was that she spoke about two episodes of ‘my arousal state’; this was a euphemism for sexual feelings that she felt surge through her and that came with diarrhoea. ‘It feels like your nails being drawn down a blackboard. Every cell in the body is tensed and there is no release.’ In her description it seemed that she was describing something very primitive and unfortunate. She had never once

mentioned sex or libido in any previous meeting though her husband, also a long-standing patient, had said that there had never been any intimacy between them. Phantom Quartz had brought up a discrepancy between the material and the etheric worlds which she was now able to begin to bridge. The case continues.” **CG**

- 4 “A man in his late 50s, a Sagittarius with Scorpio rising, who was physically very well despite a tendency to a ‘bad back’, complained of his inability to let go of his past. He was of mixed parentage and although he had never felt discriminated against, he did feel that his background and childhood ‘cast a shadow’. Apart from this burden he carried, he also felt extremely insecure in the climate of fear he could sense developing due to the [Covid-19] pandemic and what he felt was ‘all the mis- and dis-information’ that was being ‘pumped out by the media’.

“‘We’re weakened by what’s going on ... especially if you are aware. It’s exhausting. I can’t work in the way I used to work. I waste such a lot of time struggling.’ He worked in IT and ran his own company. He was always stressed by his finances. His outlook was a contradictory mixture of being very materialistic and yearning to ‘get away from it all’ and wanting to live by the sea, growing vegetables and practising yoga. ‘I need to let go so that I can feel the softness.’

“He was given **Phantom Quartz 1M: one every two hours for three doses**. ‘It has really facilitated change. We are looking at moving. When I feel the need for direction, I take another dose. I realise that the problems that have arisen have all been karmic; they’re not really of the “here and now”. I have to cope with my limitations. I need a much more measured approach. I

have been too driven by markets, by needs, by my expectations.'" **PG**

[114](#)Kronos (or Saturn) was Father Time but also the "teacher"; Saturn metaphorically teaches us to survive once we have incarnated on Earth.

[115](#)Saturn is associated in alchemy with lead as a base metal.

[116](#)In some esoteric teachings, the turning of base metals into gold (an expression of alchemy) is nothing less than a metaphor for the gathering of Wisdom in the "chalice" of the human cranium (specifically, the pituitary gland).

[117](#)At the end of the Atlantean age, it is said that humanity had become so impossibly corrupted by base materialism and the hunger for power for its own sake that the legendary destruction of civilization was an inevitable outcome but one that left an indelible karmic stain on all who survived, as well as their offspring.

[118](#)Mercury, the planet that holds sway in the brow chakra, is the planet that influences mind. (Not only is Mercury the great communicator but also the charlatan and trickster. He was the most popular Olympian god of the ancient classical world as he was the most easily identified with in terms of personality.)

[119](#)"Higher octave" means more refined vibration.

[120](#)Uranus shares certain characteristics with Mercury: unpredictability, maverick thinking and changes of direction or of mood, affinity with electricity, intuitive thought. However, while Mercury can indulge in worldly pursuits that are ego driven, Uranus governs a higher order of change through Nature. (Uranus governs Aquarius and technology.)

[121](#)The Aries Sun with the Pisces Chiron is virtually a contradiction in terms. The patient's Fire element is, in this case, dowsed in the waters of grief and sympathy. Her "ignition" is thoroughly dampened. In addition, this patient has Neptune in Scorpio in the first house, which suggests that she is intense, fascinated by inner mysteries and hidden truths but easily waylaid by delving too fervently into the esoteric. The real world becomes irksome by comparison.

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PICEA PUNGENS

Blue Spruce

The remedy was made by Anya Micallef. It was proved by nine women and two men on 11 July 2021. The 30th potency was taken by each participant.

Background

Picea pungens belongs to the family Pinaceae; it is an evergreen pine tree that is native to the USA and Canada; it is the state tree of Colorado. It is also known by other names: green spruce, white spruce, Colorado spruce and Rocky Mountain spruce. It is conical and columnar in form and can grow up to 15m (49ft) in cultivated parkland but up to 23m (75ft) in its natural habitat. A mature tree can grow to reach a 4–8-m (13–26-ft) spread. It takes 20–50 years to become fully mature. The bark is scaly and grey with orange/ brown shoots and stiff blue/grey needles that curve upward to give the ends of the branches a bottle brush appearance. The word *pungens* signifies “sharply pointed”. The needles are covered in wax. The wood is light, soft and close-grained and it is very knotted. The cones are pale brown and up to 10cm (4 inches) long. Male cones are found all over the tree but female cones only appear at the top. It is hardy enough to cope with temperatures as low as -40°C and more and prefers to inhabit areas where the maximum

temperature only reaches around 6°C. However, *Picea* has been introduced into areas other than its home in Colorado and the southwest of the USA and is not uncommonly seen in parkland in Europe.

The tree has little commercial value but it is used to make pulp in the paper industry. *Picea* grows best in full sun and thrives in acid - neutral soil; it can be found growing in clay, loam or sandy soil. It is wind-resistant and fairly drought-resistant for short periods but long-term dryness can make it susceptible to disease states. A number of invasive insects, taking advantage of the tree when it struggles with the elements, can cause considerable distress. It prefers its roots to be near the surface; too much shade can also leave it prey to disease.

Native American people of the Navajo and Keres tribes use parts of *Picea* in ceremonies: they particularly use it as part of their meditation practice to engender calm and tranquillity. (The aroma is somewhat sweet, woody and slightly reminiscent of citrus.) Gifts of spruce twigs are given out for good fortune. The Navajo and Keres tribes also use the tree as building material. An infusion of the needles is regarded as an effective treatment for colds and to settle upset stomachs. The liquid can also be applied topically for rheumatic pains. The catkins can be eaten raw or cooked and can be added to other food as a flavouring; the taste is sweet and syrupy. Powdered catkins can be added to flour when making bread.

An essential oil is made of blue spruce pine needles. It is available commercially and is sold in the confidence that it has remarkable healing powers. In tests to find its "biometric vibration", it has been shown to have one of the highest vibrational frequencies of any essential oil: 580MHz. (For comparison, Frankincense measures 147MHz.)

With healthy constitutions measuring somewhere between 62–78MHz, the high frequency of Blue Spruce oil is thought to promote healing in a large number of ways:

- Balances oestrogen and progesterone levels in women
- Increases testosterone levels in men
- Supports and boosts the spleen to provide a healthy immune system
- Relieves stomach inflammation and reduces heartburn
- Favours wound-healing
- Increases brain function
- Improves sleep disorders and promotes relaxation
- Relieves cardiovascular symptoms
- Relieves tetanic muscle spasms
- Rebalances thyroid function in either hyper- or hypothyroidism
- Improves mood disorders and motivation
- Improves libido
- Stimulates the pineal gland
- Promotes hair growth

Other sources of alternative medical information on the internet claim that Blue Spruce oil is antibacterial, anti-spasmodic, anti-inflammatory, antiviral, a stimulant and an expectorant. It is said to be useful in the treatment of respiratory ailments, viral infections, wound healing, rheumatism and arthritis. What need have we of the homoeopathic potency, you might wonder? While the claims for Blue Spruce essential oil are reasonably well founded, like any other medicine, the appropriate means of delivery needs to be selected according to the individual. Some will respond well to the material dose (infusion or tea), others will have a close affinity for the high vibration of the oil,

while others still will require the immaterial dose in homoeopathic potency. *See below* in “Considerations for the use of the remedy” for thoughts that might help with selecting what might be best for the individual.

Miasms

Psora, syphilis, tuberculosis, leprosy and cancer.

Keynotes

Stress, fear and tension that stems back into a patient’s history. It is possible to read into this aspect of the subject’s karmic journey. The effects of any deep trauma that may stem far back into family history can be registered by pathology in the heart, spleen, kidneys, liver or gall bladder. There is a strong history of the patient repeating damaging patterns of behaviour in regard to relationships that are, in effect, mimicking situations that may similarly have affected previous generations or, perhaps, the patient in a former incarnation. Above all, *Picea Pungens* is a remedy that encourages the patient to confront the truth and be able to alter their perspective accordingly. Furthermore, it is yet another remedy for toxic pollution stemming from the atmosphere, the water supply, artificial immunization and chemical abuse, the susceptibility to which is most likely to have been caused by the long-held emotional turmoil.

The remedy was made and proved at a time when the Covid-19 pandemic was at the zenith of its global grip; a time when a schism between the orthodox and alternative paradigms of medicine became more than usually obvious; a time when those who felt it was common sense or a civic duty to comply with medical science also felt impelled to condemn any other view than that expounded by the

world's media. Those who thought otherwise felt isolated and ostracized. It is highly likely that this is all relevant to the remedy's materia medica. It is as if *Picea Pungens* were an energy of an exceptionally high order; high in the sense of its positive vibrational influence on the human soul, psyche and soma. High, too, in its affinity for the crown centre and its ability to heal the damage wrought on the connection of this chakra with the base centre; thus the separation of the soul's journey and the body and mind that makes it. It is surely no accident of Nature that it is another pine tree that is found to have a direct and profound influence on the symptom of "separation" in the psyche; it takes its place alongside *Thuja Occidentalis*, *Cupressus Lawsoniana* and *Juniper Communis*,¹²² all of which cover "separation" in one aspect or another.

General symptoms

Physical weakness and lassitude, worse during times of stress and fearfulness; chronic fatigue. Heaviness and congestion in areas rich in mucous membranes. Easily affected by accumulated toxicity in the system. Paired organs affected: one side or the other. Symptoms may change from one side to another as the remedy begins to take effect. (The energy of *Picea* moves in a rising spiral.) Mucus membranes of the nasal passages are particularly affected although thymus gland, liver, kidneys, gall bladder and the heart are all susceptible to pathology. Aggravations of profuse mucous elimination may result from giving the remedy but these should not be interfered with. Lungs and the respiratory system in general can be congested with shortness of breath and general lack of stamina; heaviness in the respiratory system. Vertigo; possibly with the

sensation of being intoxicated. The remedy harmonizes the balance between the two sides of the body and the hemispheres of the brain through its action on the nerve plexuses. Integrity is restored to the plexuses of the nerves wherever they may be compromised (possibly by a posture that has been adopted that manifests the old emotional state). The physical constitution of compromised vital organs also holds the effects of deep-seated emotions. If the patient is taking low potency, organ support remedies for pathology, Picea can be prescribed safely in high potency when it becomes apparent that trauma left unaddressed is acting as a maintaining cause. For those who are suffering from the long-term effects of an artificial immunization, Picea may help restore some balance and internal harmony but is unlikely, even when well indicated, to effect thorough healing on a constitutional level of those who continue to accept orthodox prophylaxis.

Mental and emotional symptoms

Existential fear; a fear that one cannot achieve what one most wants to (cf Fagus Purpurea and Juniper Communis). The remedy can alleviate stress and tension and dissolve fear (often generally abroad in the community as well) that tends to inhibit any progress. The patient may lose sight of what they have always wanted to do or be; this is common among the conifer remedies. Heavy with negative emotion. Wanting to weep for all the sadness and fearfulness that is carried. The remedy can act as a means of protection against the influence of others who are fearmongers (cf Dracaena Cinnabari). It helps to maintain the integrity of connection between the bodies: psyche, soul and soma. Picea is a remedy for those with “trust issues”: lacking in

trust of the self, of temporal institutions (eg school or government), accepted norms, the truth as others see it. Feeling at odds with the world. Lack of self-confidence which it makes even harder to integrate with others. However, they can emit an energy of cool distance that is attractive to others. Yet there is a tendency in some to repeat old patterns of negative behaviour: choosing partners who are unreliable or who do not come up to expectations. Patients who find themselves in uncomfortable situations where they would usually make compromises that would have negative results. The effects of the remedy include feelings of peace and calm; of a rising sense of personal strength to resist what is antipathetic; a feeling of being brought into a state of grounded balance that can feel heavy but reassuring. There should be a release from old patterns of behaviour without any feeling of guilt or self-doubt.

Physical symptoms

Head

Heaviness and intense sensation in the vertex. Frontal sinuses feel full and congested. Vertigo: sensation of dizziness, especially in the front of the head. Pain in the right side of the head > lying on the left. Hard to keep the head up. Boring sensation into the head. Sensation of a band around the head: tightness.

Eyes

Sensation of the eyes being larger than normal. Dark rings beneath the eyes; drooping lower lids with bags under eyes.

Nose

Coryza and mucus discharge; congestion of nasal passages.

Throat

Desire to cough. Congestion of the throat with mucus.

Chest

Pain in the heart: sharp. Congestion in the lungs; expectoration. Burning in mediastinum region with hard cough.

Stomach and digestion

Anxiety and fear held in the solar plexus. Disordered digestion as a result of stress.

Abdomen

Liver and gall bladder conditions. Water retention in the abdominal cavity. Discomfort in the descending colon. Intestines feel full and bloated. Fermentation and borborygmi.

Male

Lack of sex drive; erectile dysfunction. Susceptibility to prostate hypertrophy.

Extremities

Heaviness of limbs. Aching of joints.

Considerations for the use of the remedy

It is likely that the themes of separation and schism will be present in the patient's history. Unlike Thuja's crumbling constitution beneath a façade or Juniper's separation between past and present selves, Picea's separation is between the self and those others who would appear to be their "tribe" but who are associated because of ulterior

motives. The patient needs to “see” what really separates them from others with whom they share time and space. The patient needs to discover more trust in themselves and in what they most want to be/do and, just as importantly, with whom they want to share life. There is hurt from feeling the negative energy of others toward themselves where normally there have been good relations. There is a feeling of being misunderstood or that they have become the victim of intolerance without the benefit of being heard and, perhaps, accepted as holding a different perspective. There is a link with the leprosy miasm in that the patient can come to feel very much an outsider; that they have lost their connection with others of what seemed to be like mind but who, in fact, have greater allegiance to a different measure of social norms. Thus, friendships suffer. A result of the remedy is greater self-reliance and more faith in one’s choices stemming from independent thought.

The connection between the lower five chakras and the upper two, brow and crown, is weak (manifest through pathology of organs associated with the lower five chakras). Picea offers a link between the crown and base which is often manifestly felt through a feeling of heaviness though not unpleasant; more comforting and reassuring. It may be that the patient has a history of trauma or there is a family history of deeply held angst that needs to be assuaged. The patient may not articulate this except unwittingly in snippets over several appointments or may not know about it or care to know about it. (Although it might become clear from their astrology if Chiron’s or the Nodes of the Moon’s placements with Aquarius are conflicted). Sometimes the patient may carry the angst of an ancestor without being aware that it does not belong to themselves. Any aggravation as the result of prescribing Picea is likely to feel as much like

a relief as a tiresome process. Picea follows well after a prescription of **Geranium Robertianum**. While Thuja may lie to others to protect themselves and Juniper may lie to themselves, Picea suffers from the lies others tell.

Blue Spruce oil can be used in a number of ways: as a massage oil (a few drops in a base oil to be rubbed into the feet or painful muscles); as a single drop rubbed into the navel; as a single drop taken sublingually.

Esoteric therapeutics

The remedy can show the patient the unvarnished truth about others with whom they are consorting. There is an improved ability to “see” with the mind just who might not be such good company (which can cause intense emotional pain). Those who have the North Node of the Moon in Taurus/ South Node in Scorpio may carry the burden of dark and very negative energy from a past life for which Picea might be needed. (It may bring relief on its own or it can be given in combination: **Thymus Gland + Picea Pungens + Syphilinum**.) For those who persistently choose inappropriate partners, Picea can help alter the patient’s perspective of what others might offer. In whatever way the patient presents themselves, there is often a degree of darkness about the spirit. This darkness is usually some form of esoteric toxicity inculcated from long before. It can make decision-making tough. (Those with their South Node of the Moon in Libra might know this situation well.)

Chakras

Crown

There can be a yearning to be much more in tune with the spirit world or with the ancient world when Nature was paramount; where strength and fearlessness were derived from being “in Nature”. The Picea patient may find it hard to “listen” to the inner, instinctual voice and to remember what they already intrinsically know. Dreams may be disturbed but they may be an attempt to show the significance of not being true to oneself (cf Ferrum Magneticum). Vertigo can be a symptom of the chakras not being in alignment. Fears prevent one’s soul mission from being accomplished.

Brow

Left and right sides of the brain are out of balance: despite a nagging sense of not living life as it might be, there is a dependence on doing things by rote or routine rather than allowing the full expression of the imagination. Clouded judgement due to accepting the opinions and judgement of others. The intuitive mind is damped down by the habit of following convention. An inability to hear one’s own voice and change accordingly.

Throat

Lack of expression of significant things. Silencing the true expression of the voice (Staphysagria, White Chestnut, Turquoise) and feeling that they cannot be heard (Blackbird Song). Fear of vocalizing true feelings.

Heart and thymus gland

Anguish due to old hurts. Burdened heart due to much grief and trauma held for years and perhaps from past generations. Pervasive heaviness that surfaces at times of overwhelming stress. A feeling of having lost connection

with one's tribe; with one's roots; with one's mission (cf Australian Sandstone). Heartache from being out of step with one's contemporaries. Feeling outcast.

Solar plexus

Feelings of turmoil within the chakra from confusion within the psyche and soul. As if the chakra held a sense of knowing what is needed; what should be happening; what is right but is overridden by needing to cope with the everyday routine things that are increasingly burdensome. Congestion in the mucous membranes due to an overheated liver and stomach. Loss of motivation due to a lack of any meaningful achievement (spleen energy).

Sacral

This chakra carries the history of relationships that have not been meaningful on a soul level; a history of repeated mismatches, each of which has been an attempt to compensate for one emotional pain or another. The chakra may have suffered from abuse in the effort to force the relationship to work (cf Senecio + Tyria; Red or White Chestnut Flower).

Base

Lack of grounding from years of living a lie or according to paradigms that are not congruent with the patient's psyche and soul. There is a lack of harmony within the whole; evidence of living in a compromise that is stifling.

Case studies

- 1 "A lady in her 40s came to see me for a physical complaint and for mental/emotional support. She was in

great distress about her physical problem which, for reasons of confidentiality, I have been asked not to describe. She felt quite lost and could not see a clear way forward in life; she felt lost and stuck. She had a lot of mental fog and pressure in her eyes and head. I prescribed a remedy in low potency for the physical symptoms: to be taken on a daily basis. Alongside this I gave her **Picea Pungens 1M** to be taken **one per week for 6 weeks**. (I should say that it's my practice not to tell patients what remedies they are on so she had no awareness of what she was taking or what it was for.) On her return, it was clear that her physical symptoms were improving dramatically. At the same time she said that she felt much happier and much better overall. She felt more clarity of mind and the fogginess had lifted. She feels now that she is on the correct path; she has finally figured out what she wants to do. She feels reconnected with her purpose. She explained that when she took the weekly remedy, she felt immediate joy and a sense of lightness; she felt her vibration lift - a feeling noted strongly among the provers - and she looked forward to taking it each week for this reason. She is sensitive to vibrations (vital energy) as she is a healer herself. She has had a lot of trauma in her life; she has been used to letting other people make decisions for her. She was not accustomed to speaking out. However, since the Picea Pungens she is more able to "speak her truth" and make her own decisions. (I had asked her to meditate for 5 minutes when taking each dose.)" **AM**

- 2 "A 73-year-old woman who has great trouble sleeping and who had suffered from migraine headaches since she was a child, had been coming to see me for treatment for some years. She is notably very

emotionally suppressed, very stoic and duty bound and always puts others before herself. She feels a lot of remorse and guilt about the past and, despite going into emotional troughs, she never likes to discuss any of it. She has been through a lot of grief over the loss and death of some of those close to her. She has never grieved openly, preferring to 'get on with it'. She always has a list of things to do but she procrastinates and doesn't do any of it. She wakes in the night worrying about all the things she hasn't or should have done. An important detail is that she has rarely had an acute cold or 'flu.

"In the past, she has been given **Arsen-Alb, Calc-Carb, Kali-Carb, Lycopodium, Nat-Bic, Nat-Carb, Iris** and **Gelsemium**; all on their typical indications. She has done conspicuously well on organ support remedies aimed at clearing her liver. **Nat-Mur** and **Thymus Gland** also helped her emotionally and to sleep more consistently. On several occasions she had been given **Carcinosin** but it never helped to 'pull the case together'. She then had **Picea Pungens 200: one each week**. During the six weeks before I saw her again, she had two bouts of flu-like cold. She said that the mucus just poured out of her for weeks. When she came for the appointment her mood was very much lighter and cheerier. She was sleeping well and she was so much more optimistic about life. What's more, she had also stopped procrastinating and had started to get all those things on her list done for the first time in many years."

SM

- 3 "A 49-year-old Leo woman came for her regular appointment. She is very intelligent and attractive but, like many Leo personalities, she often puts her

emotional needs ahead of cool thinking. She has always 'picked the wrong partners'. She complains that her friends are not pleasant after a while; there is always a hidden agenda. She has picked the wrong jobs; she often feels misunderstood or misinterpreted. She had coped with all this for years, relying on her positive nature to get her through but now she fell into a depressive state. 'I never see the truth in people. They always let me down. It's not worth being here any more.' As with people who are near the end of life, I saw that her crown chakra was beginning to fold in at the top. I was quite concerned that she might do something irreversible. I gave her **Syphilinum 50M, Aurum 30 on a daily basis** and then **Ayahuasca 10M**. This prescription had the effect of lifting all the heart felt trauma away from the heart chakra and causing it to weigh down the crown chakra. I have never seen this happen before; where the heart/thymus area is relieved and the crown takes the responsibility for the negative energy. The Ayahuasca was the key to this.

"I gave her **Picea 30, 200 and 1M** to be taken over the next 12 hours with the 30 being given in the consultation. It was interesting to watch as several ancestral entities were lifted out of the crown centre almost immediately. When she returned she was a lot better. 'I feel so much at peace. I'm not taking any crap any more.' She had made a few new friends as well. I have noticed that Picea works quite quickly. It has a quick energy; it rises up the body but also descends and radiates as well. It is very integrating." **JM**

- 4 "A woman in her late 60s, an Aquarian¹²³ with Chiron in her Sun sign,¹²⁴ came for her regular six-monthly appointment. She had never, in all the 28 years of

treatment, presented with a physical complaint. She was entirely well physically and looked at least ten years younger than her age. She is a Tai Qi instructor and lives a frugal, spare existence on the Kent marshes. Since the start of the Covid-19 pandemic she had, she said, felt the encroachment of all that was happening during the crisis. 'I worry too much about the negative effects of the material world. I forget the spaces between things. I've been "asleep" and have not wanted to see the grief. I procrastinate over my writing but maybe I am fearful of it; of what I may find myself putting down on paper.' She added that although she knew she was 'on the journey', she often felt that she was blocking the spiritual connection. She received **Picea Pungens 1M: one every two hours for three doses**. When she returned, she explained that life had taught her a lesson: one of her children had decided to leave her husband and decamp to live with her until she decided what she wanted to do. The patient had now taken up residence in a caravan in the garden. 'I want to be with my tribe; I want to be unconditional and trusting. I can help but I cannot make it all better. Chaos reigns at home; it's come in with the change. I am riding a dragon. Its enormous tail is scooping up all the dark stuff; my stuff!' She had been thinking that establishing her spiritual connection was working in an ever-upward direction but now she realised that it was a 'two-way street' and that she now had to exercise all the compassion she could muster in order to hold everything together." **CG**

- 5 "A Taurus woman with an Aries North Node¹²⁵ had been receiving treatment for a while for polymyalgia rheumatica (PMR), an autoimmune condition. She had

all the symptoms of **Rhus Tox** but, as so often in PMR, this remedy failed to make any impression on this condition. On being asked if there were any rheumatoid pathology in the family, she said that both her mother and grandmother suffered from rheumatoid arthritis. Her mother also had a condition in which her blood would not clot. 'She was a real stoic. I can still see her two days before she died saying that she'd had enough! I was really sad that I couldn't help her through it.' Based on this note of compassion, she was given **Thymus Gland + Winchelsea Sea Salt + Buddleia 10M**. In addition, in order to work directly on the polymyalgia, she was given **Radium Bromide 30 (one 3x per week for six weeks)**.¹²⁶ Because her system was very acidic she was given **Curcuma Caesia 12x daily**.

She returned in eight weeks to say that she had been very much better until a routine visit the week before to the doctor who had prescribed an antidepressant that had caused her sleeplessness and an aggravation of the pain. She then mentioned how severely she missed her sister who had died of cancer a decade before. 'She is always with me. A few days after the funeral I felt I was with her.' For some reason this reminded her of something else: 'My father had a sister who died at birth; on my birthday, in fact, but in 1922 so exactly 100 years ago. I take after him [father]. It's my daughter who takes after my mother. Actually, I feel much happier about my mother now; much more at peace.' When asked about her joint pain, she said that it had been much better until the antidepressant but it was not nearly as bad as before. Now what was bothering her was that she did not feel altogether herself. 'I feel slightly separate from my body.' She was given **Picea**

Pungens 1M (one every two hours for three doses) and **Rad-Brom 100 (one 2x weekly)**. She has since said how much less weighed down she feels and how much clearer her mind is. The PMR is not cured but she no longer feels threatened by it and feels it is progressing in the right direction with the assistance of the Rad-Brom.

At the next appointment, the patient, who for years had complained that she felt she was with the wrong partner and that he neglected her, announced that they were now married; he had proposed to her soon after she had taken the Picea Pungens. **CG**

- 6 Woman, 38, (North Node of the Moon in Taurus) developed preeclampsia in the last month of pregnancy. She was taken into hospital immediately as there was a history of 4 miscarriages. She was anaemic, had incipient kidney failure and was dehydrated. There were no signs of foetal distress. An emergency caesarean was performed when it became evident that the woman had had a stroke. A healthy baby was delivered but the mother developed psychotic symptoms: she believed that she was being watched; that she was being betrayed; that her baby was being taken away; that someone else was controlling her mind. Whilst in hospital she was sedated and closely monitored but she was allowed out of hospital within 10 days with instructions to keep up her blood-thinning drug. Scans were taken and she was found to have brain damage in the left hemisphere. Her memory of the days before the birth, the birth itself and afterwards were confined to the terrifying thoughts that she had had after the caesarean. She still felt traumatised and felt she had no connection with herself or the baby. She was given

Thymus Gland + Ayahuasca + Syphilinum 10M after which she began breast feeding and sleeping better. After this she was able to weep about her ordeal, feel less fearful and better able to cope with her other child. At her next appointment she felt physically weak and mentally unable to remember anything beyond the daily routine. "I feel completely muddled. I can't tell what was true and what was delusional. I feel my memory is gone. I am not myself; me, I'm gone, I don't feel connected; I am just not connected." She was given **Picea Pungens 200**: one each week for six weeks and **Ocimum Sanctum 200**: one twice weekly for the same period. At her next appointment she said that a new scan had revealed that the area that showed brain damage was no longer visible. "The doctor didn't believe it and has ordered another one in 6 months. I am so much happier. I love being at home and looking after the kids. My husband and I are getting along so well; he's loving the fact that I am home all the time. I am not on the Warfarin; I came off a month ago. I am weak physically and I find concentrating tough going. That's what I'd like to work on now. It's such a relief to be me again." (She was given **Picric Acid 200**: one each week for six weeks.) **CG**.

[122](#) Sabina is another conifer but it is not known for symptoms of separation.

[123](#) This patient is very Aquarian indeed: she dresses unconventionally and often appears to have just arrived from a long walk in the woods or from the beach; she is always in service to others but likes to live alone; she has a strong faith in Nature but doubts herself all the time, despite having a relatively optimistic view of her

life. Her way of speaking, which could so easily be dismissed as “New Age”, is genuine and heart-felt.

124To have Chiron in the Sun sign carries great significance. The subject is likely to be susceptible to lacking self-confidence and feeling alienated. They can feel that they do not belong anywhere; there is an “outsider” mentality. They hesitate to put themselves forward in any way. They may well have found the relationship with “father” tough and had difficulty learning from him. They spend much effort on self-healing but then do well in passing on the accumulated knowledge to others who seek the same.

125Aries North Node always suggests that the subject will go through life lessons that foster the ability to stand on one’s own feet; there is often a life of learning how to survive which can prove to be lonely.

126Radium Bromide has similar modalities to Rhus Tox: > gentle movement; < initial movement; > warmth and massage. It also covers severe aching and pains that move about the body.

PINEAL GLAND

Pineal Gland was provided for the meditation circle by the Helios Pharmacy in Tunbridge Wells and is of animal origin. The remedy was proved on 8 July 2016. Present were six women and two men plus the medium. The remedy was taken in the 200th potency and, after an interval, the 10M. Before each dose a tuning fork was sounded and held within close proximity to each prover's head. (It was explained that this was to encourage alignment of the chakras.)

Background

The pineal gland is otherwise known as the pineal body or the epiphysis cerebri. It is one of the endocrine glands of the body and is located in the epithalamus, very close to the centre of the brain. It sits in between the two halves of the thalamus; both occupy a space between the two hemispheres of the brain. Most vertebrate animals possess a pineal gland though some have lost theirs through evolution; notable exceptions include the hag-fish, crocodiles, manatees and some marsupials. Some polar-dwelling animals, such as walruses and elephant seals, have substantially larger pineal glands. They may possess this feature due to living in a part of the world that is starved of light for much of the year, perhaps reflecting the fact that the pineal, in evolutionary terms, originated as a light-sensitive organ. The gland itself is formed from differentiated retinal cells.

The pineal is shaped like a pine cone, hence its name. It sits just behind the third ventricle of the brain, a reservoir for cerebrospinal fluid that reaches the gland via a tiny recess; this ensures that hormonal messages from the rest of the body reach it. The pineal has an extraordinary blood supply for such a small organ which is supplied by the posterior cerebral artery. The pineal is also informed by the sympathetic and parasympathetic nervous systems.

The human pineal reaches its full size by two years old. It is no bigger than a grain of rice at between 5mm and 8mm (0.2 and 0.3 inches) long. It remains stable until puberty when it gradually gains weight. At puberty, the production of melatonin, a hormone derived from serotonin, is reduced; it is thought that melatonin, required in abundance in early childhood, inhibits sexual maturation; certainly, melatonin is reduced with the onset of puberty. Melatonin's chief role is to modulate sleep patterns and the circadian cycle: the daily rhythm of hormone output from all the endocrine glands. Melatonin also helps to regulate seasonal patterns of hormone secretion. (Thus, it is important to hibernation among animals.) Melatonin is also regarded as a protection against any degeneration of the nervous system. It is involved in bone formation and may therefore be relevant in osteoporosis.

The pineal accumulates calcium carbonate, zinc, fluoride and other minerals. Sometimes the gland calcifies altogether; this may happen even during childhood - though it is rare - which in turn may lead to early puberty and excessive bone growth. Calcification is associated with reduction of melatonin production in the system which may lead to pathological conditions such as migraine, cardiovascular problems, psychological disorders

(schizophrenia) and degenerative diseases such as multiple sclerosis, Alzheimer's or dementia.

Tumours of the pineal gland are relatively rare and often result from the sequestration of embryonic germ cells. Because of the position within the brain, such tumours are usually inoperable. If they are of sufficient size, they might interfere with the pineal's secretory connection with the endocrine system. Some have considered that the pineal plays a significant role in the migration of animals; that in some way it acts as the compass that enables animals to make journeys of up to thousands of miles for the sake of breeding and survival. Ferrum magneticum, an abundant constituent of the Earth's crust, is also a naturally occurring magnetic mineral that is found in considerable concentration in the pineal and is likely to be responsible for our ability to orientate ourselves in space; an internal compass. This would make the pineal vital to migrating animals. Without it, caribou would not find their way across the tundra, elephant would not find their watering holes during months of drought and turtles would not cross 5,630km (3,500 miles) of ocean to find the islands where they first hatched.

Humans require pineal activity, on an esoteric level, to find their individual paths through life; ferrum magneticum is as vitally important, energetically, in this as it is to migrating animals. Deviation from one's chosen path, one's soul journey, suggests suppression of the pineal's influence. This can occur from toxicity: the pineal is susceptible to environmental and heavy metal pollution that can imitate ferrum magneticum by invading the system and migrating to the pineal where it dulls the gland's role in spatial and directional awareness. The same is true of circumstances that might override the pineal: shock, trauma, recreational

drug use, anti-depressants, anaesthesia and long-term suppression of the “Self”; that critical balance between the id and the ego.

Another toxin, fluoride, is often found in the pineal; sometimes enough to rival what is found in the teeth. It is as if the fluoride migrates to the pineal, for which it has a malign affinity. Fluoride is not only a poison to the throat glands and mucosa but also to the pineal and can cause the deterioration of intuitive thinking and thus the loss of connectedness. The effect is as though the third eye has been lobotomized. Another effect is the result of inoculations against viral activity in the body.

Medical science is content to maintain that this gland has little more significance than melatonin production and storage. There is a grudging acceptance that the gland may have had a place in biological evolution as a progressively atrophied photoreceptor; a gland that registers light energy. It views with scepticism more esoteric functions. Yet the pineal has a long history of being accepted as a body invested with esoteric and spiritual significance.

René Descartes, he who declared, “I think therefore I am”, claimed that the pineal was the “principal seat of the soul”. He also said that creative ideas stemmed from here. Medical philosophers from different times and places have opined that the pineal has metaphysical attributes vital to the full life experience of every soul corporeally incarnated. They may have been wrong about the anatomy and physiology of this but the very fact that they considered the possibility of a spiritual attribute is worthy of note.

What is accepted by “alternative” thinkers is that the pineal, the thalamus, the hypothalamus and the pituitary - all of them endocrine glands and all sited in the closest proximity in the centre of the head - constitute the third

eye, an extension of the subconscious mind that provides extra-sensory perception; a visual complement to the intuitive mind. This is the origin of the cobra's head on the Egyptian Pharaoh, the eye in the brow of the Hindu statue and the reason, in the past, for trepanning of the central panel of bone in the foreheads of Tibetan monks.

In esoteric philosophy, the pineal gland is the core of the crown chakra, the highest of the seven major chakras or energy centres. On its own, the pineal itself is not the third eye but central and connected to it. While the brow chakra is dominated by the balance between left and right sides of the brain and between the id and ego, the crown chakra is dominated by the soul's spiritual connectedness through the pineal gland's esoteric function. It is the polar opposite to the base chakra, the anchor; it is the point of connection between the human and the divine; it is the link between Earth, as expressed in the human body, and the cosmos. It is as negatively significant for a person not to be spiritually connected as it is for them not to be earthed; both ends of the pole need to be active. The pineal represents part of the chalice of the story of the Holy Grail; the receptacle of spiritual energy. Rather than being Descartes's principal seat of the soul, it is the conduit between Heaven and Earth. It is also the point of departure and eventual arrival for the soul on its cyclical karmic journey. The pineal is the physical manifestation of the portal of ingress and egress of the soul. As such, it comes under the sign of Pisces and is ruled, therefore, by Neptune, the planet that holds sway over the movement of water and currents. As we come toward the end of the Age of Pisces, we need not be surprised that the pineal gland is under such threat from so many influences in our time.

Miasms

Psora, tuberculosis, leprosy, sycosis, syphilis.

Keynotes

This is chiefly a remedy for re-establishing a sense of connectedness and for becoming reacquainted with one's soul-purpose. It is particularly of use among those who are unable to be still, are constantly restless, irritable, fearful and agitated; not at peace within their skins or in their circumstances. There is too much thinking without being able to make progress. When intuition is blocked by obsessional thought processes; thought processes that are inextricably bound up with painful emotions. It is especially important in those who have been permanently affected by hallucinogenic or psychotropic drugs. When these aspects run parallel with compromised function of the endocrine system or significant sleep disorders, Pineal Gland becomes a consideration in any case. The results of taking the remedy when it is indicated include being able to take stock of one's state and situation with all the negative patterns of reaction and behaviour that have created them; to begin to reflect on the significance of the history of causes, including those that belong to ancestry; to adopt a slower pace of life so that any transformation can be achieved more thoroughly. It has also been known to rebuild self-confidence. Moreover, Pineal Gland can be considered as an intercurrent remedy in difficult, long-drawn-out cases where the patient's spirit is flagging.

General symptoms

This remedy is not noted for its influence over physical symptoms although, over time and with much more

experience of its use, physical pathology may gradually become associated with it. What has so far become apparent is that Pineal Gland has an affinity for the central nervous system, in both the sympathetic and parasympathetic. It is also likely to be found of use in those with conditions affecting the five special senses, particularly hearing and sight. It has strong affinities with the endocrine system, most particularly the thymus gland and the thyroid (*see below* in “Chakras”).

The remedy is liable to be indicated in those suffering conditions such as attention deficit and hyperactive disorder (ADHD), autism and dementia, for there is a profound disturbance to brain chemistry; for those who have been suffering from obsessional behaviour since extraordinary circumstances that were traumatizing. It is to be thought of in post-traumatic stress disorder where the patient is no longer able to function as adequately as they were able to do before the shock and trauma that befell them. It may be of use despite long-standing history of disturbance to the psyche. In this light, patients who have been profoundly disturbed by artificial inoculation may be benefited as may those who have lost their way since taking hallucinogenic drugs. (Though it did not feature during the proving, one might conclude that those who have never been well since being prescribed psychotropic drugs may also react positively to this remedy.)

Pineal Gland is likely to be of use in chronic conditions that have not yielded to other, well-known remedies despite excellent indications. Those who have not been well since general anaesthesia, especially if remedies such as Opium, possibly chosen in its turn because of the failure of constitutional remedies given previously, have been unable to clear the “picture”.

Both fluoride and aluminium are known to be harmful to the body, particularly to the brain and specifically to the pineal gland. Radiation, both ionizing and microwave, is known to cause damage to the delicate structures of the brain. All such factors have a deleterious effect on the tissues and functions of the most vital parts of the endocrine system housed in the brain. The use of Pineal Gland seems to have the effect of directing healing toward this tiny organ; when it is prescribed either as a similimum in its own right or in low potency as a support to constitutional remedies or as a “triad” remedy in cases where causation lies deep in the past, it focuses dynamic energy toward the pineal so that the patient begins to experience a sense of being reconnected when before they felt adrift and unsupported.

Mental and emotional symptoms

The most common symptom experienced by all the provers in one way or another was a sense of disconnectedness; there was a sense of unease from not being anchored within the psyche. The resulting sense of rising panic (which may be periodic) and disorientation is accompanied by easy distraction and the inability to let go of interfering thoughts and feelings that have usually become habitual. Phrases such as the following.

“Everything was just so distracting.”

“I’m holding myself in.”

“I am not letting go.”

“There’s a white noise in my head.”

“I am finding it hard to find words.”

There is a sense of constant frustration at being blocked from any progress. There is little relaxation; it is hard to

know what to do to create space and time to do things for pleasure and recreation. There is an intuitive awareness of being blocked from making progress; it is as if the patient knows they should be travelling in a certain direction but have no idea of how to initiate the journey (see Australian Sandstone). There is existential anxiety. Easily thrown by small events and little upsets. Too sensitive to judgements; one's own or of others; constant brain chunter about what someone has or might have thought or said about them. Feeling scattered. Unable to hear what is said or receive what is advised. At a loss for words; may think that memory is a problem when it is connectedness that is at fault. Agitation with irritation, particularly when oversensitive to sounds. Agitation and anxiety from the struggle to think and to connect thoughts. Over-analysis of thoughts. Ill at ease with themselves; need company even if it aggravates the condition. Physical restlessness as a result of anxiety. Indicated in those who are upset too easily by the material world and modern technology.

Pineal Gland should be considered in the treatment of those who have become affected by the use of hallucinogenic drugs, particularly cocaine and marijuana, which have a similar effect as heavy metal and inoculation toxicity on the connectedness of the soul and the body. It is likely to prove of considerable use in support of more usual remedies such as Nux Vomica, Avena Sativa, Ayahuasca and Rainbow. The inability to live up to potential is the most probable indicator of this often hidden state. Pineal Gland is indicated in this area even without the agitation or anxiety; there can be a contentment with the status quo accompanied by a lack of drive or ambition and the desire not to be thrown back on one's own resources for survival – the main adjective here is “complacency”.

Physical symptoms

Head

Sensation of a cap on the top of the head. Tendency to light-headedness or vertigo. Easily intoxicated by alcohol; easily affected by recreational drugs.

Ears

Congested or blocked Eustachian tubes. Difficulty hearing. Hypersensitive to noise. Tinnitus: like white noise. Pain behind right ear.

Eyes

Difficulty with vision. Hypersensitive to external impressions.

Nose

Dryness.

Chest

Sharp, pulsating pain in the ribs on the right side; like a stitch.

Digestive system

Bowel symptoms consequent on problems in the nervous system and/or the emotions.

Considerations for the use of the remedy

Pineal Gland, like Thymus Gland, can be employed in different ways: it can be used as a remedy in its own right in any potency deemed appropriate; it can be used as one of

three in a triad remedy (see Thymus Gland in Volume I of *The New Materia Medica*, 2007); it can also be used as a repeated support remedy to help underpin the healing effects of a constitutional remedy with which it has affinities (see list below).

When it is used as a remedy in its own right, Pineal Gland is likely to be indicated in one who has had several well-indicated remedies already prescribed that have failed to achieve what was expected in a case where there is the keynote disconnectedness and agitation. (In some, the agitation is held within and not observable.) This lack of connection may have been caused by a history of traumatic stress (either a one-off incident or a prolonged period of trauma), by vaccine damage, by drug-taking or by familial patterns of reaction and behaviour that have now become evident in the patient. Pineal Gland is perhaps one of the foremost remedies to consider when the similimum is to be found in the spiritual body.

Pineal Gland is just as susceptible as Thymus Gland to being the key remedy to triad remedies; triads being one-off remedies selected through thorough knowledge of the constituent remedies and their healing potential when the intention is to focus not on the similimum that may be apparent in the physical and emotional bodies but on the historical similimum that is indicated by the soul's journey into the past, undertaken in order to "correct" what negative energies were established long ago, even among ancestors or previous incarnations. Remedies that are likely to be associated with Pineal Gland in this way include **Clear Quartz, Baryta-Carb, Opium, Buddleia, Amethyst, Moonstone, Rainbow, Milky Way** and **Ayahuasca**. Any remedy listed for use on the crown chakra may be included. Particularly of note are the following.

- **PG + Buddleia + Clear Quartz:** Shock, trauma and complete lack of grounding when indicated remedies fail to make any impact.
- **PG + Opium + Oak:** In cases of post-traumatic stress disorder where memory of the causes has been lost and the patient nevertheless remains stoic.
- **PG + Ayahuasca + Rainbow (especially when taken in LM potency):** In cases of drug toxicity in the brain.
- **PG + Amethyst + Sulphur:** In cases of alcoholism with depression.
- **PG + Carcinosin + Clear Quartz:** Lack of any relation to the world around; unearthed; easily wounded; easily influenced and hurt, all following a life of suppression.
- **PG + Carcinosin + Ayahuasca:** Paralysing fear that prevents any forward steps being made, leaves a person ungrounded, weak and vulnerable, all following difficult emotional history with the mother figure.
- **PG + Carcinosin + Baryta-Carb:** Lack of motivation; wish to hide away from the world; stagnation and no effort at development especially when Baryta-Carb on its own has been unable to achieve any positive change.

When a constitutional remedy is clearly indicated as the similitum but there is a risk of its not being “earthed” sufficiently for it to effect thorough healing – in other words, its effects would become dissipated quickly through lack of groundedness – then Pineal Gland can be used to support it; for example, it may be given weekly in a low or medium potency. Such a situation is likely to arise in one who presents easily identifiable remedy “pictures” but who does not respond to the chosen remedies satisfactorily.

One group of patients most expected to fall into this category are those with a strong Pisces element in their

astrological make-up. If the patient's birth sign is Pisces; if the rising sign is Pisces or the South Node of the Moon is in Pisces then it is useful to consider just how well connected and grounded they are. As the 12th sign of the zodiac, Pisces can be very easily swayed from the straight and narrow, ruled as it is by Neptune, the most nebulous and diffuse of the planetary influences. Those with their Sun in the 12th house might also be in need of Pineal Gland at certain junctures of life; for the Sun to be in this part of the chart suggests that the patient is likely to struggle to be completely clear as to what they should be doing, why they are here, whether they should try to change, which way to go next and who they really are. The use of Pineal Gland may focus the direction of their healing remedies toward the crown centre for stabilization and for concentrating on being present in the here and now.

Esoteric therapeutics

For patients who are unaware of or unconnected with anything to do with the spirit (in a purely non-religious sense), Pineal Gland may be a "wakeup call". Having come through 2,000 years of the Age of Pisces, a time of dedicating spiritual growth to higher powers, we are now thrown into an age of finding our spiritual resources from within. The Age of Aquarius is very much one to work on the psoric miasm: we need to find within ourselves what each of us needs most while being aware of and supportive of others; it is the age in which we have to find harmony among and within ourselves while fulfilling any higher purpose we each have for the greater collective benefit. In our time of existential crisis, many of us will pass through

times when attention to the pineal gland becomes important.

Although none of the following should be taken as incontrovertible, atheists who deny any spiritual journey are most likely to require healing for the syphilitic miasm; agnostics are often those who struggle with the tubercular miasm. Those in an agony of doubt are usually heavily psoric or carcinogenic. Where difficulties over a spiritual connection become a feature of a case, Pineal Gland needs to be considered.

Patients rarely speak openly about their sense of spirituality, despite it being such a strong aspect of life for the last few millennia. Sometimes they refer to their love of Nature and natural forces which they find their only healing solace; others may refer to their difficulties in coming to terms with the emotional legacy left to them by forebears whom they still lament or despise; yet others may struggle with not knowing who they are; a few may have found drugs to be a way of managing their difficulties; all may be referring to the pursuit of creative purpose or the lack of it. All are, in some manner, speaking indirectly about their spiritual connectedness and how it matters to them. The spirit body is often inextricably wrapped up in a patient's words; it is missed because it is secreted in the description of mind and emotions. The spirit body holds within it not only what a patient might view as the need to recognize a higher source of esoteric sustenance but also energetic connections with family and "tribe" (those with whom we find most in common), historical connections with ancestors who have left behind a legacy of unresolved troubles and our own karmic journeys with their necessary spiritual lessons. (These lessons are the crux of the astrological study of the Nodes of the Moon which show prescribers in

what manner a patient might not be able to progress using conventional methodology.)

The remedy is centred in the crown and has influence over all the other chakras through the endocrine system and the hormonal bio-feedback mechanism. However, the pineal's main connections are with the pituitary, thyroid and the thymus, cores of the three chakras immediately below. The Moon is the planet with the most direct influence over the gland though Neptune also holds some sway. Pluto has power over this chakra by influencing the absolute need for transformation. Necessarily, transformation demands that connectedness plays a major part in the process of the patient's general progress. Hence Plutonium, the remedy that fosters the courage to make uncompromising changes, becomes an associated remedy.

Chakras

Crown

Sleeping disorders. Dreams that disturb or even nightmares. Light-headedness or vertigo. Disorientation. History of drug abuse: recreational or psychotropic. Addiction to sleeping pills or antihistamines.

Brow

Inability to think properly; muddled and confused. Intuitive thought is difficult; go through the motions rather than being inventive and self-motivated. Anxiety based on no evidence that the patient can put their finger on. Difficult to make decisions. Floaty and dreamy or agitated and in need of immediate attention.

Throat

Exhaustion from trying to keep up with the pace of life. Awareness that this centre holds a key to emotional problems not yet fully articulated.

Heart and thymus

Disquieted heart with a sense of isolation. No peace or calm. Thymus is vaccine-damaged. History of difficult ancestry that has echoes in the life of the patient. Post-traumatic stress disorder.

Solar plexus

Digestive troubles consequent on disturbance of the psyche.

Sacral

Lack of libido.

Base

Profoundly destabilized with lack of grounding is common; or the reverse: too much dependency on the material world to provide the anchor.

Case studies

- 1 “Girl who came with severe obsessive/compulsive disorder. She is ‘super bright but super anxious’. She tends to ritualise her actions which causes her to do things repetitively. She suffers from headaches partly as a result of hearing so much noise in her head. These headaches do respond to remedies. She appears disassociated; she lacks any sense of connectedness. She seems to have no greater purpose than to overcome the noise. It is as if her central nervous system is tuned to obsessive behaviour to give her some sense of

structure. She was given **Pineal Gland 10M** after which she became far more connected and reachable.”

PB

- 2 “A young man (Pisces) in his mid-twenties came for treatment. He belonged to a successful band which had just returned from a world tour. Before this tour, he had been someone used to indulging in a few recreational drugs but nothing that was beyond being cleared with remedies. He was a very talented musician and felt settled in his way of life. During the world tour the band indulged in a lot of drugs, casual sex and riotous living. On his return he gave the impression of being a changed personality. He had no connection to reality. He felt dull and without motivation. He was not grounded at all. He seemed to be unable to feel any emotion and had become monosyllabic in response to any questions and otherwise volunteered nothing. He was on auto-pilot; as if his vehicle had the brake on but his foot was on the accelerator. In [an] attempt to get him back in his body he had a number of remedies: Cannabis Indica, Cocaine, Phosphorus, Phos-Ac, Sulphur, **Baryta-Carb**. From the way his aura changed, each one was able to do something but there was still no connection in his crown centre. It was vacant. He then had **Pineal Gland 200: one 2x weekly for 2 weeks**. Though he continued with the remedy beyond the 2 weeks, he was clearly back in his body and there was now a connection with his crown chakra. He slowed down and was clearly more at peace with himself. He could feel emotion again. However, he had absolutely no memory of his time away; it was as if he had no access to what had happened. He continues to come for treatment and his memory is often a main feature of the case.” **JM**

3 “A Japanese woman of 50 came for treatment after visiting Japan to see relatives. She had had to receive a Covid[-19] shot before travelling which she had not wanted but the reason for her journey made it imperative. (It is unclear whether this one shot had any influence on how she became.) On her return, she was disconnected in her crown centre. She was unable to string words together into coherent sentences and she had very little memory of what had occurred in Japan. She was also very jet lagged and her heart centre was closed down. First of all, she took ‘jet-lag remedy’: a combination of **Arnica + Belladonna + Rad-Brom + Coca 200**. This had little effect on her mind but gave her constitution a sense of better integration, evident from her auric field being improved. She then had **Baryta-Carb** which gave her back some self-confidence. Two weeks later she returned and started a course of **Pineal Gland 30: one daily for 10 days and then one 3x weekly**. She now began to connect again. Her spirit was much better integrated into her body. Now, though, she became extremely sad as she was able to recall what had happened while back in Japan: two of her relatives had died. She was now able to go through the grieving process.” **JM**

4 “A girl, a student of 18 who was about to sit her entrance exams to University, came with brain fog. She was completely unable to function in her brain for any academic work. She was near to a break down. She had had blood tests as her parents had become so concerned. These tests showed she had a raised white blood cell count, low ferretin levels and a diagnosis of glandular fever had been suggested. She certainly gave the appearance of being anaemic. She was given various

remedies that were well indicated: **Baryta-Carb**, **Gelsemium** and **Phos-Ac** were the main ones and all of them made some improvement. However, none was so remarkable as to prove curative. She still appeared to be unconnected in her crown centre; she was absent. By this time she had missed the exams; they had come and gone and it seemed that this fact gave her some relief. She was then given **Pineal Gland 10M: one weekly for 3 weeks** and asked to return after the last dose. When she appeared, she was completely back in her normal state of before the question of exams or university had arisen. She said that she now felt so much better and that she had decided that she was not going to go to university at all. 'I am not going to conform to what my parents want me to do. I am not made for an academic life. I am creative and I want to find out what I can do.' Her parents no longer speak to her." **JM**

(Compare this case with Case Study 7 of Ferrum Magneticum.)

- 5 The following case is a work in progress. It illustrates how these new remedies can be useful as intercurrent remedies in a long course of treatment in cases of serious pathology; indeed, in a long course of treatment that might be considered "a journey". The patient in question is very aware of the breadth of homoeopathy's horizons; he is an erstwhile patient of the late, great Martin Miles who taught him (or reinforced in him) how to see his progress with remedies as an existential journey of mind, body and soul. He has a deep interest in what he is given and has an extensive knowledge about remedies and homoeopathy in general. He is

keenly aware, too, of how to “read” (and report on) the effects of treatment.

“A man in his late 60s, an Aquarian with an Aquarius Moon¹²⁷ and Virgo covering the whole of his 12th house,¹²⁸ developed chronic lymphocytic leukaemia, a blood cancer that affects older people and is slow to progress. Initially, over a period of some months and while living in North Africa, he had symptoms in the mouth and jaw that seemed anomalous. He also had swollen neck glands and discomfort in the abdomen. He needed a range of remedies that seemed to offer no clue as to what his body was trying to do: chiefly **Hydrastis 6x**, **Kali Iodatum (1M and 10M)** and **Nitric Acid**; strange bedfellows. However, suddenly, after **Silica 30**, symptoms gathered in the left side of his jaw and affected a back molar; he felt that his lower wisdom tooth was erupting. He had discomfort and internal swelling. Although he was put on antibiotics by his general practitioner (GP), he was now showing the early signs of the leukaemia, which progressed to a massive swelling on his jaw and which eventually discharged a large amount of pus; the site became a fistula. When this closed up, he developed a new one on his left temple, which also discharged copiously. Remedies used during this episode included **Scrophularia 30**, **Ceanothus Ø**, **Hecla Lava 30** and then **200**, **Calc-Sulph 200**, **Scirrhinum LM1 and 2**, **Yellow 30** and **Syphilinum 100**; given as and when indicated. The patient reported on the positive effects of each but was clear that some were of more depth than others. He felt that the Hecla Lava and Syphilinum had the deepest effect. (He has taken and will continue to take the Ceanothus Ø since the official diagnosis.) With the progress he made on these remedies as well as with

cranial osteopathy, kinesiology and sessions on a Rife machine,¹²⁹ he felt well enough to go back to North Africa, his spiritual home. However, other aspects of his case had a profound influence on his general condition. His friend and mentor died and with his grief came an understanding of why his own father had left the family home during his childhood. He also realized that his relationship with the mentor was complicated. He came to a place in his journey that clearly indicated **Staphysagria**, which he was given in the 1M (while he continued to take the Scirrhinum LM4, Ceanothus Ø and the cancer drainage remedy).¹³⁰ This had a profound effect on the patient's psyche. He had dreams of relegation, humiliation, seeking comfort and needing approval. At this point in the treatment, it felt as if he had reached a plateau. The pathology was not dominating his life as it had and he was working through deep emotional issues that went back into his childhood. It felt as if he were slightly detached and in awe of the whole process but extremely aware of the significance of what was playing out in terms of his soul journey. While he felt that the continued remedies that were answering the description of the leukaemia were still working, there was a sense of "pause". Into this "pause" was put **Pineal Gland 30: single dose** (to be followed by **Lychnis Coronaria 30**).¹³¹ Within 20 minutes he felt his spirits lift despite the sense of progressive negative change he had been aware of. Now he felt that the leukaemia was not necessarily a terminal decline. He felt more positive and that he was on a positive path of regeneration. His senses of taste and sight improved markedly. He took the support remedy, Lychnis, and felt a sense of calm detachment. He fell asleep, woke drenched in sweat, produced copious sinus

mucus and, on rising, realised that he felt an inch taller which he felt was a “wonderful, strong and inspiring impression”. His arms, which had become emaciated, now plumped out and felt smoother. He then sent the following: ‘I (took another dose) of Pineal Gland 30 ... Once again, it made an enormous difference: I didn’t sweat so much while asleep. I woke up feeling full of energy, in a positive frame of mind, taller, and more able to face the world and its demands. It may be that the effects are slightly wearing off this afternoon as they did before. It was very interesting to read the Lychnis Materia Medica. I think it ... explained how I had been feeling which I had put down to the leukaemia rather than a remedy: that “inability to understand quite what is happening to them.” She doesn’t want to see me again, until I ask for her. When I told the people at the Rife Machine centre, they practically jumped for joy. It was as if a baleful, malign influence had been lifted, as much from them as from me. And indeed, my own spirits have been lifted - although I’m not counting any chickens as yet.’”

“In his next email he wrote: “Pineal Gland and Lychnis are definitely two different remedies, yet as you write, they are complementary: they definitely go well together. I felt that I could differentiate the effects of them, once I had “tuned in” to both, as it were. Perhaps one might characterize Pineal Gland as addressing spirit and physic (in the sense of physical); it opens a door that is gradually closing, while Lychnis heals the soul or at least moves it onwards? Or is this too extravagant a formulation?”

“I’ve just come back from an extraordinary kinesiology session. He identified a “nymph” in me, which - or who - he then helped to free, at least as far

as I can tell. She didn't seem to be very keen to let go: my hands got cramp as I tried to express various mudra¹³² with them. It felt as if there were some extraordinary energies flying around: my perception was altered. Perhaps the closest way to describe it is as if I'd taken a psychoactive drug (LSD [lysergic acid diethylamide], magic mushrooms or something of the sort). Fortunately, the feeling didn't last that long and now I feel much clearer.' Using Pineal Gland as a remedy of 'connection' rather than as a straightforward similimum is legitimized by the effect it had in this case: of revitalizing a long and arduous journey that had become tiring for the spirit. It is a remedy to give the spirit confidence that it is going in the right direction (as is *Lychnis Coronaria*, which also, as in this case, calls on the body to restore eliminative activity). While remedies supporting the physical body as it copes with the pathology may be well chosen, it is not unusual for a patient's spirit to 'run out of steam'. This will always mean that the similimum (or similitima in this case) must take second place to the demands of the spirit. **CG**

- 6 "A woman of 63, with her Sun in Cancer, who had been coming for treatment for many years, came in her usual state of anxiety, lack of confidence and lack of motivation. This had long been her condition despite many attempts to lift her grief, despondency and lack of being grounded. She had been born into a fractious family; she had suffered terrible shock when she and her fiancé were involved in a road accident in which he was killed; she had had several relationships that had ended badly for her, including a 13-year involvement with a man who was seemingly impotent but who had had several affairs; she married a man who turned out

to be a gambler and 'Walter Mitty' character who drank too much and appeared fonder of the dog than of her; she was made redundant from her job, which she had hated for over 20 years as she felt put down by colleagues in the office. The sheer weight of history bore down on her so much that her right hip tended to collapse, despite X-rays showing there was nothing wrong. She had had many prescriptions over the years that sought to address the mental/emotional state; the patient said that this was the origin of her problems. Remedies had included all the classically obvious ones. Some had made her feel better temporarily, others had brought on almost euphoric moments. Perhaps she responded best to **Baryta-Carb** in various and ascending potencies. It gave her some self-respect and self-confidence; she felt better able to manage the difficulties of her marriage - a situation in which she freely admitted that she had become co-dependent. When she took Baryta-Carb 1M, she went out and bought a camper van and felt it was like an ignition for her work as an artist. Yet it was not long before she succumbed to depressive thoughts: 'the doldrums', she called them. Events kept happening to pull her back downward: her father died, the funeral was a fiasco of family vitriol, her mother was diagnosed with cancer, her camper van proved faulty and expensive; she was diagnosed with a skin cancer on her leg; 'the same old stuff, as ever', she said resignedly. As she was due to have the lesion excised, she was given Thomas Maughan's cancer drainage remedy: **Cundurango + Hydrastis + Gallium Aperiina 6x on a daily basis. Euphorbium Officinarum 200** for the severe burning pain (which greatly relieved). She was then given **Pineal Gland + Carcinodin + Baryta-Carb 200** (see

above) to be taken twice weekly. This prescription had a remarkable effect: 'I'm definitely not in that state any more. I've swung to being not bothered at all about so many things! I am still anxious. I still dread doing things outside my comfort zone. But now I have all these ideas for painting. I am so afraid of not being motivated and of falling back into that state of not executing anything.' Her voice was animated in a way I had not observed before. She was fully present in the room, a rare occurrence in her case as she was so given to drifting off; particularly into the past. The lesion, which had not yet been removed as the operation had been delayed, was now standing proud on her leg, had a crusty scab and was growing outward; it was no longer radiating outward in a ring.

"She had the lesion excised and a lot of her old symptoms returned. However, she had been painting 'furiously' and had been given space in a gallery to exhibit her work. Despite the depression and confidence issues, she was getting on with work. She wanted to get back to taking the twice weekly dose of the combination Pineal Gland remedy. What the remedy enabled her to do was to overcome her lifelong fears of exposure to ridicule, her co-dependency on her husband and her self-sabotaging attitude to getting paint onto canvas."

CG

[127](#)An Aquarian with his moon in the same zodiac sign is known as a double Aquarian. This suggests someone with a rebellious or maverick way of thinking but who wishes to invest their mind energy in being there for others ... but only up to a point: there is also the need to retreat and regroup. Though a very "feeling" person, there is a problem with the expression of emotion (Nat-

Mur is the tissue salt for Aquarius). He would find ideas easier to handle than feelings. He is likely to be a progressive thinker but who can lack confidence when thought has to take second place to emotion.

128Which causes him to be fascinated by the esoteric, the hidden and the metaphysical but also compassionate in a practical, “can do” way. He is also a dreamer but one who records his actual dreams meticulously.

129Rife machine: <https://www.spooky2.com/rife-machine>. This rather unfortunately titled website offers a cogent explanation of this method of cancer treatment, the basic premise of which is to use energy frequencies to destroy rogue cell structures. It is a form of treatment that has received categorical “bad press” from the medical establishment.

130Cundurango + Hydrastis + Gallium Aperiina 6x: a combination devised by Thomas Maughan.

131Lychnis Coronaria (Rose Campion) is a remedy of transitions. To quote from its materia medica: “the patient is in transition and confused by what is happening ... useful at a time when there is a need for transformation ... whether ... ready or not. It sheds light on what has seemed dark, unformed, illusive, elusive and potentially threatening to the status quo. ... The intellectual mind is no longer as dominant as it was ... This is one of the most significant remedies for the awakening of the intuitive mind. ... Lychnis ... is a remedy for fostering the healing of the pineal gland ... [and affects] the endocrine system [generally when it] shows signs of sluggishness ... or failure to maintain the steady rhythm of the body clock. ... Lychnis is a remedy of searching but as if in isolation; one feels alone and in need of finding something lost or forgotten. There is the

paradoxical sense of loneliness but internally rather than being bereft of company. A sweet sense of sadness. ... Lychnis is also an important remedy to help lift emotional problems from the vital organs that have been manifesting key symptoms as metaphors for the original disturbance of the whole.

[132](#)A mudra is a symbolic gesture of the hands and posture in Hindu and Buddhist ceremonies and dance.

30

PRUNELLA VULGARIS

Self Heal

The remedy was proved by the circle on 6 July 2018. Those present included ten women (including the medium) and one man. The remedy was taken in the 30c potency during the usual preliminary protocol followed at all the circle's meetings. The plant – leaves, flowers, stem and root – was steeped in vodka for several weeks before being made up by hand to the 30th potency and was the inspiration of Jill Wright, scribe to the group, who had collected the plant from her garden where it had invaded the lawn.

Background

Prunella vulgaris is a member of the Lamiaceae family, which includes bergamot, mint and rosemary. It has many common names: all heal, hook heal, self heal, slough heal, heart of the earth, blue curls, carpenter weed, consolida minor, lance self heal, sicklewort, woundwort and, from further afield, *xia ku cao*. The name *Prunella* is derived from *Brunella*, which in turn is from the German *Die Bräune*, a term for “quinsy”, for which the plant was known as a cure.

Prunella is a herb that is native to Europe, Asia, Africa and the USA. It was introduced to other parts of the world, such as Australia and New Zealand, in the 1800s. It grows as far afield as Kashmir where it is used in washing water to

soothe tired and aching muscles. It is known in China, where it is an ingredient in infusions. It is used there to heal dizziness, dry cough, dermatitis and boils as well as sore, red eyes.

Nicholas Culpeper (1653, pp 259–260), living at a time when *Prunella* was one of the stalwarts of the herbalist's medicine box, tells us that:

The common Self-Heal which is also called Prunel ... is a small, low, creeping herb having many small, roundish pointed leaves like leaves of wild mints, of a dark green colour without dents on the edges; from among which rise square hairy stalks scarce a foot high which spread sometimes into branches with small leaves set thereon, up to the top, where stand brown spiked heads of small brownish leaves like scales and flowers set together ... which flowers are gaping and of a blueish purple or more pale blue, in some places sweet but not so in others. The root consists of many fibres downward and spreading strings also whereby it increases. The small stalks, with the leaves creeping on the ground, whereby it is made in a great tuft in a short time.

Culpeper tells us, too, that Self-Heal is a herb governed by Venus; this is confirmed by others who list the Venusian attributes of being sweet, fragrant, delicious, aphrodisiac and cosmetic.

Mrs Grieve, in *A Modern Herbal* (1931, p 731), goes into an extensively detailed description, worth quoting as it suggests “signatures” of the remedy.

It may at once be distinguished from other members of the labiate [having a lip] order because on the top of its flowering stalks, the flowers are “thicke set together like an eare or spiky knap” [projection]. No other plant is at all like it. Immediately below this ear are a pair of stalkless leaves standing out on either side like a collar. The flowers and bracts of this spike or ear are arranged in most regular tiers or whorls, each tier composed of a ring of six stalkless flowers supported by a couple of spreading, sharp-pointed bracts ... the flower-spike is at first very short, compact and cylindrical but then opens out somewhat, maintaining much the same size throughout its length, not tapering as in most other flowers. The flowers do not come out simultaneously in any one ring so that a somewhat ragged-looking head of flowers is produced.

Mrs Grieve goes on to point out that *Prunella* does not rely exclusively on bees for propagation. Despite a long flowering season (throughout the summer months), its creeping stems throw out roots at every point, each one forming a new plant. Depending on its location and habitat, *Prunella* might grow from 7.6cm (3 inches) to 0.3m (1ft) in height. It is often to be found among the grass of infrequently tended lawns. It has the ability to oust other plants from its habitat.

Every historical description of the healing properties of *Prunella* emphasizes its sovereign powers of healing wounds. The bruised flesh of the plant was used to create a mucilage (a viscous, gelatinous mass applied to a wound) which drew out heat and infection. It was universally regarded as a peerless woundwort. In the 1600s it was

known as a remedy for tonsillitis especially among soldiers obliged to live in damp garrisons. Matthew Wood, in *The Earthwise Herbal* (1954, p 404), takes up the theme of the flower looking like a mouth and throat and comments on the European usage of *Prunella* in tonsillitis; he tells us of an American Indian friend who “took this as a signature that it is a drawing agent (looks like the mouth of a ‘sucking doctor’)”. He also mentions the opinion of William LeSassier who:

considered it a very important remedy for building and nourishing the kidneys. It improves diuresis, not by actively pumping the kidneys but by strengthening them. He used it especially when there was dental decay combined with kidney trouble. This is perhaps a condition caused by the inability to deal with protein properly, resulting in excess protein waste products (urates) burdening the liver and the kidneys, precipitating with calcium to weaken teeth and bones. He preferred the traditional Chinese medicine explanation: the kidneys strengthen the bones and teeth.

Wood lists as indications for the use of the plant symptoms such as the feeling that one will never recover, tooth decay and other dental problems, sore throat, weak kidneys, skin lesions and insect bites, fresh wounds and those that have become infected as well as eczema.

The Encyclopedia of Medicinal Plants (Chiej, 1982, p 58) tells us that *Prunella* is an astringent and stomachic. It can be used as an infusion (tea), tincture, fluid extract or poultice.

It is widely used in folk medicine as a mouthwash/gargle and to help fresh, surface wounds to heal. It can also be used in the home by macerating it in *eau-de-vie*, Italian *grappa* or brandy to which it gives a pleasant, somewhat bitter taste. At one time self heal was used in enemas in cases of haemorrhoids with doubtful results as well as treatment of rhagades of the breast (a cracked condition of the nipple).

Miasms

Psoric, syphilitic, tuberculosis, cancer and sycosis.

Keynotes

Prunella is a restorative; it is a healer of inflicted wounds both present and past (a feature it shares with Calendula). The healing of past trauma comes about because of the remedy's ability to foster self-awareness of the positive need to self-heal; an awareness that patients do not always have either because they are otherwise engaged or because they are in denial. There is usually a deep-seated angst within the psyche that betrays past, unresolved hurt. The present results of this include chronic congestion of the sinuses, of the kidneys and liver, of the heart or of the lymph system. It has a particular affinity for conditions afflicting the throat and mucus membranes. In general, the remedy should be seen as one to reforge connections; it heals the broken-down lines of communication within the body: between kidneys and liver; kidneys and heart; the lymph system as a whole.

General symptoms

Prunella is a remedy of recuperation. Like Calendula, Prunella is a remedy for the healing of wounds on the skin. Unlike Calendula, though, it is also one for other types of lesions: herpetic and ulcerated. It has a positive effect on fissures; especially in cases where the physical symptom is a metaphor for an emotional state of “fissure”. Internal bleeding. Bleeding gums. It can also act, like Arnica, on bruising and abrasions and might be confused with that remedy as the patient might not be able to express well how they are feeling. (Although the patient would say “I’m alright” not because they believed it but because it is too difficult to find an adequate description – see below, “Mental and emotional symptoms”.) Like Berberis Vulgaris, the remedy tends to radiate outward from a place most in need of healing and, like Berberis, its centre of action is the kidneys and it has a strong affinity for the connections between kidneys and liver. Its main action within the body is to encourage the flow of stagnant fluids. It restores the integrity of kidney function; also the connections between kidneys and heart and kidneys and spleen. Prunella should be considered for the elderly who have weak kidney function. It can act as a diuretic and helps the filtration process. In low potency, it can be used as a kidney drainage and support remedy, especially in one who is feeling depleted of vital energy and even on the verge of collapse. It may be indicated by tea-drinkers during menopause who do not realize how they are damaging their systems. One might be reminded of Phos-Ac or Picric Acid by the patient’s “picture”. The remedy “resets” the immune system. It has a draining action on the paired organs. It creates a more lively response to infection. Prunella has a particular affinity, too,

for the throat, which can feel blocked and constricted. There might be a history of throat infections that have left the patient enfeebled; there might also be an inability to use the voice properly. Sinuses are chronically congested. Reduced lung function with oppressed breathing. May be considered in bronchiectasis and cystic fibrosis; even emphysema. When organs such as the lungs are under-functioning in a way that threatens the economy of the whole then Prunella can be considered as an emergency remedy when its picture fits the aggregate of symptoms. It works on the pituitary gland which has become sluggish; the body clock requires a “reboot”. (Like Sycamore Seed, there is an affinity for the sphenoid bone and its activity.) Prunella should also be considered as a remedy for the eyes and vision: retinal problems, corneal symptoms, cataract (post-trauma), poor visual acuity. Degenerative diseases in which the nervous system is awry; syphilitic conditions. Cancer; syphilitic and destructive. May be indicated in babies born with the caul (amniotic sac) over their heads. Useful when given following a bout of diarrhoea; helps restore stamina. Prunella can be given after draining and exhausting conditions such as diarrhoea and vomiting, especially when there has been sweat, nausea and cramping.

Mental and emotional symptoms

Sadness and a sense of isolation (although not like Pulsatilla’s abandonment) are features. There is weeping but not necessarily for one’s self; a weeping mood sometimes engendered by an awareness of the dreadful things that go on in the world. More aware of the plight of humankind than of their own. Helplessness though not hopelessness, except in extreme cases. There is also fear and anger; the former

more likely to be existential and the latter mostly to do with frustration. Unable to describe or find the vocabulary that is adequate for their own troubles; it is as if the organs of speech are inadequate or have lost the ability to express fully what needs to be said. There is confusion, distress and a sense of being inadequate: the patient says "I don't know what to say" or "I can't be bothered any more" or "What's the point?" (cf Aus-S, Fraxinus Excelsior, Himalayan Crystal Salt, Ivy, Malus and Oryza). Frustration with the status quo; nothing seems to move beyond the routine already established. One prover said, "I really don't know what the answer is and I was just sitting here with this box on my head and that was it really." Unable to summon up the right words to describe what they want to say. Feeling blank and unable to express this. There is cramped imagination and thus difficulty in seeing consequences. A distinct feeling that something needs to be done; some sort of action needs to be taken but without knowing quite what. There is an innate sense that one cannot be on one's own; that being isolated is not the answer; that there is no protection in being alone and doing nothing. The patient feels dull and unable to contribute adequately to conversation. They feel they have few resources to cope; have little creativity; are not fit enough to cope with too much change; have little idea of why life is as it is. Slowness. A feeling of being in the midst of chaos; this can be either domestic or more generally in the world (cf Eyjafjalla, Green, Lepisma, MedAm and Mold). Depression and mental disturbance, even to the extreme of suicidal tendencies; in the latter, the remedy should be given in support of indicated syphilitic remedies. The patient may speak in quiet tones. The spirit of adventure is lost; there is little appetite for engaging with anything new. It is

necessary to recover lost energy before that appetite returns.

Physical symptoms

Head

A feeling that one has a box over one's head that causes a feeling of disorientation and poor communicability. Perhaps there is a physical analogy here: that this may be a remedy indicated in babies born with the caul over their heads. Prunella has an affinity for the sphenoid bone (Sycamore Seed) and is indicated when the function of this apparatus is disturbed; this is most likely to be called for when there is a lot of sinus congestion in the head. Faint feelings, especially after exhausting acute conditions. Light-headedness. Heat in the head; hot as if the head is boiling and ready to explode. Heat in the head but normal temperature everywhere else. Head feels enveloped in heat. Headache < in the brow; < left side.

Ears

Loss of hearing; unable to hear certain sounds. Slow to comprehend from what is heard.

Eyes

Poor or failing vision. Cataract: < from injury. Detachment of the retina threatened. Ulceration of the cornea.

Mouth

Indicated by a history of difficult dentistry.

Throat

Congestion of the throat; thick mucus. Post-nasal drip. Tonsillitis. Sore throat with or without swollen glands. Diphtheritic throat. Sensation of constriction and as if the throat were closing < left side.

Chest and lungs

Oppressed breathing. Emphysema; bronchiectasis; cystic fibrosis. Mucus production in the airways that threatens to obstruct breathing. The remedy follows others that have been indicated but which have been unable to shift the catarrhal element. While Prunella is different in its symptom picture from Ant-Tart, they share the distinction of being emergency remedies for lung conditions. There is weakness and shallow breathing; the patient is drained of any vital force and there may be concomitant symptoms in the urinary sphere. There is congestion of the upper respiratory tract; pallor of the face; a feeling as if the head were stuffed up and closed in. Internal bleeding from the lungs or throat. (May look like or follow Phosphorus.)

Heart

Awareness of the heart. The remedy helps to restore and re-establish the correct rhythm of the heartbeat. Degenerative heart conditions.

Liver

Intense pain in the liver. Degenerative conditions.

Kidneys and bladder

Restorative of the kidneys, especially after chronic conditions have lasted a long time. Has diuretic effect; improves the filtration process. Frequent urging to urinate either from anxiety or during the night.

Back

Discomfort and pain in the back < sitting too long. Stiffness. Irritation and fidgeting from spinal discomfort. Difficult to maintain an upright position for long.

Extremities

Intense pain in the ankle.

Considerations for the use of the remedy

Prunella and **Calendula** are both indicated in the healing of physical wounds, present or old. They both cover blows, cuts, lacerations, falls, burns, bites, pains after catheterization, results of surgery, eye injuries, puncture wounds, shock and wounds that are slow to heal. It is unlikely that Prunella will supersede Calendula's pre-eminent position in wound healing though it should be considered when Calendula fails to complete the cure. Prunella might become the remedy of choice when the wound threatens to become infected. Calendula, being a quick remedy, can heal the surface of a wound before the body has had time to throw out any waste material and an abscess might form beneath. This could be an indication for Prunella to take over.

Both remedies are also for the long-term effects of wounds; both physical and emotional, of the patient's history or of their karmic journey. The difference between them and what helps to differentiate one from the other is that Calendula helps those who more obviously suffer from nervousness, are more easily frightened and have a dread of what could happen; there is an aspect of the remedy that inhabits the future and dreads it. (It is also much more

affected by cloudy weather and the need for sunny conditions.) Prunella, on the other hand, is more exhausted, unable to express how they feel and more likely to be full of sadness as if the injury or trauma has brought up an emotional response related to something in the past - although there may be a difficulty in expressing exactly what it is about. Calendula brings the universal into the ego's range of understanding; Prunella brings the ego into range for one who has lost so much self-awareness in favour of others.

Prunella is a remedy for recovering self-awareness where this has been lost: from living in a state of confusion and chaos for too long and among others who are all living and working at an uncongenial pace. The ego is less obviously in charge; the patient's psyche is more hidden from view. There is a desire for a slower rate of existence, greater clarity of thought and a quieter world in general. What a Prunella patient cannot cope with is oppression and restriction; they have inherent fears within the psyche that have long festered and needed resolution but, from lack of clarity, they have been unable to express what has been limiting them. Prunella is probably the most significant remedy for the healing of old emotional wounds of whatever era is important to the patient's life; even long-forgotten ones that nevertheless still have hidden impact; even those of ancestral origin. The deeper and longer-held the wound, the more syphilitic the effects that may have caused the gradual development of syphilitic illness. Existential fears are likely to be evident, perhaps now expressed as angst about the state of the world and the terrible events that people are having to survive. It does not replace remedies such as, for example, **White Chestnut Flower** (wounded innocence), **Buddleia** (emotional devastation) or

Plutonium (doom-laden fears) but it may be needed for such remedies to do their work; Prunella can be given in a high potency when other remedies given for past trauma fail to work, or after others that have worked relatively well on the specific causes but have still left the patient with a sense of hurt and fear. Prunella affords the realization of why the wound might have been inflicted in order to shift consciousness.

Prunella is useful in all potencies. As a low “x” potency, it has value as a drainage remedy in heavy congestive states of the throat and/or lungs; it can also support and promote the endocrine system, especially in one who is suffering from pathology of one or other of the endocrine glands (thyroid, pituitary). It is also useful in medium potencies (30, 100, 200) for more acute states of the same and in cases where other physical symptoms amount to it becoming the similimum; often in one who is unsettled by living in a hostile world and who feels wounded by the world’s abrasiveness all the time. Prunella is useful in higher potencies for its value in more esoteric prescribing. (The use of higher potencies in physical pathology is not precluded by these pointers.)

Esoteric therapeutics

Prunella has affinities for all the chakras. As its common name, Self Heal, suggests, it is a remedy to reawaken the body’s ability to heal itself when that has been lost to conditions (either circumstantial or pathological) that have pertained for a long time. It is a means of tapping into time lost and past; in this it has strong links to the remedy Thymus Gland and to the organ itself, Pluto’s realm. Prunella can be used in cases where fears arising from the past have

become sufficiently strong as to prevent expansion of the spirit and the stretching of horizons. It helps to restore peace and contentment or helps to create circumstances in which these become possible. The remedy removes the fear inherent in making transitions in life; transitions that are only possible once a start is made on releasing old hurt and trauma. There is “kidney fear”: fear inherited from ancestors. Prunella profoundly affects the heart chakra and, by extension, the throat chakra, the creative centre. The patient is afforded opportunities of creative expansion.

Finally, Prunella, like Taconite, has the curious ability to focus healing not just in the patient’s direction but also toward the collective and universal. In taking the remedy, the patient is, in their contact with others, able to make a healing difference among others.

Chakras

Crown

The remedy fosters the spirit of the pineal gland and its connection with the cosmos: the stronger the link between the “above” and the “below”, the less fear there is and the more willingness to engage, feeling secure in one’s mission to do and be. Difficult or painful dreams are eased. The imagination is severely limited; the intuition is not trusted – both due to the memory (sometimes locked away) of pain and the expectation of more.

Brow

The functions of the body clock, run by the pituitary, are restored. Greater balance and groundedness encourage better ego-centred decision-making. There is greater clarity

and less chaotic thinking. There is less worry about the mundane and its demands. Confusion is a major symptom. The ability to weigh up options and to make positive choices about change is compromised by the weight of long-held wounds and the emotionally dark drag they have on the whole being.

Throat

Poor communication skills when trying to express what lies within the psyche. Unable to use words with any skill; hard to make themselves understood. Irritability and frustration colour verbal expression. Stultified creativity; may profess not to have any.

Heart

Pain and hurt from old wounds. The connection between the heart and liver is worked on: the anger in the liver is eased.

Solar plexus

The liver and spleen are affected: there is pent-up anger in the liver (from a hurt heart) and there is weakness in the spleen (and a “can’t be bothered” attitude).

Sacral

There is limitation of expansion; experience is limited to the mundane. “Kidney fear” is strong: ancestral fears, often of unknown origin, are a strong influence on the patient’s life.

Base

Lack of groundedness; a desire not to “put one’s head above the parapet”; to be left uncounted. Frustration and irritation due to not being able to “get it together”. Vulnerability of the physical body to hurt and wounds;

proneness to physical injury. A history of accidents and trauma in which injuries to either the psyche or soma are sustained and buried.

Case studies

- 1 “A 35-year-old man (a Gemini), married with two children, suffered a near fatal motor bike accident in which his right leg was crushed beyond saving. By the time he came to see me, the crash was 6 months before and he now had a prosthetic limb. He was in a state of shock and trauma. He was extremely angry with life, with fate, with the world. He could not get past the devastation to his existence. ‘Why me?’, he kept saying. He was in a deep, dark hole; he felt lost. He was given various remedies to mend after such a trauma: **Buddleia, Arnica, Syphilinum, Staphysagria, Aurum** and others. All of them had curative effects and the site of the amputation showed far better healing than before. However, at the same time, it became apparent that he also suffered old psychological wounds from deeper in the past. He had sustained a blow to his pride when he had been asked to leave medical college: ‘I questioned the system too much,’ he explained. He had been forsaken as a child. There were a number of areas of emotional turmoil which led me to suppose he had never fully recovered from any of them. In addition, his marriage was rocky. He was miserable and deeply unhappy generally. At this point, probably because we had recently proved the remedy, I gave him **Prunella Vulgaris 1M: one 2x weekly for 10 weeks**. The patient rang to say that the remedy was miraculous. ‘It brought back the feeling that my leg was still there! It

was almost immediate. I know my leg was there now!’ He spoke in terms that made it clear that he was now processing the accident positively. He saw the whole thing philosophically and he was looking more into himself. He realised that he could turn it all round and use the trauma to make radical changes in his life. He quit his old job and took up in a completely new area of work which he thoroughly enjoyed. He began to make more money than he had before. His marriage was now working really well. He then had a dose of **Prunella Vulgaris 10M**. He continues well.” JM

- 2 “Man of 55, a Taurean with Scorpio¹³³ rising, had had a life of terrible trauma. ‘He was a very wounded soul. Not a very nice man: he was surly and rude. He was often nasty about the latest remedy and how he been feeling since taking it. Very critical. He kept on saying “I’m alright!” when he clearly wasn’t.’ He had had a long history of a difficult childhood about which he never willingly spoke though it was later revealed that he suffered sexual abuse and severe neglect. He had also lost his children and then his wife. He seemed to have stubbornly locked each trauma away with no intention of ever airing any of them. He no longer seemed aware of who he was; everything in his life was viewed through a dark filter. Though he returned every month, he frequently said that he had had enough and was not going to come back for more treatment as it was a waste of everyone’s time. He was “dark” and had very heavy energy.

“He did relatively well on **Black Obsidian, Syphilinum, Clear Quartz, Aurum** and **Carcinosin** at various times. He seem[ed] to burn through his remedies very quickly; he had positive reactions but

they just appeared to lead him on to the next remedy picture. He even had **Lachesis** in several potencies - often a remedy that does well with patients who have Scorpio rising - and latterly he had had Lachesis CM which positively affected him for a short while. Apart from these remedies he had quite a few organ support remedies in low potency such as **Carduus Marianus** and **Yellow** because his liver and gall bladder were notably weak in energy. Despite his disagreeable nature and his criticism of homoeopathy, he did always take his prescriptions.

“Then he was given **Prunella Vulgaris 1M: one dose to be taken 2x weekly**. The effect was stunning. I wrote ‘Lift off’ on my notes! He began talking about some of his childhood traumas; he’d never mentioned any of them before. This was the first time he’d ever talked about them. This unburdening made a huge difference to him. He was a changed person; he was lighter in spirit and really nice and it all held. I did repeat the remedy as he was doing so well.” **JM**

[133](#)A Taurean with a Scorpio Ascendant is likely to lead a life of learning about cooperation with others, especially partners; they will always need other people’s support in order to achieve. Yet a Scorpio Ascendant is someone with an exceptional ability for spiritual growth and renewal. This patient’s life of traumas was preventing him from following his natural path.

31

RAINWATER

Chislehurst

The remedy was made by Jill Wright in July 2019. The original sample of water was collected in a glass receptacle left standing in her garden in Chislehurst, Kent, England, during a shower of rain. The remedy was run up to the 30th potency by the author while the higher potencies were made by the Helios Pharmacy in Tunbridge Wells, England. In order to differentiate it from other rainwater remedies, this one is known as Rainwater (Chislehurst).

The meditation group, consisting of eight women, one man and the medium, met on 31 July 2020. It was, due to the unusual circumstances of the times, the first meeting of the year that the circle had been able to arrange. Also unusually, the recording equipment, which normally faithfully records all that is said, received and reported during the sessions, did not work at all. This meant that the words of the participants had to be taken down by hand by two of the circle with note-taking skills. (It was noted by the medium that this difficulty was a “sign of the times we are passing through” and that we should all become far more self-reliant and less dependent on technology.)

Background

“Pure” water is neither acid nor alkaline; rainwater is seldom “pure” because precipitated water gathers gases and ionic minerals as it forms in clouds and falls as rain. Such impurities gathered by water cause rainwater to be slightly acidic, not least due to the presence of carbonic acid; the pH value usually stands at 5.0–5.5. However, the pH value of rainwater varies from place to place and due to atmospheric and weather changes. It is also subject to pollution; when rain combines with sulphur dioxide or nitrogen oxides, which come from power plants and traffic fumes, the acidity level rises and the pH value can go down to 4.0. (If rainwater has a pH value below 5, then it is called acid rain.)

There are no dissolved solids in rainwater but there are gases: oxides of carbon, nitrogen and sulphur. Ions of minerals are also present: sodium, potassium, magnesium, calcium, chloride, bicarbonate and sulphate are the principal ones although there are also small amounts of ammonia, nitrates and nitrogen. Traces of iodine, bromine, boron, iron, aluminium and silica may also be present. The various sources of these are from oceans, fresh water, saline lakes, land masses, vegetation, industries and volcanic eruptions (Carroll, 1962)... In coastal areas, rainwater may contain up to 15 mg/l of sodium chloride from sea spray.

The acidity of rain is regarded as more beneficial to plants than otherwise as it facilitates the uptake of nutrients. The presence of carbon dioxide in water is also vital for the health of plants as it facilitates photosynthesis.

The garden where the remedy was collected is in the heart of Greater London’s southern suburbia and within the ring of the M25 motorway. Although the sample of water was not analysed, it is highly likely that it contained a certain quantity of pollutants. This is despite the fact that

the garden is enclosed and surrounded by tall hedges and trees and lies in a housing area that is quiet and relatively secluded.

Miasms

There was little information about miasms during the meditation. However, as the remedy is so important in the process of lifting toxic elements from the system, it would seem likely that the psoric and syphilitic miasms are not far from the surface. The propensity for patients to become “ungrounded” suggests that sycosis also comes into the remedy’s sphere of healing. Due to the particular affinity Rainwater has for assisting in the clearing of toxicity, the cancer miasm should be considered.

Keynotes

The remedy is more than anything else a facilitator of the healing energy of other remedies (given on their indications but proving unable to make significant shifts). It is a purifier and cleanser of toxicity and may prove to be best given in combination with other remedies; ideally, three remedies in the combination, chosen for their particular affinities. In these times of ever-increasing EMF [electromagnetic field] and atmosphere laden with polluting nanoparticles of heavy metals, Rainwater has the role of carrying the energy of the similimum into the system and ensuring that it works on the deepest level of the psyche and the spirit. (Perhaps it is best likened to a donkey transporting other remedies into the interior.)

General symptoms

Rainwater is a remedy for the detoxification of the body, mind and spirit. It is homoeopathically “similar” in cases where the elimination of toxicity is a vital part of clearing the road to better physical health. This occurs when toxicity holds up constitutional healing; Rainwater is greater in force than the body’s ability to express its own self-healing. Rainwater has the ability to lift the threat to the system of toxic effects of most pollutants, so necessary in these days when humanity is under existential threat from such a vast array of poisons: ionizing and microwave radiation, biogenic nanoparticles, heavy metals, chemical “run-off” from land masses, glyphosate from adulterated plant food, medicinal drugs (both prescribed and in the water supply), chemicals from plastic containers and many other such controversial items. Rainwater is yet another remedy that may be of service in the endless battle with the toxic damage inflicted by artificial immunization. Rainwater should therefore be seen primarily as a remedy of elimination rather than having a characteristic, constitutional “picture” that is recognizable from its unique “signature”. It is likely that its use will trigger activity in the lymphatic system and will call on the mucous membranes, skin, bowels and kidneys to help clear the system. Chilliness. The remedy has an affinity for the eyes though in what manner remains unspecified. Shock and trauma to the spirit. Has an affinity for the functions of the pituitary and pineal glands. Anorexia. Exhaustion: physical, mental and etheric.

Mental and emotional symptoms

There is no particular personality to this remedy, although time and use may give us one. However, there are certain negative attributes that are characteristic and some of them

are redolent of the psoric state. Lack of self-worth; a sense of inadequacy; feeling defeated; a loss of faith in oneself; lack of confidence. There can be a tendency to want to give up in the face of challenge or opposition, even when these have become less of a force. People can feel disconnected to what they feel is most important; they can lose their sense of intuitive wisdom. They can appear to be ungrounded. Memory begins to fail or “play tricks”. One can feel prematurely aged. One can feel attacked even by forces that are hidden or immaterial. There is a feeling of being undermined. There is a lack of trust, even in those things one had come to build one’s life on. There is doubt about one’s ability to keep going; to keep struggling against tremendous odds. Confusion and difficulty in consecutive thinking. Mind keeps wandering; difficulty in focusing. Wanting to weep. Feeling emotional when trying to concentrate. Robotic behaviour; feeling threatened by the prospect of breakdown. Feeling lost. Feeling unheard and unnoticed (cf Blackbird Song). Feeling isolated. Feeling resigned. Anxiety of anticipation of having forgotten something. The patient may have become highly suggestible and compliant.

Physical symptoms

Few physical symptoms were evident from the proving although there were isolated sensations that are recorded below.

Head

Pain in the temples. Heat felt in the head with sensations of compression and pressure from within. Tension across forehead and temples.

Eyes

Blurring of vision; of possible use in cataract.

Neck

Crick in the back of the neck developed.

Ears and hearing

Hearing became more acute.

Mouth

Sore tip to the tongue (in the same prover who felt severe pain in the heart). Dryness (*see below*, "Stomach").

Heart

Tight and painful. Soreness. Tension seemed to come from the tension in the forehead. Severe pain in the heart.

Lungs

Tight and painful. Soreness. Lack of breath. Shallow breathing. Dryness of the tissues of the bronchus, larynx and pharynx.

Stomach

Thirst is limited despite dryness.

Skin

Itchy palms < water.

Considerations for the use of the remedy

Much of the foregoing can be found among many other and better-known remedies but none have the degree of concentration of the negative attributes. In considering this

remedy, we are not necessarily looking for a similimum in the same way as with almost all others; we're employing an energy capable of facilitating the healing power of another (cf Clear Quartz). We are looking for a way of lifting pollutant impediments from the system so that well-indicated remedies can be prescribed with confidence. Whether pollutant energy can be inherited in the way miasms are may prove to be true, especially true of radiation. In which case, Rainwater will be seen as homoeopathic to a state of thorough toxic overload in one who finds adaptation to be difficult. This toxicity may be of a kind that is not easily identified by obviously physical symptoms. (Toxicity from specific chemicals can sometimes be easily identified: for example, epoxy resins can cause severe skin rashes and lesions; petrol can cause nausea, vomiting, disorientation and skin conditions. However, it is very hard to decide what is causing which symptoms when there are multiple pollutants in the system, particularly when they include heavy metals, chemotherapeutic drugs and any form of radiation in a cocktail of negative influences. More difficult still is to identify toxicity due to radiation (ionic or microwave); we are often only made aware of it by a general state of debility that has no obvious origin, along with mental and existential exhaustion.)

Rainwater is essentially homoeopathic to a state of being beneath a blanket of suppressive toxic overload. While it certainly can be effective when prescribed on its own, in a Hahnemanian manner,¹³⁴ especially when there are no clear indications for remedies such as Sulphur, Phosphorus or Nux Vomica to eliminate the toxicity nor complementary remedies to combine with it, the following are suggested combinations for likely situations that are becoming common.

Rainwater + Merc-Sol + Syphilinum can be used in clearing the system of amalgam filling toxicity when there is no clear simillimum. The results of this form of toxicity can be very hard to recognize. Sometimes it is the state of the patient's teeth that suggest that the problem might be impeding progress. Old amalgams tend to turn black and, when there is more than one, the toxicity is worse as the fillings tend to act like a "battery" and emit both an electrical charge¹³⁵ (which interferes with the body's own circulation of electro-dynamic energy) and ionic particles of mercury (which lodge in soft tissue of the body, particularly in the brain).

While **Phosphorus** has been used to limit side effects that particularly affect the central nervous system in those who have been affected by chemicals or inoculated with shots containing neurotoxins, **Rainwater + Shungite + 5G** has been suggested as of value to those with persistent symptoms. This combination is well supported by **Ferrum Magneticum** to strengthen the integrity of the midline (all that is housed within the spinal column) when there is a marked degree of fatigue and disorientation.

Rainwater + Silica + 5G is a remedy to consider for those who suffer from "transmission" or "shedding". If a patient has been interacting with anyone who has been given one of the so-called Covid-19 jabs and suffers fatigue, loss of stamina, loss of motivation and a general sense of malaise, it is likely this person has "taken on" confused and "toxic" energy: so-called "transmission". A single or once-repeated dose of this combination has been shown to be effective. It has also been shown to be highly effective in some cases of negative reaction to Covid-19 PCR (polymerase chain reaction) testing, which can cause irritation of the nasal mucosa, sneezing and discomfort in

the sinuses; it can go on to cause disorientation and fatigue in those who are particularly sensitive. How long “transmission” will be a problem that requires medicating in sensitive people is impossible to predict. No doubt it will be necessary for homoeopathy to keep adapting to changing circumstances as artificial immunization protocols and techniques are refined and developed.

Rainwater + Ferrum Magneticum + N, N-Dimethyltryptamine (DMT) is a suggested combination in a toxic crisis in one who has become thoroughly dissociated. It is also worthwhile studying the materia medica of **Geum Urbanum** as a “drainage” remedy (in “x” potency) or in relatively low potency (up to 30c) as well as **Silicon, Picea Pungens** and **DMT** as supports in cases that require any of the above remediation. Each of these remedies is complementary with Rainwater which is usually given to precede them. (A cursory study of these remedies will show that they are not exclusively detoxifying and have “pictures” of their own which means that we need to make an informed choice about the ones to use in any prescription rather than rely on a recipe for every case of toxicity.)

Initial treatment seems to go best when started on the relatively “physical” plane of 30c. As Case Study 2 in Shungite (see page 450) illustrates, rotating a selected group of remedies indicated by a patient’s confused system, post-jab, can be helpful. As with any inoculations that contain “heavy metals”, patients who do wish to take up the Covid-19 jab are well supported by being encouraged to learn about the use of **Bentonite Clay, Zeolite** and/or **Diatomaceous Earth**.

Considerations for the use of the remedy

Rainwater's chief value to the clinician is to facilitate the action of other, well indicated remedies that would not be able (or have not been able) to make a curative difference in cases shown to be or suspected of being compromised by pollutants. So far it has been used to help clear toxicity from 'shedding' and from those whose systems have been affected by the cause of shedding: the Covid 19 jabs or any of the usual inoculations commonly in use. It seems to act as an "ignition" for other remedies of elimination, some of which are mentioned in this book (e.g. Shungite, Geum Urbanum, Ferrum Magneticum) but also those already well-known and with a secure reputation (e.g. Silica, Thuja, Phosphorus, Sulphur). Potency must always be determined by the practitioner who either knows or is getting to know his patient. However, in dealing with cases of inoculation damage, it is worth beginning the process of elimination with the 30th potency as, in any patient badly affected by chemical toxicity, a higher potency might be 'pitched' at too high a vibration for effective elimination to be initiated. By starting with the lower vibrational energies (12c or 30c), it is sometimes possible to take a gradual, step-by-step approach to going deeper into the struggling system. It is, perhaps, a useful exercise to compare Rainwater with Rainbow; there are clear correspondences. At present, experience with both is limited though Rainbow (sometimes referred to as Spectrum) has a good reputation in cases of toxicity from recreational drug use when used like Rainwater as an opener; it facilitates remedies (e.g. Cannabis Indica, Ayahuasca) that "clear" the effects of hallucinogens. Both Rainwater and Rainbow have a downward flowing energy

action though Rainwater also works in a spiral and, through its spinning movement, is able to surround individual chakras. Rainbow is a higher vibration of Rainwater.

Esoteric therapeutics

Rainwater is associated with the Zodiac sign of Cancer, the sign that is held to be the strongest influence over the patient's initial search for constitutional health. Rainwater has an affinity for the Moon, Cancer's ruling planet. Rainwater may come to be known for healing cases in which the Moon is afflicted or in contention with another planet on the astrology chart. Because of these associations, it is likely that the patient is intuitively aware that something is amiss; that there is an increasingly urgent need to attend to personal health issues even if those are vague and difficult to identify. The influence of the Moon will charge the case with anxiety and with difficulties with memory. The healing journey is made all the harder by the effects of toxicity on the higher centres of energy (brow and crown) which cause loss of thought, the difficulty in accessing intuition and the ease with which the mind can be deceived. All of this links rainwater with Neptune which may be evident from the loss of any of the five special senses: sight, hearing, touch, taste or smell; the last, perhaps, the most significant as it is the earliest sense to be active in life. Rainwater has been described as a "paternoster"; not the prayer but the continually rotating lift that resembles a vertical conveyor belt. Once set in motion, it revolves cyclically, delivering its healing energy to each chakra as it passed through it.

Chakras

Crown

Disorientation and delusion: difficulty in knowing quite who one is or where. Focus is hard except on the most mundane things. Dreams are unreliable indicators of one's state. As if far off or in another room. Existential darkness as if there were an unknown threat. Spiritual exhaustion.

Brow

Intuitive thinking becomes difficult while mundane thoughts hold sway. Fears of inadequacy to fulfil allotted tasks as if something were missing. Questions one's sanity; one's mental balance. There is a fear of having been taken over by something unidentifiable. Feels that "I can't think straight!" Robotic thinking. A strong desire to be in Nature; to be beside water or to be among trees or in the open air. A fervent desire to be "held" in security: among friends, within family, in Nature. A sense that one's mind has been poisoned or taken over. A feeling that one has been deceived in some way.

Throat

Inability to articulate the muddled thoughts. The thyroid is affected on the etheric level leaving the patient feeling inadequate, tired, weak and vulnerable.

Heart

Emotionally unavailable; exhausted; lacking in courage. This can be severe enough to cause a lack of feeling or empathy.

Solar Plexus

Lack of awareness of this centre.

Sacral

Lack of awareness of this centre though the kidneys are affected etherically and the water balances of the body are often upset: dehydration despite thirst or water logged feelings despite being thirstless.

Base

Complete lack of grounding; feelings of being out of balance and vulnerable even to the elements such as wind and rain. There is a sense that one is living in a hostile world without sufficient resources.

Case studies

- 1 See Case Study 2 in Shungite (page 450), where Rainwater is used as an “opener” in a series of remedies for detoxification.
- 2 “A homoeopath who had spent the day working in the clinic came in before going home, to ask for some help. She looked pale and wan, exhausted and a little haggard; all of which was unusual as she is usually very well and has plenty of energy. On being asked why she looked so unwell she said, ‘I don’t know, I just feel utterly drained. I saw three new patients this morning and I realized I felt bad after they had left. They had all been Covid-19 jabbed and I just think I picked up on their symptoms. I feel so old suddenly!’ She was given **Rainwater + Silica + 5G 200** there and then. Within five minutes she was in the garden tidying up, looking as if nothing untoward had occurred. She remained well.
“On that same evening after work, I received an email from another colleague who, without having spoken to

the other practitioner, had had the same experience of seeing three new patients who had just been vaccinated against the Covid-19 virus. She complained of feeling completely 'wiped out' and left with no resources and almost as if coming down with flu. In my reply, I asked her to take the same remedy of **Rainwater + Silica + 5G 200**. On the following morning, I had another email from her to say that she felt restored to her normal self. I have subsequently verified the use of this combination in other patients who have suffered from so-called 'shedding' and it has always worked well. Other colleagues have confirmed that they have had the same experience." **CG**

- 3 "A woman of 53 came for her biannual check-up. She was a hay fever sufferer and she usually came just before the season (which for her was June/July). However, this time her appointment was earlier in the year. She said that she wanted a 're-set'. She had a long history of feeling the intensity of her sister-in-law's wrath. She had had **Staphysagria** and other remedies associated with being insulted and offended all of which was to do with how her parents should be cared for. 'I am my own worst enemy because I'm such an empath. I pick up on everyone else who's around. I am so much safer around animals! I want to get away to LA and just be me on my own for a while.' She was given **Australian Sandstone 10M: one dose every 2 hours for 3 doses**. As a result she threw in her job as an air stewardess, started a course in astrology and began to see people for Reiki sessions which she had always intended to do after leaving the airline. She also got a temporary job at a clinic testing people for Covid[-19]. Unfortunately, 'being me, I pick up on all these people

who've been jabbed! I feel awful most of the time, really tired and heavy ... but it does bridge the gap financially. I know I should stop as I had so much more energy after that last remedy.' She understood about the concept of 'shedding' and was given **Rainwater + Silica + 5G 200** to take up to 3x per week as necessary. She had no further drops of energy while working in the clinic." **BG**

- 4 "A fit man of 80, who had undergone an operation for prostate cancer, 37 sessions of radiotherapy and hormone injections every 3 months, came to ask how he might improve his health. Over time, he was given **Sulphur** and then **Morgan** to relieve constipation; **Radium Bromide** to deal with the side effects of the radiotherapy - which seemed to have done little more damage than to have caused him to feel very tired quite often; **Pulsatilla** as it came up after the hormone injections which made him hot with flushes, intolerant of airless spaces and cancelled out his previously considerable thirst for water. He was very satisfied with the results of the remedies and felt well. However, he decided to have the Pfizer Covid-19 jab as he continued to go back and forth to France where he had business and a home. He complained of headaches but was otherwise well, until he had a stroke that affected his right eye; the headaches continued. He also appeared to be rather trembly. He was even more tired than he had been on the radiotherapy. He was on statins and Clopidogrel. He was now afraid that he would have another stroke. He had not noted that the stroke came on within a week of the jab. He was given **Rainwater + Silica + 5G 200** and **Sulphur 30: 3x per week**. He returned to say that he felt very well again. The only thing he could think of to mention was that he could no

longer follow the trajectory of a ball thrown in the air so 'the dog suffers as I can't see where it goes so I've stopped throwing it for him!'. He had just been told that it was time for his booster jab. He was given **Rainwater + Shungite + Ferr-Mag 200: one before the booster and five daily doses after**. He said that he had only a slight reaction to the booster at the injection site. Otherwise he was well and his eyesight had improved on **Green 30**, which he had taken for five days preceding the booster. He took away **Pulsatilla 1M** (for its usual indications) and **Rainwater 30 and Silicon 30** to be alternated daily for ten days. After this, he felt very well. 'All the dizziness has gone.' (He had not reported this symptom before.) He had a pain in the right sacrum that was painful in the morning. He went home with **Thuja 100: one each week and Silicon 30: one 3x per week for eight weeks**; this latter remedy as he still did not seem as 'present' as he had been before the stroke and he was still a little trembly. He returned again and this time had no further physical symptoms to report. He then had the second Covid-19 booster while away in France. His daughter phoned to say that three days later he had a second stroke and it was clearly worse than the first one. 'It was really an emergency!' He was put on a month's worth of drugs and told to get home to England. He appeared to be much the same as he was at his last appointment, although rather slower of speech and as if a little far away in manner. 'These things, they are an act of God. You simply cannot tell.' He could not see the correlation between the jab and the stroke. He was put on **Picea Pungens 200: single dose; DMT 30: one weekly for six weeks and Beetroot 6: one daily** until the next appointment, at which he appeared much as he had always done when well. The interest of

this case is that a very intelligent person with a lot of worldly experience but who had valid 'travel' reasons to have the vaccines, was unable to make the connection between the prophylactic treatments and the symptoms. The use of Rainwater both in combination and in alternation with Silicon were very much part of his recovery. At no time was there any expectation that Rainwater would be the similimum for his constitution."

CG

[134](#)A "Hahnemanian manner" does not mean "classical" as Hahnemann was not wedded to the idea of using only the similimum for healing. He initiated the idea of detoxifying the system when he gave Sulphur, not on the principle of similars but as an "opening" remedy in a course of treatment.

[135](#)This occurs because mercury reacts with the other metals in the amalgam to create the charge. This is exaggerated if there are also gold fillings in the same mouth.

32

SARCOSCYPHA COCCINEA

Scarlet Elf Cup

Sarcoscypha was proved on 28 October 2011. Nine women and three men were present plus the medium. The remedy was taken in the 6c potency, a departure from the usual form of taking the 30th in other provings. The remedy was made by one of the members of the circle, from the fungus found growing in woodland in Stroud, Gloucestershire, England. The sample of fresh juice extract was left in alcohol for two weeks before being “run up” in the usual manner of homoeopathic pharmacies.

Background

The Scarlet Elf Cup (literally the “scarlet flesh cup”) is a fungus of the order Pezizales (stalkless fungi) and belongs to the Sarcoscyphaceae family. It is widely distributed throughout the northern hemisphere although it is also found as far afield as Africa, South America and Australia. It is saprotrophic which means that it feeds on dead or decaying matter by means of extra-cellular digestion (chemo-heterotrophy). Decomposing matter is broken down into its basic constituents: proteins are broken down into amino acids; lipids into fatty acids by glycerol and lipases; starch into disaccharides by amylases. All these products

are reabsorbed through the cell walls by means of endocytosis; the engulfing of molecules by cells.

The fungus needs a large amount of water in the environment (80- 90 per cent); it grows best in damp woodland areas. It also needs ample oxygen supply and neutral-acid pH. The temperature needs to be between 1°C and 35°C for its survival. Decomposing organic matter - leaf mould and decaying softwood - provides the necessary diet of proteins and amino acids.

Miasms

Psora, syphilis, cancer and radiation.

Keynotes

This is a remedy to unearth those things that have remained hidden: secret, unspoken problems or those things that the patient is unaware of being significant. It awakens in the patient the possibility of transformation once the hidden burdens they have been carrying have been lightened; something many will not have conceived as possible in terms of their health or, perhaps, given any thought to at all. It is also of primary importance in conditions characterized or complicated by fungal or yeast-type proliferation. Its use can bring about the shedding of layers of damaging emotional skin that may even have connection to the distant past of forebears.

General symptoms

There are symptoms of dryness and heaviness throughout the remedy. Sensations of heat with or without sweat come on though this may occur in one who is usually chilly.

Despite the dryness, there is also an accumulation of thickening catarrh. Heaviness manifests in any of the four limbs or in the head, back or chest. There is tiredness with a wish to close the eyes. The five special senses are also affected, either causing them to be more acute or dulled but often first they cause discomfort from excessive sensitivity and second, they bring further distress from being blunted; this is particularly true of sight and hearing. The endocrine glands are positively affected: the pituitary, thymus, pancreas and spleen. There is a susceptibility to feeling the effects of microwave energy: the patient is sensitive to holding a cellphone to the ear or eating food cooked in a microwave oven. There is sensitivity to heavy metal toxicity with feelings of heaviness and a sense that the body's biochemistry is not well balanced. The system is likely to be over-acidic, usually where there is also a dependence on sugar and sweet food. There is poor absorption on a nutritional level; digestive symptoms include flatulence. Lymphatic tissue is affected: the remedy can be used for lymphatic drainage, especially in patients manifesting cancer. Fungus and candida symptoms may be rife. It is of value in patients with cancer of the digestive tract or specifically in the pancreas.

Mental and emotional symptoms

This is a remedy of hidden depths. The patient is likely to present a front of unwillingness to change despite appearing to make efforts to do so. They convey an emotional heaviness yet are unable to put down their burdens. The more they are burdened with emotional toxicity, the more they become loaded with physical/chemical toxicity, particularly that which promotes fungal or yeast

proliferation. The practitioner may find that they are dealing with someone whose case is not clear: what appears obvious is not; what appears straightforward is not; what is there in front of them is not (cf Lychnis). There are shades of grey to obscure what should be black and white. There is a sense that one has to dig further to reveal what lies underneath. There is the possibility that the patient is keeping something secret and hidden (Scorpio afflicted). The secret (unspoken burden) may turn out to be associated with a forebear, even as close as a parent. Betrayal; the feeling that one has been betrayed is the most likely underlying emotion. (For those who are open to the idea of healing unresolved past life events, the remedy is also said to assuage the trauma of sudden traumatic death that has left echoes of shock and fear - even betrayal - in the present incarnation (Scorpio South Node of the Moon or Chiron in Scorpio.) Difficult emotions are often associated with the presence of other symptoms such as heat, sweating, restricted breathing or sensations of pressure in the throat or elsewhere. Fearfulness is frequently a cause of agitation and is a hidden motive for loss of energy and physical symptoms, including aches and pains in various parts, a weakened immune system and a desire for sweet food and comfort eating; the very things that aggravate the symptoms of food sensitivities. There is a fear of opening up emotionally. A frequent phrase used by the provers was "I'm not sure". The patient has a sense that they are unable to see what it is that they really need to see or be aware of in order to progress and experience growth.

Physical symptoms

Head

Feelings of pressure; as if the head were about to explode; pressure in the forehead. Dizziness < pressure in the head; present with queasiness. The right side of the head feels as if it is full of cotton wool.

Eyes

Pressure on the orbital bone < left side; < beneath the eye and running around toward the temple. Blurred vision. Weakness and soreness of the lids. Desire to close the eyes; a feeling that the lids are too weak to keep open. Watery eyes.

Mouth

Very dry mouth with strong thirst.

Nose

Congested sinuses < left extending to the right side.

Ears

Pain in the right ear with sensation as if there is an obstruction; imperfect hearing in the right side. Hearing impaired in the ear used for holding cellphone which leads to a buzzing sensation with intermittent sharp pains. Sensation as if one is hearing things underwater, particularly in the dominant ear. Feel the need for the ears to pop. Very acute hearing; even painfully acute.

Throat

Sensation of pressure in the throat. Rawness of the throat as if an infection had begun to take hold. Catarrhal throat.

Neck

Pressure and discomfort that spreads into the right side of the upper body generally. Sensation causes a need to bend or turn the head to the left for some relief. Sensation of the neck being stretched and elongated. Submaxillary gland on the right is painful. Stiffness complicated by congestion of the sinuses.

Chest

Heavy sighing. Sensation of heaviness in the heart.

Stomach

Nausea with pressure symptoms in the head. Strong desire for sweets or sweet food. Acidity.

Abdomen

Sharp pain in the ileo-caecal area. Candida that affects anywhere in the alimentary canal: itching, inflammation and discomfort from flatus, trapped or easily expelled.

Back

Pain in the sacroiliac region.

Extremities

Forearms feel as if there are heavy weights weighing them down < right side.

Sleep

Frequent yawning and sleepiness in the day. Daytime sleepiness with feeling spacey.

Considerations for the use of the remedy

It was notable that during the report stage of the proving, few members of the circle mentioned specific emotions apart from fear of approaching the heart centre to look within. No one expressed emotions that frequently come up in proving circles such as tearfulness or anger, grief or indignation. Although the medium spoke about “betrayal” as being a strong theme, none of the others were aware of this characteristic within their own receiving on the remedy. Instead, there was a greater emphasis on physical reactions that could be responses to distressing emotions: heaviness, pains in the head and neck, discomfort in the throat, watery eyes, flushes of heat and so on. While such physical symptoms often occur in any number of provings, it was the absence of expressed emotions that was remarkable. Yet it was apparent that the remedy was having a strong emotional impact; it was as if the emotions were buried and hidden and needed to be searched for. “Fear” was mentioned but not with any degree of emotional force as if it might be a present threat to equilibrium. What was more significant as far as the provers were concerned was the sense of long past unresolved trauma that seemed to be an intrinsic quality of a life path; it was a feature of being incarnated; a karmic load that required expiation.

Also unusual was the absence of any comparison with well-known or other new remedies. It is unique among this circle’s provings for other remedies not to be mentioned in contrast to or in comparison with what is being proved. The practical working knowledge of other remedies provides reference points when exploring the information of something untried. The only reference made to known remedies was to do with this remedy’s ability to enhance their effects. **Thuja** is well preceded or followed by this remedy. *Sarcoscypha* will facilitate Thuja’s action to clear

the obfuscation that often characterizes such a case. Preceding Sarcoscypha with a nosode will enhance the effects of the prescription and help to ease any aggravation that might have been otherwise experienced.

Sarcoscypha is another remedy that heals a damaged thymus gland centre. It is a plutonic remedy, in that it roots out what lies buried within and is unresolved. It is susceptible to being used in a triad remedy with **Thymus Gland (T.G.)** + Sarcoscypha and one other. For example: **T.G. + Sarcoscypha + Syphilinum** or **T.G. + Sarcoscypha + Ayahuasca**. Another combination mentioned during the proving was **T.G. + Sarcoscypha + Rainbow**.

Esoteric therapeutics

Although there is plenty of reason for the consideration of this remedy in cases of physical pathology (especially to do with the kidneys, bladder and water distribution), it is likely that the esoteric side of its character will attract as much attention. The themes of fear of past trauma, betrayal and death run through the remedy and are a link with past unresolved events that may be powerful enough in their “echo” effects in this life to prevent a patient from recovering under the influence of more usual remedies. Sometimes the only indication of unresolved fears from the past is the patient’s inability to explain or account for their present innate fearfulness. (There may also be little or no information about family members of a previous generation; the past is rather wrapped in mystery, secrets or lack of memory.)

Where this remedy is indicated, the patient’s inability to transform or to express precisely what is blocking them from

making any progress might be found to lie in the difficulties faced in their past incarnation or, perhaps, in their leaving of it. It is said that the remedy may be of use in one who suffered a violent death in the past (in which case Scorpio might feature strongly on the patient's chart). Such information directly from the patient is usually unavailable, unreliable or suspect although knowledge of the astrological significance of the South and North Nodes (which act as signposts for information about the past incarnation) as they appear on a patient's chart may be of considerable help in offering clues to difficulties faced in a previous life. When a patient is unable to find healing under the influence of well-indicated remedies or others for removing maintaining causes, such information can be of value in arriving at new remedies that have a reputation for reaching back into past times: not only Scarlet Elf Cup but also Australian Sandstone, Ayahuasca, Statice, Plutonium, Berlin Wall and Olive.

The remedy has a close affinity for the thymus gland, as have any others that are able to reach into the patient's history. It works well both in support of Thymus Gland, the remedy, and in combination with it; **T.G. + Sarcoscypha + Rainbow** and **T.G. + Sarcoscypha + Thuja** are two that have been found to lift unresolved difficult energy from out of the past, especially where there is a strong theme of difficult water balances. Like Rainbow, Sarcoscypha is a remedy with downward flowing energy; it initiates a downward fluid energy drive from the crown to the base - the opposite of Clear Quartz or Oak, for example. This means that it is likely to create more calmness than excitation of the system, particularly in terms of emotions, though not necessarily in terms of physical reactions.

Apart from the thymus centre, Sarcoscypha has an affinity for the brow, heart and base. In cleansing the brow centre of obfuscating thoughts, it allows for intuitive insights into the past that encourage the patient to engage with the emotions locked into the heart centre. As the remedy is downward flowing toward the base, its action does not stop in the heart but grounds any fresh insights so that they are held firm and not simply temporarily emotional. The throat centre is also affected, in that it is unused to expressing anything but superficial emotional disturbances.

Chakras

Crown

As a remedy that helps to clear the “inherited” emotional toxicity from the past, Sarcoscypha also helps to reconnect this centre with the brow and the heart. This emotional burden held in etheric memory, can act as an impediment between this centre and the brow and throat chakras making thoughts about the deep past and their articulation difficult.

Brow

The constant ticker-tape of intellectual thought is gradually quietened to allow intuitive perception to illuminate this chakra. Realization about the significance of past emotional issues helps to forge a better link with the heart centre and releases the energy of the throat to express with greater facility. The centre is actually full of shock that seems to have no discernible reason for being there. The mind might appear to be rather mercurial. The patient may say what is expected of them to say but mean or intend something

different. The practitioner is left with a puzzle: what or who is in front of them? What you see is not what is there; what is said is not the whole story; what seems obvious is not; what seems clear is actually confused and/or confusing (see *Lychnis Coronaria*).

Throat

This centre is unpractised at conveying the truth of the patient's experience. Either there is difficulty in expressing anything close to emotional reality or the past is obscured and dangerous to remember. There is fear in approaching what needs to be said. This allies this remedy with Turquoise.

Heart

What lies buried in the heart centre is held there with heavy weights. On the patient's part, there may be no intellectual understanding that there is a need to say anything. What afflicts them often has no name or no relevance to the present tense. Yet the sense gathered by the practitioner is that there is emotional heaviness that needs to be lifted. There is also a sense that one has to go in search of clues to discover what bears down on the patient. Astrology and the understanding of the significance of the role of the South and North Nodes and Chiron in the patient's chart may be of service here. Questions referring to the parents' lives may also reveal curious patterns of similar emotional behaviour or reaction (possibly of antipathy) that the patient is unaware of. Whatever is revealed in this centre should be expected to evoke a physical response in reaction to the remedy.

Solar plexus

There is clearing of toxicity from this centre and those below. It follows Ruby and Red and may be required to support remedies that are prescribed for candida and other irritable bowel (bacterial) conditions which are likely to have arisen because of susceptibility to being a host fostered by burden of old history: the gut is a fermenting factory of bacterial and fungal activity.

Sacral

The evidence of reaction to the remedy may manifest in menstrual cycle changes and changes in the quality of period blood discharge. Some of the emotional damage from the past may prove to involve this chakra.

Base

The remedy is very grounding. It encourages any changes in the other centres to be rooted so that any instability of purpose is eliminated. Light is thrown on dark corners of the psyche resulting in the relief of feeling greater security in being present. By establishing the strength of this chakra it allows the patient to be less wary or fearful of embracing change; change that has been needed for a long time.

Case studies

1 The following is an example of using a remedy as part of a sequence given during a long-drawn-out “layers” case.

“A woman of 56, a single mother of a teenager, who has been taking homoeopathy for some 15 years. She has Chiron in Pisces in the seventh house.¹³⁶ Her father had mental health problems and was on lithium until he died. There is a history of babies dying young in the family. She has had three terminations (two of which

needed further surgical intervention) and two miscarriages. She had a long history of promiscuousness. 'I always wanted more; I could never get enough. I often wondered if I was sexually abused but I don't remember. I have no memory at all of before I was seven years old.' In her late teens she began to take recreational drugs and 'I did them all! I developed narcotic psychosis. The paranoia just got worse and worse.' She went on an Ayahuasca trip 20 years ago 'but it didn't do anything for me'. She has since found it hard to connect with her sacral and solar plexuses. She was angry with her partners for agreeing to the terminations and, as she was going under the anaesthetic for the third one, she realized that she wanted to keep the child. When she came to me for treatment, she had had her son just a year before but was disenchanted with her partner and was planning to leave him.

"Over the next few years she had various prescriptions that were focused on repairing the physical and emotional damage she had sustained. She was able to go some way to resolving some of the issues she came with. She settled down with her son on her own, while maintaining contact with the father. She moved house several times but eventually found a peaceful home in the country. What she felt was never resolved was her appalling memory and her search for an ideal partner.

"The love addiction thing has come up again. Chiron is in the optimal position!' She easily became obsessed with men who showed her the slightest interest. 'I have this pattern of taking up with a new partner and then chase [sic] him away; from desperation. They're always unavailable. I relate it back to my father leaving us and starting a new family. I really want to let go of this

pattern.’ She went for counselling to one man who was empathetic. She began a relationship with him in her mind. She stalked him on social media and wrote him emails and letters that caused him to terminate their work together. She simply could not stop thinking about him. ‘I feel misunderstood. My posts were interpreted as toxic. I long for him. I can see his soul.’ She went to Sex Addicts Anonymous.

‘Betrayal comes up all the time. I’m still obsessed with this guy. I have to cut away. I can’t connect with my higher power or my sacral chakra.’ She was given **Sarcoscypha Coccinea 1M: single collective dose**. When she returned she said that the remedy had helped. ‘I’m not in fantasy any more. I’m more present. I find being here really uncomfortable. I can’t seem to live life. I have to survive; I need to be self-sufficient. I’ve forgotten how.’ She started to weep. ‘I am so afraid of dementia. I’d like to take more of that last remedy as I feel it gave me something to hold on to. My memory is so bad. I walk into a room and time has passed; it’s so frightening. I need to connect.’ She did not mention her obsession or being addicted. Her whole focus was now the state of her memory. It was as if she had put the issue of relationships out of her mind. Her state was not untypical of someone whose soul connection has been damaged by recreational drugs which I took to be a sign that her whole system was entering a phase of a return to deal with old history. She then did well on, among others, **Baryta-Carb 10M** and, later, **Black Obsidian 200 and then 1M**, which did more ‘clearing’. Her journey continues and is greatly helped by her being so willing to face whatever she needs to; she has remarkable courage.” **CG**

2 “Woman (48) suffering from very painful chronic interstitial cystitis which caused her to feel thoroughly debilitated. She had taken many courses of antibiotics and over the years had tried naturopathy but neither had had any curative effect. The condition had come on after a long history of cystitis and had become worse after a very stressful 12-month period during which both her parents had died and the difficult relationship she had with her sister deteriorated further. She described her sister as being flamboyant, manipulative and hostile and that she was a liar. The patient has a ‘girly’ voice which makes her sound a little immature. She explained that, as she was growing up, she had always had to suppress the fact that she was maturing in order to make sure her mother could cope. The patient was closer to and similar to her mother while her sister was far more like her volatile father. ‘I am a people pleaser. I never had a strong sense of self. I was always overly sensitive.’ There appeared to be a lot of suppressed anger and a sense of betrayal; of not being allowed to become who she would have been. Her system was acidic; she was aggravated by any of the Solanaceae, fungi and sugar. She had also suffered from HPV [human papillomavirus]. She was given **Sarcoscypha 30: one daily dose** in liquid to be succussed. She experienced a swift and very positive reaction in the interstitial cystitis. Her energy was much improved and she could now go back to work; she began writing again. She now realised just how severely her family had always judged her but she could now articulate it.”
PB

3 “Woman (38), of multi-cultural ethnicity (Dutch/Indonesian/English), came with a number of

long-term complaints: chronic fatigue syndrome, fibromyalgia, chronic pain in the uterine area, recurrent bouts of shingles, sensitivity to electromagnetic fields [EMFs] and moulds as well as heavy metal toxicity. At work, when she manages to be there, she cannot go into or even pass the post room, where there is Wi-Fi machinery, as she is so sensitive. She also suffers from extreme social anxiety. She complained of brain fogginess and emotional heaviness. In appearance she looks like an exquisitely beautiful but delicate doll. She is so sensitive that in the consultations via Zoom, she cannot remain on screen for more than 2 minutes. Questions have to be typed so that she can respond without being close to any technology with EMF[s]. Her physical symptoms are dominated by extreme menorrhagia. She has had a Mirena coil fitted which alleviates the haemorrhages. She is agitated and fearful and finds it virtually impossible to cope with the outside world. 'It's like a power-out.' She is a prisoner of her own condition and might be said to starve herself of all stimuli.

"The patient's background is one of 'hidden depths'. She had had to cut herself off from her family. Her father had been a prisoner of war for seven years and as a result had become aggressive; he never spoke of his experiences. She felt that she in some way carried his trauma 'because he couldn't do it'. Her mother was passive in much of her attitude to life perhaps in her efforts to keep the peace. The patient was given **Sarcoscypha 10M (split dose)** and within a short while she felt much better; she was able to articulate in words what it felt like to carry the 'collective energy of my ancestors. I realise how everything is processed through the womb. I have sovereignty over my body

now'. In each subsequent Zoom appointment she has been able to extend the talking time on screen." **PB**

[136](#)Chiron in Pisces in the seventh house suggests several things: much of her soul pain is within the area of intimate relationships; she will have carried such pains for several lifetimes; she finds it hard to detach from deep emotions around loving relationships that can be addictive.

33

SHUNGITE

The remedy was proved in the 30th potency by 12 women (including the medium) and 2 men on 17 February 2017. The remedy was made from a piece of “noble” shungite. The instruction was to take the remedy for four weeks before the proving, on a daily basis. Not everyone observed this instruction either because of becoming forgetful or from getting the dates confused or from suffering from its effects. This is an unusual protocol for the group and the following information on the remedy includes what the participants had to say about their month’s experience.

Background

Shungite is a black, lustrous, non-crystalline mineraloid^{[137](#)} consisting of more than 98 per cent carbon. It was first described in the 1870s from a deposit near Shunga village in Karelia, Russia, from where it derives its name. Believed to be around two billion years old, shungite was formed in the Paleoproterozoic era when continents first became stabilized. Although the main deposits have been found in Russia, it has also been mined in Austria, India, the Congo and Kazakhstan. However, there are different degrees of purity. In most areas where shungite occurs, it is found disseminated in “host” rock so that there are different ranges of carbon content. Shungite was formed by shifting volcanic rock being deposited in lagoons of brackish water that then evaporated. The consequent layers of volcanic

material and nutrient-rich sediment contained high concentrations of carbon. The appearance of shungite can vary from lustrous to matte. The most lustrous form is sometimes referred to as noble shungite and is prized by some for having greater healing power. Shungite was long known locally among country folk for its healing powers. Allergies, eczema and psoriasis, diabetes (type 2), dental conditions and hair loss, among many conditions, were said to succumb to its beneficial influence. Peter the Great created a spa in Karelia after experiencing the extraordinary healing benefits of the water in Lake Onega where there is a heavy concentration of shungite. Shungite has properties that are said to be able to clear water of almost all organic compounds (including pesticides), metals, bacteria and harmful micro-organisms. Tsar Peter's Russian army was provided with water purified by shungite that helped prevent water-borne sickness and, in turn, helped them defeat the Finns in battle over disputed territory. The water of Lake Onega, which borders Russia and Finland, can be used for drinking without any prior cleaning as the result of aeons of interaction with shungite. Shungite water is said to have antihistamine effects as well as the power to heal cuts, burns, callosities, osteoarthritis and varicose veins. It can be used as a mouthwash that eases throat infections. Shungite's antibacterial and antioxidant properties have been confirmed. It is also anti-inflammatory and is protective against exposure to ultraviolet light and the damage it causes to skin.

Crystal healing

Shungite has burst onto the crystal healing scene in recent years and is viewed as something of a panacea. It is reputed

to be curative in the following:

- Cell rejuvenation
- Energy enhancement
- Sleep problems
- Emotional imbalances
- Protection of the aura and of the chakras and clearing of same
- Negative thought patterns
- Protection from the harmful effects of EMFs (much scorned by science as 5G is included within this category)
- Psychic protection
- Grounding
- Promotion of positivity
- Chakra alignment

Miasms

Psora, syphilis and cancer.

Keynotes

Purifying and transforming, Shungite is a plutonic (transformative) remedy. It belongs to the growing list of remedies that detoxify the system on many levels. Its main influence is to dispel any form of darkness within the patient, whether that is of material form (such as artificial immunization or the results of emotionally influenced bad living practices) or psychic or ancestral form. It causes hidden forces (such as the miasms) to reveal their true nature and their purpose within the patient's being (cf Moldavite). It is also one of the most important remedies for grounding an otherwise unanchored patient.

General symptoms

Shungite is helpful in clearing toxicity:

- Fluoride poisoning: < confusion, sleep problems, difficulty orientating, enervation, depression, throat and mucous membrane symptoms.
- Aluminium and other heavy metals: weakness, heaviness, nerve conduction problems, paralysis, stiffening and rigidity, chronic fatigue, constipation, etc.
- Fungus (as in candida): weakness and enervation, digestive tract conditions such as diarrhoea and constipation, poor immunity, confusion, depression, slowness, lack of motivation, poor skin, hair and nail condition, etc.
- Radiation (either ionizing or microwave): weakness, tiredness, confusion, inability to think consecutively, heaviness, lack of motivation, depression, low immunity, restlessness and poor sleep, skin reactions, etc.
- Electromagnetic sensitivity, especially among those who live in areas where there is a variety of different causes.
- Artificial immunization poisoning: increased susceptibility to acute diseases that cause chronic results, eczema, asthma, bowel conditions, paralysis, allergies, hypersensitivity, autistic tendencies, etc.

Shungite rebalances the endocrine system, particularly when that is in some way dysfunctional due to any of the above causes. An early warning sign of this is when the body clock no longer remains regular; there is a change to sleep and appetite patterns; the bowels and bladder may no longer function as regularly or they react too frequently. The thymus, thyroid, pituitary and pineal glands are all positively affected by the remedy. When the liver is overburdened with

toxicity, the brain becomes sluggish and the mind is dulled. There is irritability and lack of motivation. Parasites may also be present < the gut. The remedy helps deal with toxicity that is hidden; that is not apparent even through typical symptoms; it is a major remedy for the removal of radiation toxicity. One of the signs to look for is a lack of awareness in the patient; a lack that is unexpected and exemplified by one who sees and hears but does not pay attention; many of the younger generation who are particularly sensitive suffer from this. It is said that Shungite can “switch on a light”. There are addictions, not perhaps to the usual things such as drugs or alcohol (though this might be) but to the wrong sort of food stuffs: foods that create obesity or acidity; food that slows one down or beverages that hype one up for a short while. High blood pressure. Influenza. Productive mucous membranes during a cough that follows influenza. Necessary dental work may bring up buried issues that have lain unresolved for too long and that carry painful memories.

Mental and emotional symptoms

Feels “emotionally flat and unsettled about something but I can’t put my finger on it; not fearful, just unsettled ... everything seems a bit grey. I feel fed up.” There is a strong desire for peace and quiet; calmness and gentleness; a desire to be at home, not see people and to be beyond social contact. “I haven’t had the energy or the interest to extend myself beyond my borders and I’ve been staying awake late at night because it’s quiet and no one can interfere with me, no one can interrupt me.” Shungite is “a remedy of struggle but the struggle is within; it’s one of our own creation.” It might be indicated by one who suddenly

says “I can’t bear to watch the news any more” or who says that they can never watch uncomfortable programmes on the television any more. They would rather sit and read or do something domestic such as cooking. There is intolerance and irritability; < other people’s carelessness or thoughtless behaviour; inefficiency, cupidity, etc. Lack of compassion and a lack of empathy; the remedy encourages greater sensitivity and awareness of the state and situation of others. It also affords greater conscientiousness and patience. After the remedy there is not so much “laissez faire”; more, there is a need to go back and “pick up all the stitches”; to complete what has been left undone. There is a loss of identity; a lack of progress because they have lost their “spark”, their motivation. The remedy can foster a strong desire for common sense, integrity and simplicity; for stopping still and taking stock. There is a sense that one is caught up in an endless cycle of events that is unstoppable and that can only end in disaster but there is little awareness of the eventual morbidity and no way of coming off the carousel without the fear of falling off. There is obsessive/compulsive disorder which can lead to addictive behaviour. One might be addicted to using forms of entertainment or communication that involve activity but that are of no positive or creative benefit, such as social media and computer games. This is a remedy for people who consistently waste time. Sadness and grief that is an entanglement of more than one generation. One other item for which Shungite is useful is the release from holding grudges; the remedy shows us that there is no longer any need for revenge. This remedy brings to the surface what lies buried or unresolved from other times. Such hidden (though not necessarily secret) matters may be uncomfortable for the patient to deal with; they may have

been unwilling to look into them for a long time but have now arrived at a point where clearing of such energies is vital for either practical or karmic reasons.

Physical symptoms

Head

Headache with the feeling that a cold is coming on; with mucous congestion. Waves of heat reach the head and sweep over it. Sensation as if the head might burst. Headache with the pain coming from the right of the spine and going up into the head and over to the frontal region. Pressure in the vertex. Liverish headache. Loss of balance, especially when blood pressure is “spiking” as the result of stress: “to the point of lying down before I had to go and do something to ensure that I got back into some sort of balance.” Tendency to vertigo < for moving the head. Sensations as if sea sick.

Nose

Nasal congestion; catarrhal.

Mouth

Dental condition deteriorates: caries.

Throat

Mucous congestion. Sore throat: raw and prickly. Sensations as if a cold were developing.

Heart

High blood pressure. Erratic blood pressure.

Stomach

Desire for carbohydrates, sugar; comfort food. Desire for alcohol. Thirst for tea, coffee and energy drinks. < tea (Thuja); patient is advised to reduce or cut out tea as it < blood pressure.

Digestion

Constipation. Impacted faeces in the intestines, especially on one who continues with poor diet.

Extremities

“My joints have been killing me – my knees, my hips, my lower back, all across my thoracic spine, my shoulders. Really feeling my age.”

Loss of mobility. Heavy right arm. Aching feet.

“I’ve been waking up in the night (at) about 4 or 5am with every joint in my body aching.”

“I’ve had a feeling that my limbs were very heavy and I get up in the morning and I really don’t want to move; I don’t want to walk; it was painful to walk – especially my tendons were giving me trouble.”

Loss of motor power. Heaviness. Poor nerve conduction.

Considerations for the use of the remedy

As a remedy for detoxifying the physical body as well as the subtle bodies, Shungite is thought to be best considered as a drainage remedy first. It can be used in the “x” potencies or in low “c” potencies (even up to 30) for this purpose. As with beetroot, if there is considerable physical evidence for toxicity then it is more gentle to introduce the remedy for this clearing and elimination purpose before using higher potencies for work on the psyche or miasmatic issues. “It

brings to the surface that which you do not want to see ... it exposes the darkness.” Shungite is a mineral analogue to **Beetroot** and is akin to **Calc-Carb** though with a higher frequency of vibration. This is a profoundly grounding remedy. When it is indicated (often by a desire for peace and quiet and a slower pace of life), it encourages a strong desire to be still and to pay more attention to what is most important and not get caught up so much in the endless drama of the outside world; it helps us to create that which we truly want on the level of the spirit. While the remedy tones down the noise of living, it amplifies the need to clear the decks, to start again, to redo what is left fudged or incomplete. If there are issues that require atonement¹³⁸ then these become highlighted. If there is a confusion of miasms then the remedy can untangle the situation and show what needs to be done first. If it is hard to see what miasm is interfering with a patient’s progress then this may be the deciding factor in prescribing Shungite (cf **Moldavite**).

From the above, it can be seen that Shungite might be a remedy to be used early in treatment. It can be given either in a low potency for drainage or in combination with two others for clarifying the picture or grounding the patient who is not comfortable in their body. In the latter case, it can be given to precede **Pineal Gland + Iron Pyrite + Clear Quartz** so that the whole can establish thorough anchoring and clarifying of purpose in healing. (In such a case, the Shungite similitum is less in the patient’s psyche/ soma and more in their circumstances.) Shungite can be given with one of the colour remedies and Clear Quartz to support a beleaguered chakra: eg **Shungite + Yellow + Clear Quartz** (base chakra). If circumstances and/or disease have left the patient with little integrity in their chakra system

then **Shungite + Ferrum Magneticum + Clear Quartz** can be used. This amounts to the shamanic use of the remedies to achieve a state in which the similimum can be identified. **Shungite + Black Obsidian + Syphilinum** is a powerful tool for digging into syphilitic history when that miasm obstinately resists other efforts. **Shungite + Black Tourmaline + Beetroot** can be used to lift a gradual and inexorable slowing down and disintegration throughout the system in one whose inability to embrace and foster positive change means terminal decline. (This may be seen in stroke patients.) **Shungite + Black Tourmaline + Syphilinum**, in one who feels intolerably pressurized, may be considered for a patient who is seen to display symptoms belonging to an entity and can be preceded by **Geranium Robertianum**. Any of these combinations can be used in high “c” potencies or in LM; the latter often being of more lasting benefit, especially when the patient manifests symptoms that already indicate a similimum of their own but which may not have been effective. With its affinity for joints and limbs, Shungite can also be considered for those who have the Capricorn aspect of their chart afflicted; Capricorn in the sixth house squared by Saturn might be an example.

Esoteric therapeutics

It has been said that Shungite is an “amplifier”; it is a source of energy to amplify one’s ability to tune in to the higher self. It is a tool for increasing awareness on every level of the being in those whose awareness is under threat from a combination of modern living, pollution and karmic inheritance. The dark negativity that inhabits the past and that does not seem to allow any change to disturb its power

source, fosters precisely the heavy and toxic energies of all forms of pollution from which we suffer today. Loss of grounding is just the first effect on us; loss of awareness is the second; becoming emotionally caught up in other people's dramas is a third. Shungite is a major remedy to combat these issues. Its role is to restore to consciousness the need for a spiritual pathway; it reconnects the physical with the mental, emotional and spiritual; the connection having been broken by technology, vaccination, radiation and other forms of existential threat.

Chakras

Crown

Pineal gland much affected. Orientation difficulties. Dizziness and feeling that one might fall. The remedy protects the aura both generally and of individual chakras. Psychic protection. Is said to dispel darkness from the aura; this is so for those who live in areas of strong electromagnetic frequency or geopathic stress.

Brow

Rebalances the endocrine system. Pituitary insufficiency. Lack of awareness: "None so deaf as those who will not hear." Hypersensitive. Inability to focus or to concentrate; finds reading difficult as it induces sleepiness.

Throat

Works on the radiation miasm. Proneness to viral conditions affects throat.

Heart and thymus gland

Thymus gland affected; the remedy follows other remedies that focus on the thymus. Vaccine damage; especially after the so-called spike protein “vaccines”. Blood pressure problems. Unsettled emotionally but unable to tell quite why.

Solar plexus

Spleen much affected; immune system is compromised. Liver holds toxicity and causes excessive mucus production in the throat and gut. Acidity of the system. Constipation.

Sacral

Addictive personalities or tendency to addictions, especially in the young.

Base

Painful joints with sensations of heaviness. Structural changes < arthritis. Poor nerve conduction. Great difficulty in remaining grounded either as the result of exposure to electromagnetic frequencies or from pain that is exhausting.

Case studies

- 1** “A woman in her 60s suffering from aural neuroma and polymyalgia rheumatica. She has been on steroids for some time to reduce the pains in her limbs. She also has bouts of vertigo that are < on movement though she is light-headed all the time. The vertigo is << if she is tired which she is most of the time. The neuroma affects her left ear so that she now feels very deaf. (She wears digital hearing aids.) She is not happy taking the steroids (4mg per day) and is now attempting to cut them down with the result that she feels nauseous <

looking down. 'I feel travel sick.' The nausea is < for being tired.

"I am very sensitive even to one milligram of the steroid. I feel good in myself but it is all steroid driven.'

"She suffers from stiffness and pains in the legs which feel weak. There is heat in the thighs and the legs feel restless. There is a slight essential tremor in her hands and she feels as if her fingernails belong to someone else. 'All I need is to lie down. I need to be horizontal for five minutes.' (She has done well on **Phosphorus** in the past.) In reference to her condition, she says: 'Everything is much worse for having looked after my mother and son for so long.' (Her mother died 2 years before after 23 years of living in the same house.) 'I felt I was becoming my mother. I should have left years ago; gone right away. Now I can't cut off the past. I am afraid of loneliness. I do need to be needed but I need me now. Interaction with people is exhausting.' She has a yearning for the sea. She says that it is crucial for her to keep working; she is a single parent with little income and though her son is now adult and has a job, she feels that she needs to be there as a 'fall back' for him; he is on the autistic spectrum. Recently, she had **Thuja** to follow the Phosphorus after which a wart on her left breast fell off. She is an online tutor for young people who need coaching. She spends much of the day at her computer. She was asked to cut out coffee drinking.

"She was prescribed the following: **Shungite 200 (one each week for eight weeks)** and **Cocculus 30 (one three times per week for eight weeks)**. She sent the following email (April 2020) to describe what happened:

"Much later than you asked for, here is my "diary". You will see I dwindled [sic] somewhat after Week 1.

That was simply because there was little left to say as my problem was resolved. I knew it would be as soon as I took the first pill [Shungite] and couldn't fight the sleep. The whole problem disappeared in the beginning of the second week and I have been vertigo and nausea-free ever since. FANTASTIC!"

Week 1

Exhaustion on first day, 2/3/20, upon return home from consultation accompanied by light-headedness and feeling of head spinning possibly due to too much talking and/or movement of the car. Extreme sleepiness after every remedy of the week - absolute knockout pills. Feeling of being permanently spaced out and relaxed all the time but functioning reasonably well. No coffee withdrawal symptoms. Big reduction in vertigo and nausea symptoms. Resorted to an afternoon sleep (more than just a nap) on the bed at the weekend but uncertain if that was the remedies or the fact that my week so happened to be much more active than normal. Headache after the Shungite. (NB I don't do headaches - very rare occurrences for me.)

Week 2

Sleepiness after every remedy. Need for afternoon rest/sleep most days. Headache again after Shungite. Vertigo and nausea gone!

Week 3 and 4

Sleepiness after every remedy. Need for rest/sleep during day most days. Headaches gone.

Week 5 to 8 Sleepiness after remedy gone. Need for rest/sleep less frequent.

So, all good. It's wonderful to be able to look down to read. I read my first book in years at Easter! **CG**

- 2 "A homoeopath who felt obliged for a number of reasons to take the Astra Zeneca inoculation reported in an email:

"I've had other patients feeling the same way as I did; it was like looking through a window into another world ... and not a nice one.'

This came after she had taken a series of remedies for going through the process of inoculation, which she had requested before the "jab". She was prescribed the following: **Silica 10M** immediately before and immediately after the procedure. Then, for the next five days, she was asked to take **Rainwater (Chislehurst) 30** in the morning; **Ferrum Magneticum 200** at midday, **Shungite 30** in the afternoon and, following the above, **Thymus Gland 30** at night, three times per week. She reported back after following this protocol:

"After the jab I was ungrounded, unbalanced, didn't feel myself. Slept well but woke with a heavy head, felt as if I was in a primordial soup, somewhere between Heaven and Hell, with lots of lost souls. Awful heavy liverish headache.

"**Rainwater** started to lift me slowly out of the primordial soup, I was hovering just above it. Still had a bad headache, still ungrounded. Fog started to clear.

"**Ferrum Magneticum** brought me back into my midline, made me happier, more secure. Still had headache but felt more grounded.

"**Shungite** I didn't enjoy this remedy but I needed it. It seemed to reflect my shadow side, felt as if I was putting a mirror up to myself, asking me why I had done this, no excuses, nowhere to hide. Taking responsibility

for my actions. Felt like a strict teacher who knows [what I should be doing].

“**Thymus Gland** What a relief, Thymus Gland felt like a hug, felt I had arrived back with my guides, brought me home. Headache went within a few minutes and I slept very well. A healing sleep.

“After repeating the remedies for a week I felt much better. They were excellent.’

She went on to have cranial-osteopathic treatment and felt the remedies’ effects were consolidated.” **CG**

- 3** “A man in his late 60s, who had been coming for treatment for psoriasis for some time, suddenly developed multiple myeloma which were discovered after an MRI (magnetic resonance imaging) scan and other tests. There was no history of cancer in his family; he, his family and the doctors all expressed surprise that he should have this threatening condition. Strangely, he was most shocked that his gun licence had been revoked as a result of the diagnosis. He decided to go ahead with all the treatment that the specialists advised but he was also anxious to continue with alternative therapies. He responded well to remedies for the shock (**Buddleia** and **Japanese White Oleander**) but, despite their indications, both **Hecla Lava 30** and **Syphilinum 100** were ‘lost to view’ during the weeks of chemotherapy he underwent. The chemotherapy was given in episodes. While he was off the drugs, the psoriasis flared and he felt more energetic. While on them, his skin improved and he became lethargic and weak. He was given **Chalcancite 30: one daily** while on the drugs which helped his energy and his mood. However, he was also given **Shungite 200: one each week**. He continued relatively well for some months on this regime of drugs

and the two remedies. However, he was then given a PICC (peripherally inserted central catheter) line to deliver the drugs which gave him pain over the heart area. He found that he could not hear high-pitched sounds and that his hearing in general was reduced by what he thought was about 20 per cent. He also now suffered from piles which suggested that his liver was having a hard time. **Ledum 30** and **Lumbricus 30 in alternation daily for three days** relieved the pain from the PICC line. He was asked to follow up with **Epilobium Angustifolium 30: 2x weekly**. (He had forgotten to take the Shungite 200 for the last three weeks.) The situation continued into the Covid-19 'lockdown'. He found the restrictions hard to bear and he refused to watch the news as he found everything too negative. He refused to be Covid-19 immunized and he was not pressurized by his team of doctors. He went back on **Shungite 200 (weekly)** and took **Nux Vomica 6x (daily)** to help relieve the pressure on his liver. His piles improved and he began to feel much better. 'I am feeling quite well and I thought no one was supposed to feel well on chemo! That's coming to an end next month. They're very pleased with me! I just wish I could have my guns back!' Once the chemotherapy had finished, he developed symptoms of Barrett's oesophagus which had been discovered at his last check-up where the blood cancer marker had reduced to 1. He was put on Omeprazole to reduce the acid reflux. He professed to being unaware that coffee and certain types of food might cause the acidity (even though these things had been spoken about before). Although he lost no hair nor any weight throughout the long time he was on the chemotherapy, it now appeared that his system was intolerant of wheat/gluten and any excess of sugar.

Nevertheless, he ascribed his remarkable improvement to following both forms of treatment. At his last appointment he declared that he felt really well. 'And they've given me back my gun licence!'" **CG**

137A mineraloid is a mineral-like substance that does not demonstrate crystallinity. Mineraloids possess chemical compositions that vary beyond the generally accepted ranges of specific minerals. For example, obsidian is amorphous glass and not a crystal; jet is derived from decaying wood under extreme pressure (compact coal); amber is organic and non-crystalline in structure.

138Atonement: literally the seeking of unification or "oneness" with God yet it may also mean and is only possible by the clearing of karma: the development and growth of the soul by acquiring spiritual understanding after facing life's various trials.

34

SILICON

Mineraloid Form of the Element

The homoeopathically prepared remedy, a potentized essence of the mineraloid, was made from a small fist-sized lump of lustrous, silver/grey metallic silicon. It was first proved in homoeopathic potency on 3 December 2021 by six women and one man plus the medium. It was taken in the 30th potency. That it should be proved as a remedy, despite the familiarity of Silica and, latterly, Clear Quartz, was the inspiration of Janice Micallef, the medium of the group, who felt the mineraloid had energetic properties as yet untapped from other “silica” remedies.

Differentiation

It is important to differentiate between the various versions of silica that have become separate remedies. The following short paragraphs may suffice to describe the situation we have in homoeopathy regarding silica.

- Silica: Clarke’s dictionary (1903) describes this as silicea terra, pure flint or silex. Clarke also gives it the chemical description of SiO₂ (silicon dioxide). Jan Scholten, in *Homoeopathy and the Elements* (2004), calls it silicium oxide or quartz, but then refers to it as sand. Quartz, sand and flint are not quite the same: flint is a hard, fine-grained quartz that fractures

conchoidally¹³⁹ and generates sparks when struck, while quartz, a much more generalized term, the most abundant mineral on the Earth's surface, occurs in a variety of forms, both crystalline and amorphous.¹⁴⁰ Sand is composed of silicate minerals and silicate rock granule particles, which include micas and amphiboles (which include calcium, magnesium, sodium and iron). Silex (the French word for "flint") denotes most particularly silica or flint.

- Silicium Metallicum: According to Scholten (2004), this is the pure element, though he also refers to this remedy as being sandstone. He also mentions that the name of the element comes from "silex, sandstone" (p 280). This can become confusing as sandstone is sedimentary rock that is composed of quartz and other minerals. It stands at 6-7 on the Mohs scale of hardness. However, flint, although a sedimentary rock and composed of silica, is harder, less easily eroded and durable when used as construction material.
- Silica Marina: Clarke (1903) refers to this as Silica Maritima or Sea Sand. The only appreciable difference between this and sandstone is the provenance of the sea. However, sand is often the result of sand being washed down river or from the action of waves over millennia; thus, sandstone is composed of carbon and clay particles cemented together by organic materials to form rock that can be worn away by erosion when exposed to the elements. This is in contrast to flint. (Clarke (1903, p 1189) adds that "My preparation was taken from the beach, just as it was left by the tide, on a part of the coast many miles distant from a river estuary or a drained town.") Sand from anywhere is composed of loose particles of silica: so, quartz and oxygen

combined, but sea sand has the addition of salt and water in its make-up.

- Clear Quartz Crystal (see Volume II of *The New Materia Medica*, 2011): This is a remedy that was made as both a gem “essence” and a triturated chip of the crystal. It is easily differentiated from the above as it was made from the purest form of silica, the crystal that is generated by silica that has been heated during volcanic activity and then cooling.

Careful reading of the various materia medica that describe these different forms of silica shows that the remedies are not interchangeable, they each have a place of their own in the homoeopathic canon. Each is subtly different from the others. Their differences are due to the variations of atomic structures, thus the energy signature of each differs. Silicon, the remedy under discussion here, is a further addition to the silica group of remedies.

Background

Silicon is a chemical element that appears at number 14 on the periodic table. It is a solid crystalline metalloid that is brittle and hard with a dark bluey-grey lustre. It has the symbol Si. It is a tetravalent¹⁴¹ semiconductor¹⁴² that appears immediately after carbon and just before germanium on the table of elements. (Silicon carbide is a synthetically produced mineral not to be confused with its “parents” of silicon and carbon.)

Silicon [in the form of silicates] is the second most abundant element in the earth’s crust, making up 27% of the average rock. Silicon links up with oxygen

... to form the most common suite of minerals, called the silicates. Quartz, feldspars, olivine, micas, thomsonite, jadeite and prehnite are all silicates. There is so much oxygen around that pure ... silicon is almost never found naturally.

(Cordua, 1988, p 1)

Silicon is a mineraloid, having the appearance of both mineral and metal. It is a “naturally occurring, inorganic solid that does not exhibit crystallinity ... it does not have the ‘ordered atomic structure’ required to meet the definition of a mineral ... [which would be] crystalline. In contrast, mineraloids are ‘amorphous’ ... their internal atomic structure is not ordered” (King, no date)”. (Other examples include opal, obsidian and moldavite.)

The Age of Aquarius has become known, in another context, as the Digital Age or the Silicon Age, owing to the extraordinary influence of silicon as a semiconductor at the heart of the technology revolution. The MOSFET (metal-oxide-semiconductor field-effect transistor), the silicon device used in smart phones and computers, is the most abundantly manufactured item in world history.

Silicon is also vital in biology. Small traces are needed by most animals and more is needed by plants. Though the medical science jury is still out as to the essential nature of silicon within the human body, it is widely thought of as an essential ingredient for connective tissue, bones, joints, nails and hair. (It is most abundantly present in the aorta.) The body contains 7g (0.25 ounces) of silicon.

Miasms

Psora, syphilis, sycosis and tuberculosis.

Keynotes

This remedy is about acquiring or accessing courage: the courage required to face what has become a source of internal conflict, so that it can be eased out of the shadows of the spirit and into the “light” of self-expression. It enables one to find verbal or creative expression for what has been an impediment to progress, often stemming from a long time back in one’s personal or family history. Lack of self-confidence and the search for self-determination. There is a lack of “voice”; it has become stultified. Too susceptible to persuasion from others who have expectations rather than pure intentions. The remedy can facilitate the removal of stasis in any organ when it represents a lack of courage to face an ordeal of being true to oneself. Being fundamentally a Silica remedy, it has the effect of expulsion from the system; in this case it works on toxicity held within the spirit, blood (see Beta) and lymph.

General symptoms

Silicon shares many of the general symptoms of Silica. It strengthens the structural and connective tissues and cleanses the fluids of the body. It does not replace Silica in any of this as it works at a higher frequency than the triturated mineral remedy. Rather, it works on lifting out of the system the causes that created susceptibility within those tissues in the first place. Thus Silicon may follow Silica when the latter has resolved chronic physical symptoms without clearing the case. While Silica gives “backbone” to the constitution, Silicon gives “backbone” to the spirit. Silica is often referred to as a remedy for the “victim state” but

Silicon can reinforce the action of Silica by attending to the wounded or “toxic” spirit. On the level of psyche and soma, Silicon has a deeply cleansing effect that is manifest in an increasing flow of mucus which may, at first, be thick and sticky but then becomes more and more fluid. This is a process that should not be interfered with as it shows that the mucous membranes are being employed to eliminate thoroughly, downward and outward. As this happens, the mind is also being cleared of false, intellectual notions incubated over a long time by outside influences. Silicon has an affinity for ears, nose and throat, all or any of which may be suffering from mucus production; also for the thyroid and for the imbalances that can occur there. (The thyroid is an organ that can hide the unspoken truth for many years.) There is an affinity for the breasts and the spleen; Silicon is a good organ support remedy for both. The generative organs respond well when symptoms of dryness and atrophy are metaphors for retreat and avoidance. Throbbing or pulsation throughout the body leaving one feeling shaky. (This may be a sensation felt prior to the impulse to speak out.) Silicon has a particular attribute that is peculiar to very few remedies: it can be used to act as a bridge between inimical remedies when two such are manifested by a patient, one after the other. By prescribing Silicon between them, any inadvertent and unintentional clash of healing energy can be avoided. For example, it can be placed between Nat-Mur and Nitric Acid or Calc-Carb and Bryonia. Silicon can also be prescribed alongside Calendula to help prevent sepsis and promote surface healing without scarring. When Calendula acts too rapidly and closes a wound before the body has expelled any sepsis, Silicon can help prevent abscess formation (but cf Prunella). In a body that has begun to show symptoms of ageing, Silicon can

help to foster flexibility, elasticity and fluid drive. Thus it is useful in the menopause (in both men and women), especially in one who has never really expressed their true nature. It may come to prove its worth in those suffering from osteopenia. Silicon can be usefully prescribed for those who are facing hip or knee replacement. It may not make surgery unnecessary but it can improve the state of the bone tissue so that future healing is greatly enhanced.

Mental and emotional symptoms

Many of Silica's well-known attributes are also in Silicon: timidity, shyness, lack of "grit", obstinacy and truculence. Scholten (2004; p 284) describes the Silica type as one who is a victim who gets abused, especially within the family. Silicon's affinity is for the spirit and soul of one who suffers in such a way. In some, Silica struggles to reach into the history of how the patient has arrived at this point, particularly in one who is still unable to voice the causes of their deepest and harshest self-criticism. Silicon patients have difficulty with courage to express their essential truth. They also feel sad and maudlin about all that they have had to leave behind. Tremendous sadness with restlessness and a feeling of waste. Feeling lost and empty. There is regret and disappointment at how they have been discouraged; at how circumstances have played out to disrupt their earlier expectations. They can feel out of step with their friends and with family members. There is a feeling that they have forgotten something; that they need to remember something germane to their present circumstances. There is a reluctance to dip their toes into "deep waters". This might take the form of not wanting to listen to or learn anything too stirring or controversial in case it triggers reactions that

require unrehearsed opinions. There is also a reluctance to speak about the past as it harbours issues that might cause a change to the status quo that is too difficult to handle; that might cause words to be expressed that would make life difficult for others. Anticipation of change; of having to make a tremendous effort. A Silicon patient who responds well is likely to feel able to come out of their shell.

Physical symptoms

Head

Heaviness on the vertex. Headache from congested sinuses. Chilliness of the scalp. The head feels empty; almost as if there were no brain in the cranium.

Eyes

Discharge from the eyes: watery or of pus. Blurry vision as a result of discharge. Cold tears.

Ears

Pain in the right ear with throat symptoms.

Nose

Discharges: either thick and coloured catarrh or watery coryza. Dripping nose. Coldness of the nose. Dryness of the nostrils while weeping.

Throat

Thyroid pathology: underactive. Expectoration of thick mucus. Loss of voice or hoarseness. After-effects of a cold or viral infection. Sensation of the tongue expanding and blocking the throat.

Chest

Mucus expectation rises from the upper chest. Tension across the chest.

Heart

Tension and anticipation felt in the heart.

Extremities

Bones feel dense and heavy; brittle bones. Osteopenia. Cold extremities, especially of the legs.

Sleep

Dreams of conflict; of not being able to speak.

Considerations for the use of the remedy

While many remedies cover “conflict” as a causation (cf *Dracaena Cinnabari*), Silicon has an affinity for those whose conflict is internal, with themselves. Thinking about the “essence” of the remedy picture, their conflict is that they have never been able to come fully into their true selves and they have not been able to voice that (cf *Juniper*). However, not everyone who needs Silicon will fit this “lifetime of frustration” picture. There are degrees of relative affinity; there will be some who need Silicon to address a more generalized, constitutional tendency while others might need it for perhaps one aspect of their lives that has come to dominate their state. (This is when their “move” into the likeness - *similimum* - of Silicon indicates that they are at present involved in a part of their healing journey rather than “correcting” or re-establishing their damaged constitution.) Whatever it is that has brought them for healing for an internally active conflict, it is

probable that patients who need Silicon will be difficult to “read”. In the bigger picture, they may have an exterior “self” that is refined, polished and opaque and which leaves us wondering what lies beneath (cf Thuja with which Silicon has just as strong affinity as with Silica). In the more focused, temporarily dominant condition, there will be a caution about or a difficulty with self-expression that makes it initially hard for us to match the state with the energy of the remedy. Pointers might include fleeting moments of regret, disappointment with the way things have turned out, quiet tears with inward reflection, comments about how hard it is to “let go” and quoting what relatives have said and how this reminds the patient of other, better times or when things were more ordered. There is evidence in their recent history to show that they have trouble thinking intuitively; they have been doing things “by the book” or automatically; not living each day as it comes but relying on schedules and agendas.

Silicon has an affinity for the thymus gland and can be used in combination with **Thymus Gland**, the remedy, and **Clear Quartz**. The affinity is due to the fact that the origins for conflict that Silicon can positively influence lie in the traumatic history of the patient and their past (cf Thymus Gland in Volume I of *The New Materia Medica*, 2007). It is also a remedy – one of so many – that should have a place in the relief of side effects of artificial immunization, especially after those that are invested with heavy metals and other ingredients that might affect the sensorium adversely. It can be given in the 30th potency in rotation with other such remedies such as **Shungite**, **Ferrum Magneticum** and **Geum Urbanum**, depending on the similarity of the patient’s corrupted energy to the remedies. In other situations where the practitioner may have to

exercise intuition, **Thymus Gland + Silicon + Geum Urbanum** in LM potency may be more likely to achieve lasting healing and where there is active destruction of body tissue or function, **Thymus Gland + Syphilinum + Silicon** might be considered.

Esoteric therapeutics

The core ethos of the remedy is the courage and confidence to voice one's truth in a time or moment of personal inner conflict. The conflict in question is usually that which has most exercised the critical and analytical faculties of the mind for a very long time but these faculties have become exhausted. There has been little inner peace for too long. Sometimes such conflict may be the result of difficulties with family ties or parental influences or it may arise from a general family situation that has lasted for several generations. Voicing the "truth" (as it has become for the individual) is now a deliberate act of separation from a long-held tradition within the family circle or, where relevant, from the influence of an institution or circumstance of long standing. The remedy, taken over a period of time, can embolden the person to break free but without rupture. The fear that precedes the voicing of one's truth is held in the adrenal glands, the glands that are most easily associated with robotic and unquestioning behaviour and reaction. So the remedy can be said to "detoxify" the adrenals of stultifying energy; it re-establishes the flow of Qi from the kidneys, up through the spleen and into the heart centre, causing the adrenals to be servants of the system and not the master. It is as if the remedy were a portal through which the person must walk in order to rid themselves of toxic and imposed unconsciousness. This makes Silicon a

remedy of revolution: the moving away from the laws of circumstance and the taking up of selfhood.

Chakras

Crown

This chakra more readily acts as a conduit for spiritual harmony. Receiving psychic information is facilitated. Dreams can become instructive and even clairvoyant. Existential fear is lessened. There is less concern over the mysteries of life; ageing and its attendant difficulties hold fewer worries. Compassion becomes an easier condition to hold as it is easier to let go of being judgemental. The memory of what one has incarnated for is restored.

Brow

Doubt and mind conflict are reduced as the intuition is allowed fuller play. A sense of personal enlightenment is established (sometimes described as “light-bulb moments”). There is a lightness of being brought about by being released from persistent thought patterns; thoughts that, for a long time, may not have had a clear form. Rigidity of mind (that has been a source of irritability for the spirit) is replaced by fluidity of purpose. Now there is clarity of thought where once confusion masked the certainty of being in the wrong place at the wrong time doing the wrong thing.

Throat

A remedy for the balancing of the thyroid and of the parathyroid: the thyroid when it is upset by the patient’s inability to come into their own selfhood and the parathyroid when the creative voice is left unheard. “When is it my

turn?" is never fully expressed but eternally felt. "Why can't you hear what I say?" is never levelled at those who do not and will not listen.

Heart and thymus gland

For one whose heart energy has been in an uncomfortable sleep for so long, the remedy brings with it the fresh impulse of inspiration. There is a raising of the spirit's pulse but without any threat of disturbance. There is an awakening (or reawakening) of the heart's purpose (which should not be confused with the awakening of creative purpose of other remedies such as Iron Pyrite). One remembers to whom one is most anxious to give love and compassion; one is able to see better who needs these attributes of healing. The heart is once again open to inspiration and less in the shadow of the ageing.

Solar plexus

A stultified liver unable to engage in the creative process languishes sluggishly, left with the job of creating mucus instead. Toxicity rules the function of the right side of the chakra and poor immunity governs the left. The liver struggles under the yoke of waste, including the toxic waste of artificial immunization and heavy metals.

Sacral

Silicon is one of the remedies that can clear negative ancestral energy and is thus significant for this centre before the conception of children.

Base

The healing of the higher centres of energy of necessity allows for more established grounding. Being present in the

now becomes less fraught. The easing of rigidity as a protection for lack of security becomes a vital healing element for the base centre. The materialism of the world loses its lustre and a new appreciation of the material world is fostered; being at one with Nature becomes an end in itself and can be appreciated as a creative process in its own right.

Case studies

1 “A 19-year-old woman, a Libran, came in a state of confusion and conflict. Her kidney and spleen pulses were very weak. Her venous system seemed rather stagnant. Looking at her aura, it was obvious that her Mars centre (solar plexus) was spinning in the wrong direction. None of her chakras seemed able to communicate with each other. Her whole system seemed very acidic – which is not unusual for a Libran. As soon as she spoke it was clear that she suffered internal conflict of self doubt; she found it extraordinarily difficult to settle on any decision and if she made any decision, she would instantly wonder if she had done the right thing. ‘Where do I go?’ and ‘What should I have done?’ were frequently asked. She was living in an agony of indecision and fear that she would do or say the wrong thing. She could not bear the thought of being in the wrong. She was very bloated as well as being weepy and thoroughly insecure.

“What had made all this worse was that she had been persuaded against her own better judgement to have a Covid[-19] shot. The effect of this was to exaggerate her condition and cause her to be tipped over into a state that required Argentum Nitricum. She took the 200

potency which she burnt out very fast. She absolutely refused any further medical intervention. She did need further doses of Arg-Nit as she felt this remedy was very helpful. She was also given low potency organ support remedies for the liver, kidneys and spleen; all three organs seemed to have suffered from the artificial immunisation. Other symptoms since the shot included swollen lymph glands all over and she turned a threatening shade of blue. For this generally carcinogenic state she had a course of **Cundurango + Hydrastis + Gallium Aperina 6x daily**. This was followed by **Calc-Carb, Gaertner** and then **Silica**. They all achieved something but nothing remotely close to curative action. Nothing was able to hold. (This is a feature of cases that are NBWS [have never been well since] the Covid[-19] shots.) She was then given **Silicon 30 on alternate days for 4 weeks**. This remedy made a significant difference and one that now held. She became much brighter in herself and far less anxious. Her aura opened out. The physical symptoms reduced dramatically. The crippling indecisiveness was also far less apparent. She continued with the Silicon but in the 200th potency. She continued to do well." **JM**

- 2 "A very down-to-earth woman, an alternative practitioner in her early 70s, reported that she was in shock. Her husband, who had been suffering from cancer for some time, had decided that they both had to have the Covid-19 vaccines because he had been persuaded that he was at risk. She did not want to go ahead but felt obliged to do so because of the circumstances. She took remedies before and after the vaccines and reported back on the effects of each of the two she had. Her email was brief and did not reflect the

reality of her condition. When she came for her appointment she explained what she really felt.

“My nervous system seems to be all over the place. I’m hyper-nervous about everything. I worry whenever I wake up. I’m nervous about driving now; that really bothers me. I have no self-confidence. My brain feels tired; I can’t bear any more input ... there are lots of emotions swirling about. My digestion is out of kilter. I feel full all the time and I’m full of burps. My liver feels heavy and I’ve had aching in my spleen.’

“She was given **Baryta-Carb 30: one daily for five days** followed by **Silicon 30 3x per week** and **Rainbow 30 (on alternate days)**. She returned to say that she felt stronger. ‘I have figured things out in my head rather than sorted them out through lots of emotions. Though I am really stressed [her husband was in the final stages of terminal cancer], I know I am fine really.’ She was no longer suffering from brain fog and she had her usual self-confidence back again. She knew that she needed a lot of peace and quiet and to be ‘in Nature’ all the time. She no longer felt nervous although she did feel cross: she felt like a captive of her circumstances. She felt that the remedies had ‘given me back to myself’. When asked if she could define the difference between the remedies, she replied that the Baryta-Carb had made it much easier to think and hear herself internally while the Silicon had given her back her self-confidence and self-assurance. ‘I am sure it has something to do with me not suffering fools gladly any more! No way am I going to be pushed around. I’ve had enough of that!’” **CG**

[139](#)Conchoidally: “haphazard mode of breakage of a material that does not adhere to any fixed or well-

described physical planes of separation”, usually of a brittle nature (Corrosionpedia Inc, 2018).

140Amorphous: having no clearly defined structure; specifically in relation to quartz: not crystalline.

141Tetravalent: means that each atom of the subject has four electrons available for covalent chemical bonding in its valence. Covalency determines the number of other atoms with which the element’s atoms can combine.

142Semiconductor: “any class of crystalline solid intermediate in electrical conductivity between a conductor and an insulator” (*The Editors of Encyclopedia Britannica*, no date).

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TACONITE

Taconite was proved by the circle on 17 November 2017. There were 11 women (including the medium) and 1 man present. The remedy was the inspiration of Marlow Purves, a Canadian by birth who has lived and practised in the UK for many years and who was a member of the group on this occasion. She and the medium were the only people present who knew what the remedy was. After the proving, Marlow spoke about the origins of her idea:

This is a rock that comes from Canada ... I had quite a challenge having it identified. I took it to the University in Cambridge because I didn't know what it was and ... they said it looked like some banal, not very interesting piece but ... it is anything but that. It is said to have originated in Ontario as part of [the iron] mines and mining operations. I found it at my family home, a cottage in Manitoba, which is in the centre of Canada. It was sitting on the mantelpiece; my dad liked to collect things ... my cottage is on ... a riverbank ... overlooking a big river, downstream for where a lot of nuclear testing was done.

Background

Taconite is a low-grade siliceous iron ore consisting of chert,¹⁴³ magnetite and quartz. The composition is of approximately 25–30 per cent iron inter-layered with quartz, chert and carbonate. It chiefly comes from the Mesabi Iron Range of mountains near the shores of Lake Superior in the USA. From taconite, high-grade iron ore is obtained through a process of fine grinding and concentration into pellet form which is suitable for use in blast furnaces. Taconite pellets are exported across the globe to become steel.

Miasms

Psora, syphilis, tuberculosis, leprosy, cancer and radiation.

Keynotes

Old griefs bring about a state of inertia that blunt consciousness. This is true both for the individual and for many others. This is a remedy of the wounded spirit (Chiron). The soul has carried hurt from the past into this lifetime. Here is the fractured psyche. There have been years of struggle to achieve some kind of normality but the cost has been great. Just as taconite ore has to be ground down and refined, so the patient has been subjected to years of being ground down and shaped by their circumstances. This is not necessarily the destiny they might have expected. What has made this all the more possible is that so many others have suffered the same struggles, equally without any guidance as to how to change the drift into being “less than”. This has meant that there have probably been few witnesses to the stagnation of vital, positive energy who might act to offer a different course. This is a remedy of this age partly because it measures up to the negative energy of and is a similimum

to the struggle for spiritual awareness and the need to devote at least some of life's energy to the spirit journey.

General symptoms

As might be expected with an ore so rich in iron, there is marked sensitivity to external impressions; there is irritability and intolerance; there are changeable moods and restlessness; there is weakness and debility; congestion of any part. It is a remedy to encourage the movement of Qi around the body when that is blocked; blocked since an acute condition or since a change of diet, circumstances or habit. Lungs are particularly affected; breathing is improved in one who has long laboured with dyspnoea, either because of smoking or pollution. It can be indicated by those who have wrecked their health with recreational drugs and now struggle to function, even if this is not the first remedy to think of in such cases. The physical distress of dysfunction (or the threat of it) goes together with the breakdown of full consciousness of who and what they are. The same may be found among patients who have spent many years on medical drugs; they now cannot be themselves without the support of chemistry. There may be a history of being over-driven and hyper-adrenalized; too much worry, too much to cope with, too many things to juggle, too many other people interfering. Now there is tiredness and debility but physical restlessness and poor immunity. Anaemia. Venous stasis with varicose veins. Lymphatic congestion: in the nose, throat and gut. The remedy restores the flow of fluid energy wherever it is sluggish or blocked. Pains or sensations may be burning or splinter-like. The body may have excessive heat or heat in parts or hot flushes. Oedema of any part of the body. Tension that is distressing in any part of the

musculoskeletal structure of the body < neck, shoulders. Gall bladder problems. Low kidney energy. Dementia or Alzheimer's.

Mental and emotional symptoms

The patient may have a front of moodiness and disappointment, irritability (of liver and gall bladder origin) and intolerance that hides a deeper sense of foreboding, anxiety and sadness. They may appear to be quietly desperate. They suffer torments of shame; for something they may have done or even from the thought of doing something. They are excruciatingly empathetic. Some patients may seem to be avoiding interaction with others as much as possible. Others may appear to be living in a state of unreality; a form of "Walter Mitty" behaviour which may be worse for their having used recreational drugs - such people may present as relatively cheerful and, at times, upbeat but beneath the façade is gradual disintegration. Taciturn patients have spent years living with themselves in a state of not being exactly who they should have been (see *Juniperus Communis*) and now they are worn down; they can feel rather hopeless. They may not appear to be ready to change all that but this is because their awareness of who they are is now constrained within the shell they have constructed. There is a reluctance to shift due to the habit of inertia that cloaks deep hurt. There is a lot of fear: of ill health, of having a stroke, of not being mentally capable, of death, of having done something terribly wrong, of being inadequate, of being shallow and unworthy, of being in a void and of nothingness, of being helpless. As these fears have been part of their struggle within, the patient may not articulate them well or at all. They might be so well hidden

and worked into the psyche that it is hard for the patient to let them go without further struggle. They have become victims of their own neediness for the support they chose years ago but which has since robbed them of their autonomy and independence; a choice they made because they feared and denied the need to face difficult emotions held within the memory of the psyche or because they needed to escape from expectations of parents or being institutionalized by education or because they simply followed the crowd rather than carving their own path. The more the patient's "picture" appears similar to that of many sufferers of our age, the more likely Taconite is indicated. The state of being it covers needs to be healed both within the individual and the mass (*see below*, "Considerations for the use of the remedy"). There is a reluctance to make difficult choices; they prefer the security of being alone, of being away from confrontation or the safety of sitting on the fence. They lack courage and faith. "I can't do this; I'm going to run out of time" is born out of feeling pressured and constrained by time. Always aware of the clock. They find it difficult to relax. They learn to avoid what might cause them to change their minds. There can be complacency and indifference within a psyche that is stressed and pressured. "I can't stop now; I have to be somewhere else." Reluctance to be in the spotlight. There is a strong fear of being judged. One of the results of the pressure felt over a long period of time is encroaching dementia. Even the suspicion that the patient is presenting signs of this condition might alert the practitioner to this remedy. One of the signals could be the degree of "victim" mentality; the more like a victim they appear to be, the more Taconite is indicated. "Victimhood" may be hard to

tell, though, as there may be no antagonist to blame as the patient is a subject of their past.

Physical symptoms

Head

Pain over the right eye associated with sinus congestion. Congestion causes a wish to bang head against something or to shake it vigorously. Tension on the temples. Aching in the right frontal lobe “to the right of the third eye”.

Nose

Sensation of smelling sulphur fumes. The smell of burning; of something being singed.

Throat

Congestion; mucus formation. A need to cough from a sense of irritation in the throat; wanting to clear the larynx.

Chest

Sharp pain in the heart area. Pain extended up into the left shoulder and down the left side of the ribcage.

Stomach and digestion

Stomach churning. Nausea. ++ sugary food; ++ carbohydrates; ++ fizzy drinks or carbonated water; ++ alcohol.

Neck

Tension and stiffness. Wants to “crack” the neck to release the tension.

Extremities

Heat in the hands; almost a burning sensation. Heaviness in the arms with a sensation that they have become enlarged or swollen. Ache in the right shoulder extending down the arm and a sensation of the build-up of lymph. A sense of swelling and build-up of lymph in the arm as if the lymph nodes have been removed. Left hand feels cold; the right feels hot. Feet feel cold while the rest of the body feels hot. Sharp pain through the right wrist. Left hip and gluteal area become uncomfortable while sitting too long.

Considerations for the use of the remedy

Taconite is homoeopathic to a state of being not just of the individual but of many people in this time of extremes: of pollution, of speed, of medical and social intervention, of political turmoil, of automation and mechanization through technology. If we were looking for a remedy to match a “picture” according to the so-called classical model then we would probably miss Taconite; it covers so much that is general about patients in our age. The remedy is not so much a neat and tidy similitum to a diagnosable state or condition – though it can be – as it is a remedy to match our relationship to the times we live in. It is an instance when the similitum is not just “within” but also in the space “without” with all our triggered susceptibilities and consequent reactions. It is a circumstance on a journey that the patient is asked to go through (though many will choose otherwise). In essence, it is to become engaged with the energy of Pisces to ensure that healing of the deepest wounds can be accomplished.¹⁴⁴ This might make it seem a difficult remedy to prescribe but it is one that gradually makes itself apparent over a period of treatment; over a

time when the patient may respond reasonably well to chosen similima while never quite making truly profound shifts. Taconite is implacable too. There can be aggravations: the patient may complain of feeling uncomfortable and even distressed but this should be seen as part of the picture of the remedy. To be turned into steel, taconite has to be ground down into pellets, transported and then put through a blast furnace!

A curiosity of this remedy that may help in its selection is that Taconite, once given, is able to initiate the intrinsic healing energy of the patient so that it is transmitted to others who need it. This appears to happen without causing any loss of positive energy in the patient. It seems that the positively affected energy of the midline within the patient is now capable of emitting healing to others. It is as if the inward striking negativity of the experience of trauma can be reversed to become the outward expression of positivity that can be passed on to others in need.

Taconite is yet another remedy that can be considered for the release of radiation from the system. Because microwave and ionic radiation is so pervasive, some practitioners feel it is good practice frequently to weave remedies such as **Taconite, Shungite, Radium Bromide** or others (see Volume II of *The New Materia Medica*, 2011) in with prescriptions that can lift it from the energy field. For this purpose, it is regarded more as a drainage remedy than a constitutional one. Taconite can be given in “x” and low “c” potencies. If the remedy is being considered for the “bigger picture”, then it is said to be best given in LM potency though this is a moot point for those who dislike using the LM range. If the guiding symptoms include deep fears and inadequacy – as mostly they will – then it may become worth considering using a triad of **Thymus Gland**

+ Taconite + Clear Quartz. However, **Thymus Gland + Taconite + Psorinum** is a deep-acting remedy that is Saturnian in its ability to encourage grounding and awareness in the sensitive, history-burdened patient.

Esoteric therapeutics

The colour black was strongly felt through the meditation. It was associated with “the void” that people visualized. It was also felt as a black spider’s web. These two were linked in with the blackness that is the heart of creation before manifestation. There is another connection here with the sense of “being kept in the dark”. One of the agents of this is forgetfulness; individual and collective memory is being eroded to create a state of collective spiritual amnesia. The soul’s memory is said to be held within the core of the midline, deep within the spinal column; the all-pervading colour there is black. The condition of this space is energetically thick and sticky and has movement: upward. It is connected to each of the chakras yet it is not a chakra. It is a source. It is as if it were a funnel for earthly and cosmic energy to connect and coalesce. It has portals: the pineal in the crown and the chakra below the base. It is galvanized by the Kundalini. It is both intimately part of every individual and so vast as to encompass all of us. It can be entered to go on inner journeys or allowed to slumber and be forgotten. To journey through it is to be reminded of our interconnectedness, of our universality but also of our individual paths. Within the confines of this midline core we meet Chiron, our “wounded healer”. We find those wounds within ourselves that remind us of our fallibility and the need for compassion and lack of judgement of others and that this life is but part of another, longer journey of

discovery. At the root of the prescription of Taconite is the fear of embarking on such a spiritual quest when the noisiness and turmoil of life on Earth drowns out any greater meaning. Taconite, a common, small, dull, brownish-grey stone of no visual significance at all, is a means of opening a door on cosmic awareness. Such grandiloquence is hollow when sitting in a clinic with a patient who is suffering from some malady that has afflicted them for a long time but it is worthwhile suspending judgement on what might seem highfalutin philosophy if the result can be a relaxation from the pitiless and indiscriminate maelstrom of contemporary living. Taconite is only one step along the way.

Additional information from a second proving

During a week-long seminar held in Greece in May 2018, ten students took part in a further meditation on Taconite. The students had had lectures about new remedies during the week, of which Taconite was one, but they were unaware of which remedy the subject of this particular meditation was. The following are verbatim reports written up by some of the students and sent in to the author after the course had finished.

- 1** “During the start of the meditation, felt heaviness in the room, almost like a thin stratum charcoal layer of smog hanging in the room. I felt burdened and had an overwhelming urge to leave the meditation so that I didn’t have to deal with the hidden and deep burdens I felt. I don’t know what these burdens [were] and I didn’t want them to come to the surface ... [where I’d have] to deal with them.

“I started feeling hot; starting initially in my hands and they were sweating from this intense heat. It’s unusual for me to sweat even if very hot and hardly ever on my hands.

Extremely uncomfortable in my chair but felt very heavy. After a while into the meditation I kept feeling my head hanging and felt I was drifting but I had to keep jerking my head upright.

“As the meditation went on, for a moment I felt breathless and in another moment sharp pain in my bladder (of which I am not usually aware). Also got a sharp pain in my left knee.

“I had an intense urge to leave the meditation ... it was like it was on the brink of burdens I didn’t want to deal with coming up.”

- 2 “During the meditation on Taconite I was incredibly uncomfortable physically, all the way through and it was only after it ended that I realised that all the discomfort I felt could be described as the return of old symptoms. I therefore felt that this remedy could afford a patient a second return of old symptoms of those that had not been thoroughly eliminated; it was a further chance to do further healing on clearing old health issues. I also felt that this was a karmic opportunity to extend the healing into former lives.

“I had the strangest experience: I felt my hands were literally glued to where they were resting on top of my legs. It was very difficult to unglue them; I needed a lot of help from Nick [the circle leader].”

- 3 “As part of the meditation we were asked to find our guides and sit with them. I felt relaxed, secure and calm; quite blissful throughout. My Chiron is in Pisces,

[a situation in which the spirit carries many karmic wounds] and I felt that the meditation really helped and did a lot of healing. I was asked if I had any animal guide; the other people in the group had mentioned them. Mine was a huge bird of prey. When I later went for a crystal healing session the practitioner said she saw me flying above us on a huge eagle.”

- 4 “A ‘wizard’ greeted me and said, as he looked straight at me, ‘Are you ready for this?’ He said that this was a remedy about burdens. We found an oak tree which had a hole at its base. We moved down through its roots as if they were arteries, veins and the lymphatic system; it was dark and cold. The space opened up and there appeared to be a quarry cut with different levels; there were trucks on rails and various doors in the walls. I watched as these doors were opened; out of them came rocks, grit, fluid, blood and pus which was all loaded onto the trucks and carted away. As I followed and went deeper, there were bubbles floating behind the trucks; the bubbles contained pictures of accidents, operations, deaths, naked people – all sorts of events happening to humans. The trucks were all directed toward the sea into which they tipped out their contents and where the bubbles were dissolved. The word ‘purification’ rang in my ears. Then we returned to the fire around which we had been sitting where we were told that this remedy was to do with humanity’s collective crown centre. As we were talking, the place became very crowded with thousands of people. We heard, ‘It is all about clearing the burdens. This [is] a remedy for the Aquarian age, for the evolution of humanity and its return to greater sacredness.’”

“On the final day I could feel that I was starting to develop a neck ache (a chronic problem that I suffer which can end in a migraine) and was unsure whether I would make it through three hours of sitting on an uncomfortable chair for the meditation. As it began I was really struggling and kept wriggling restlessly as I had been doing all week. At this point Nick asked us to visualise our guides. However, all I could see were a loose series of images running through my mind that I was unable to focus on, in bright sunlight while having a sense of lifting, of flying up and a sense of disarray.

“As I shared this with the group, I suddenly felt a heavy weight pressing down on both shoulders ... I went straight into the vision: I was walking up a mountain to an ancient pillared temple-like structure. As I entered the structure I saw giant golden bowls of crystal clear water, the only light coming from torches that were laid out through the various halls in the darkness. I could see a person prostrate on a stretcher with a fever being tended to by a figure. I took over the role of caring for this patient using a cloth dipped in the water from one of the giant golden bowls. I began using my hands to heal the patient with my energy. I asked if I could be shown the specific healing properties of this remedy and then realised that the entire space was filled with people laid out on stretchers each having an array of disease.

“This temple was a healing centre almost like a hospital. I felt I was being shown that this remedy was fundamental to healing all illness and as I understood that, the figures caring for these people appeared to be not quite human. I can best describe them as god-like, alien-type healing beings that were completely wise and compassionate. When I returned to the golden bowls I looked directly into the face of one of these beings

which was mask-like; almost as if made of stone, like an animated statue. I was very keen to learn from them. However, as this thought formed in my mind it was communicated to me that I would need to go into (my own) healing first. I was drawn backwards into a darker space and found myself on my own stretcher. I then went into the energetic core of my spinal column; what I recognised was my Chong Mai.¹⁴⁵ Starting from the top I began to smoothe and adjust the lumen of it, using my fingertips in an instinctive and very delicate downward motion. All through this vision I had been challenged by my neck pain and worked consciously to use this experience to help relieve it. I felt the healing beings were teaching me this.

“I took the remedy in the meditation not having recalled much about it after the lecture we had earlier in the day. I subsequently found the notes I made after the meditation and realised how fascinating I found the experience in regards [sic] to the vision. I was more still and at peace in my body than I have ever been in a situation like this before (usually I am infuriatingly uncomfortable and restless). I also came out of the meditation without any neck pain although since this experience (and having had some more Taconite) I have had further neck issues which have nevertheless changed. The vision of the healing being at which I looked directly is fixed strongly in my mind and I have called on this feeling and image when I am with patients in my own practice to help me to perceive clearly and be able to heal.”

Chakras

Crown

The Piscean energy of excessive empathy is a strong influence on this chakra and tends to obscure the patient's own mission of self-healing. Concern for others and one's interaction with others prevent knowing when to step away from the world to recuperate one's inner spirit. There is a desperation within the soul, but worldly concerns are too often allowed to dictate.

Brow

The need to be counted vies with the fear of being judged harshly. What the world says is given too much weight which adds to the burden of lack of self-confidence. The way the world works complicates the life of simplicity longed for. The harshness of reality allows for few illusions about the soul pain endured. The mind is as exquisitely sensitive as the body gradually becomes.

Throat

The esoteric hearing is deafened by the clamour of the material world. The assault on the ears is too much for the creative voice to wish to compete. There is "retreat" within this centre; the lonely voice remains unheard.

Heart

Here we have a beleaguered heart. It has carried its burden a long time and never fully found a voice to express all that has gone on over the years. Within it there is still room for compassion for others and there is a desire to be of service but the spirit is weak from not having received enough sustenance of its own.

Solar plexus

Delicate and sensitive due to the way this chakra has tried to process the difficulties that afflict the chakras above. There is increasing sensitivity to food and drink. While the spirit has not learned how to say “enough!”, the gut has become intolerant or the liver has become bad tempered or piles have become the expression of intolerable pressure.

Sacral

Notable by its obscurity in the case.

Base

Grounding is maintained by dint of daily life with its routines and repetition of events. There is a straining at the leash; a restlessness to be released from the mundane that can remind the practitioner of the tubercular miasm, but the desire to be gone is really a desire to be oneself and to recover one's relationship with those who have most meaning. Fears of change vie with fears of not accomplishing oneness with and in Nature.

Case studies

- 1 “A woman of 60, a therapeutic masseuse and yoga teacher who had long received homoeopathic treatment, came with various ailments. She complained of extreme fatigue, crippling lack of self-confidence and a wish to retreat from the world. She also had an on-going issue with a prolapse which was aggravated whenever she ate food containing gluten. She worked at a farm where she felt bullied. ‘I’m just struggling with people at the moment. I’d rather be in a field of crows than people in a town.’ She felt utter disappointment and disenchantment. She had given in her notice. She had

had to stop riding which had caused her a lot of grief. She was given **Three Salts 10M: one every 2 hours for three doses**. (She had had **Nat-Mur, Winchelsea Sea Salt** and **Himalayan Crystal Salt** in the past years, always with good results; 'an old friend ... I can appreciate what salt has always done for me'.) She was also given **Taconite 100** to be taken weekly. When she returned 7 months later, she declared that she had loved [Covid-19] lock-down and she really didn't want to return to normality; she had been working extremely hard throughout but now felt her old anxieties returning. She felt so much empathy for people that she feared handing on her own fears to them. 'I always feel like a fraud. I worry that I am damaging people with my yoga or that I might poison people when I prepare food for them. I just lack confidence terribly.' She seemed energetic and bright and said that Taconite had worked 'brilliantly' for any tiredness. She also showed little of the wary, 'hunted animal' look she used to have and which has not returned. She had acquired her own supply of Taconite and took it whenever she felt the need. 'When I discovered what Taconite was and why it is prescribed, I just wept. It's just lovely. I do get so affected by technology; it pesters me.' The fear that she might be causing other people any harm gradually dissipated over the next 9 months. It was of particular note that her Chiron was in Pisces in the 4th house."[146](#)

BG

[143](#)Chert is a hard, dark, opaque rock composed of silica (chalcedony) with an amorphous or microscopically fine-grained texture. It occurs as nodules of flint or in massive beds. It can also contain microfossils or small macrofossils.

144 It is tempting to see this as a “last train home” as we leave the Age of Pisces and venture further and further into Aquarius.

145 Chong Mai: the first energy channel to flow from Tai Qi – the central pillar or core from which all other energy channels receive their support. It is otherwise known as the Sea of the Twelve Channels. Tai Qi (Taiji Pole) is the “supreme ultimate” state of undifferentiated, absolute and infinite potential, the oneness before duality from which yin and yang originate.

146 Chiron in Pisces in the fourth house suggests that the subject carries pain from a traumatic childhood due to events in the home or family; that strong empathy indicates a life of caring deeply for others but with a full knowledge of how deeply others have been hurt and that one’s own wounds must not touch others; that confidence around people rests on compassion rather than security of one’s right to be seen and heard; that one knows well how painful it feels to be on the “outside” looking in; that true healing begins with the self despite a sense of unworthiness.

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TORMENTIL

Quatrefoil

The remedy was first proved on 13 September 2013 by seven women and three men. It was taken in the 30th potency according to the usual protocol of meditative provings. The plant that was used to make the remedy was collected from a large area of protected woodland in East Sussex, England. The plant used was lying at the edge of the grassy drive through the forestry, close to furze and shrubby bushes. It was collected in bright sunlight at the Sun's zenith. The stalk, leaves and flowers were steeped in ethanol for more than a month before being made up to the 30c potency.

Originally, the remedy was known as Potentilla (*Potentilla reptans*) but this plant is slightly different in form, having five petals to the flower rather than the four of Tormentil. However, research into the herbal properties of the two plants shows that they cover very much the same medicinal territory.

Background

Tormentil has many country names: biscuits, bloodroot, earthbank, English sarsaparilla, ewe daisy, flesh and blood, *potentielle droit*, *Potentilla erecta*, septfoil, shepherd's knapperty, shepherd's knot. The smallness of the flower and

its creeping habit means that it is easily ignored yet it is extremely common. It prefers acid grassland, heath or moor but can be just as happy in woodland. It flowers between May and September and attracts bees. It has glossy, sharply serrated leaves and a tiny, four-petalled flower of bright yellow.

Tormentil has long had a reputation among herbalists as an astringent medicine for the drying up of wounds, for stopping diarrhoea and for the lowering of fever. Culpeper, in *Complete Herbal* (1653), and Mrs Grieve, in *A Modern Herbal* (1931), both describe it botanically and medicinally. Mrs Grieve tells us (1931, p 819):

In *Potentilla Tormentilla* the flowers are yellow as in *P. Reptans* but smaller and have four petals instead of five and eight sepals not ten, so separated as to form Maltese Cross when regarded from above. From the rootstock come leaves on long stalks, divided into three or five oval leaflets (occasionally but rarely seven, hence the name Septfoil or Seven Leaves), toothed towards their tips. The stem-leaves, in this species, are stalkless with three leaflets. A small-flowered form is very frequent on heaths and in dry pastures, a larger-flowered, in which the slender stems do not rise but trail on the ground, is more general in woods and on hedge banks ... The name Tormentil is said to be derived from the Latin *tormentum* which signifies such gripings of the intestines as the herb will serve to relieve, likewise the twinges of toothache. The plant is very astringent and has been used in some places for tanning. It is considered one of the safest and most powerful of our

native aromatic astringents and for its tonic properties it has been termed “English Sarsaparilla”.

Mrs Grieve (1931, p 819) adds a paragraph on the rhizome that provides the medicine, saying that it is an aromatic flavour and a strongly astringent (bitter) taste:

it contains 18 to 30 per cent of tannin, 18 per cent of a red colouring principle: Tormentil Red ... There is a great demand for the rhizome which in modern herbal medicine is used extensively as an astringent in diarrhoea and other discharges, operating without producing any stimulant effects. It also imparts nourishment and support to the bowels. It is employed as a gargle in sore, relaxed and ulcerated throat and also as an injection in leucorrhoea ... A strongly-made decoction is recommended as a good wash for piles and inflamed eyes.

Mrs Grieve (1931, p 819) quoted a Dr Thornton who told of “a poor old man who made wonderful cures of ague, smallpox, whooping cough etc., from an infusion of this herb and became so celebrated locally that Lord William Russell gave him a piece of ground in which to cultivate it, which he did, keeping it secret for long.” She continues by saying that Tormentil was used in cholera and intermittent fevers, for ulcers and sores. The fresh root, bruised and applied directly to the throat and jaws, was held to heal the King’s Evil (swollen tubercular glands of the neck).

Culpeper (1653, p 283) says:

This gallant herb of the Sun. Tormentil is most excellent to stay all kind of fluxes of blood or humours in man or woman whether at nose, mouth or belly. The juice of the herb of the root or the decoction thereof taken with some Venice treacle¹⁴⁷ and the person laid to sweat, expels any venom or poison or the plague, fever or other contagious diseases as pox or measles etc. for it is an ingredient in all antidotes or counter poisons ... the decoction of this root is no less effectual to cure the French pox [syphilis] than Guaiacum or China; and it is not unlikely because it so mightily resists putrefaction. The root taken inwardly is most effectual to help any flux of the belly, stomach, spleen or blood and the juice wonderfully opens obstructions of the liver and lungs and thereby helps the yellow jaundice. The powder or decoction drank or to sit thereon as a bath is an assured remedy against abortion if it proceed from the over flexibility or weakness of the inward retentive faculty.¹⁴⁸

Culpeper advises us to “remember that the Sun challengeth this herb” (p 284).

Matthew Wood (2008, p 399), in *Earthwise Herbal*, writes of Tormentil in a rather different manner.

Tormentil is perhaps the most “fierce” looking of the potentillas. The leaves are deeply serrated so that they look like a tortured hand – though in this potentilla there are usually five main leaves and two small ones ... It is a northern European plant naturalised to North America so it was not named by the Greek or Latin authors but it has all the properties of the cinquefoils of antiquity (including the magical

ones). It is the most tortured looking of the whole family and therefore bears the signature of stress and pain that runs through the potentillas, agrimonias and geums.

Wood (2008, pp 399-400) goes on to add his own experience:

Tormentil has the same psychological properties as agrimony and can be used in the same way. Even the magical properties are similar: both are excellent for correcting problems having to do with hierarchical organisations (employer/employee problems) or interference in one's work. *This is in fact the single most reliable indication I know in herbalism: tormentil or agrimony has never failed in any instance I am aware of to resolve employment, boundary or legal tensions.* Place a leaf or spray some tincture on the documents, boundary or work space involved. It removes "enchancements" designed to interfere with one's work.

Wood (2008, p 400) found the plant of benefit in acute conditions:

One time I was out in the country visiting some friends and one of them had an asthma attack. She was tortured to capture her breath, a statement Dr Bach made about agrimony. I looked out in the yard for some kind of remedy, found some potentilla erecta and gave it to my friend. It quickly relieved the attack - it did not cure the chronic asthma.

The *Macdonald Encyclopedia of Medicinal Plants* (Chiej, 1982, p 248) states the following:

A very astringent plant with antibiotic qualities which, although not yet fully researched, have been observed in treating many diseases. As a gargle it is effective against gingivitis and pyorrhoea while its effectiveness as a toothache remedy is undeniable. It is used externally as a compress to tone up flabby skin and as a cream made for the same purpose. Extracts of tormentil are used to relieve chapping of the anus and of cracked nipples as well as some types of prolapse. Constant use of the plant has also yielded good results in cases of enuresis in children. The medicated wine has a hypoglycaemic effect while the decoction can be used in the tanning of hides and skins.

A search on the internet discovers that Tormentil is mentioned in relation to several conditions: lichen planus, ulcerative colitis, fever, diarrhoea and gastric complaints (although these are not specified as of the stomach, intestines or colon). Most sites are careful to say that there is not sufficient evidence to prove conclusively that Tormentil has the power to heal such problems and most list the side effects from ingesting too much of the plant: nausea, diarrhoea and vomiting, which proves the point that Tormentil, according to homoeopathic principles, would be curative of the same.

Miasms

Psoric, tubercular, syphilitic and sycotic.

Keynotes

“Surrender” is the keynote word for this remedy; it is one to foster acceptance of what is inevitable in the moment - it helps us not to fight losing battles in the face of what is and must be for the time being. It encourages us to be confident in ourselves despite having to be passive. Tormentil engenders calmness in those who are stressed and agitated by current events; either those that are reported in the media or others that belong solely to the context of the patient. A healthy sense of detachment is encouraged. Tormentil can relieve the stress of hospital visits; it eases the passing of the dying when they are anxious, in pain and reduced to the tormenting inactivity of waiting and unable to leave due to the inappropriate use of drugs. It is a remedy to redress imbalance caused by events beyond one’s control. It fosters strength in stillness; peace in inactivity; compassion in adversity.

General symptoms

There is usually a sense of psychological imbalance with whatever physical symptoms there may be and whatever dysfunction might be apparent. Tormentil has a balancing effect on the hormonal system by working on the pituitary and hypothalamus; of use when the endocrine system is awry, particularly in relation to eliminative processes such as are evident in bladder and bowel function. There is a strong affinity for the liver and, in turn, the gall bladder, as is usual for bright yellow plants. The spleen is supported, especially in cases of low blood count; anaemia. Tormentil positively affects the assimilation and absorption of nutrients. When there is dehydration of the system, it supports the kidneys in elimination and recovers the proper

electrolyte balance; it helps a patient to become rehydrated. The remedy has an affinity for the eyes and vision, particularly in relation to the activity of the liver. Macular degeneration. Tormentil revitalizes neural connections, especially within the brain; it is to the nervous system what Arnica is to muscles and Bellis Perennis is to the viscera and soft tissue. Sleepiness accompanies much of the pathology; yawning from excessive anxiety. Minor pathology of the throat and ears can occur in those who find it hard to express their feelings verbally: irritating cough and popping of the ears. The lungs and breathing are also affected by emotional difficulties in “letting go” of the struggle to deal with changes that happen at times of stressful transition: wheezing and breathlessness.

Mental and emotional symptoms

Tormentil initiates a sense of calmness and peacefulness in times of stress and turmoil that are often due to an inevitable upheaval in circumstances beyond one’s control. It fosters detachment at moments of stress, especially within families; it helps us to move to that space within the eye of the storm. The core of the remedy is about self-confidence and the ability to manage and cope with changes that are out of our control. It helps us to see when being passive is necessary. There is an acute sense of self-awareness and self-consciousness; as if the ego understands that it is time to relinquish control and allow the intuition to take over. Fearfulness: fear of the unknown, of getting things wrong, of what might happen, of injustice, of being on the “losing team”, of not knowing what is going to happen. It is for those who have “lost faith” – lost faith in whatever they held sacred or as part of a tradition. Fear

induces yawning. A feeling of being profoundly unsafe and unprotected. The state of needing Tormentil may be the layer beneath any remedy of shock such as Arnica, Opium, Buddleia or Bellis. Brain chunter; calms states of anxiety. Feeling "lost", particularly after a history of recreational drugs; can be delusional and even paranoid. Within any mental/emotional symptom picture, there is likely to be the dead weight of hurts and resentment buried in the past; perhaps ones that the patient no longer remembers accurately or actively. Fixed points of view that do not allow for any change of heart. When resentment is held long enough without expression, it can lead to self-harming.

Physical symptoms

Head

Migraine and headache: < stress and brain chunter. Itching of the scalp as if there were lice.

Eyes

Macular degeneration. Blurring of vision. Floaters. Visual acuity is reduced. Lachrymation < right eye.

Ears

Popping sounds. Congestion.

Mouth

Sore mouth and palate. Gingivitis: redness and soreness with some bleeding of the gums. Bleeding < brushing; when patient feels overheated. Pain in the teeth after clenching the jaw in stress < upper premolars.

Throat

Sore throat. Irritating cough; tickly.

Chest and lungs

Difficulty breathing. Hard to take a deep enough breath. As if one has forgotten how to breathe. Breathlessness, coughing and wheezing with rattling of mucus in the lungs. Shallow breathing; takes short breaths into the top of the lungs as if in panic. Respiratory distress. Breathing difficulties during pregnancy. Sleep apnoea.

Stomach

Appetite increased for heavy food: carbohydrates. Discomfort. Seasickness with balance problems.

Abdomen

Discomfort and pains with diarrhoea and sometimes nausea. Loose motions with pains in the intestines. Disturbed gut with chuntering brain. Jaundice.

Bladder

Frequent urging to pass water.

Female

Vaginal dryness, especially after the menopause. Lack of libido.

Male

Erectile dysfunction: impotence. Prostate enlarged.

Sleep

Sleep apnoea with discouraging dreams. Dreams of anger and conflict.

Considerations for the use of the remedy

There is always a degree of imbalance in the patient: witnessed in the degree of disturbance in the gut and/or lungs when the mind is too actively anxious; when self-awareness becomes so negative as to exaggerate influences and pressures from the outside, causing internal disturbance. There is often a want of stillness and steady breathing within the body; rhythm is lacking. The practitioner might be looking to engender detachment and balance because the circumstances the patient finds themselves in seem to be preventing any other more constitutional picture from being obvious. It is as if Tormentil is homoeopathic to the patient's unbalanced, self-absorbed response to what is happening around them: the similimum exists between, as it were, the outer circumstances and the inner response. Within the picture to be assessed there is usually a degree - often prevalent, possibly unexpected and even unwanted - of difficult change going on in the patient's life. This might be to do with Saturn Return. Over-reaction is a frequent response to people and events though what is expressed may be confused and lacking in coherence. Outside influences evoke too much defensive behaviour and thought. At a time when the patient needs to make life changes anyway, outside influences add too much urgency. There is, too, a feeling that reaction is necessary when all that needs to happen is to let go of the thinking and feeling in order to go into a place of stillness and non-reactivity. It is useful in men who are easily cowed and women who are too strident.

It was unusual that during the proving there was so little reference to other remedies (barring those to do with past

trauma). Nor was there reference to miasms. There was no mention of radiation or the need for using Tormentil with Thymus Gland in any triad remedy. It was clear that this was a remedy to encourage the loosening of ties to old hurts and traumas at a time of life changes taking place but in a context of external change that made the process so difficult.

It is worthwhile quoting the experience of the prover who took the remedy at a different time (17 September 2013) and place from the main group as he was unable to attend:

I am taking this remedy in the evening and am quite tired with a slight cold. I create a space to perceive what I may before taking the remedy. Upon opening the packet I have an immediate sense of joy and pleasure tingling through my body. I feel tears well up in my eyes. I am aware of the Plant Spirit coming forward to meet me, joyfully. It appears as a female wearing a long dress which I think is an earthy yellow-brown colour The remedy makes me acutely aware of the tensions and energy blocks in my body and the remedy tingles and pulsates through me, releasing them. The energy builds at my heart and solar plexus until it releases with a big sigh and more tears. There is warmth, love and companionship from the Plant Spirit. I feel I am supported, not alone. I recollect the grudges I am holding since of the previous few days especially remembering here a recent altercation with a taxi driver at the school. I had had a run-in with him before, months ago, and I was a bit belligerent this time because I was feeling negatively towards this man. I realise now how wrong it feels to hold grudges against people and how such things weaken our

energy and prevent it flowing properly. I decide to apologise and make up with this guy if I see him again (not important who is right or wrong any more). The next day I see the same taxi driver and go to talk to him. He says he cannot even remember the incident! We part on good terms. I feel completely at peace with myself and for several days after I am in a Phosphorus-like state, loving everyone and everything and feeling myself connected with the natural flow of all things. I love this remedy - always feel its gentle beauty and at peace after I take it.

Another prover who did attend was inspired to say:

Find peace within your heart in the midst of strife, rise above the destruction and the disasters and negativity; be strong in mind and heart and body for yourself and also for others. It is good to cultivate detachment which does not mean coldness and lack of feeling.

Another said:

The core of the remedy is self-confidence; about one's relation to the world and the people one's with, the lifestyle one leads; one is acutely - perhaps even painfully - aware of this self-consciousness and often it comes at a time when one needs to make some form of transformation. It's as if one doesn't have much choice about it ... This is just Nature taking the lead.

The medium said, "It takes you beyond individuality and your own perception of what may be happening. It calms all negative mental states."

Esoteric therapeutics

Inspirational Kundalini energy is weak and the midline is off balance in this remedy. This has happened as a result of having made faulty decisions (often in relation to other people) in the past that now need correcting. Etheric cleansing is essential to Tormentil and its action is from below upward. It is protective of the auric field and it has a major affinity for the base, heart and brow chakras particularly. In reducing the "noise" created by the panicky ego, Tormentil boosts the intuition and aligns brow, throat and heart centres. In doing this, it becomes easier to connect with others of like mind from whom one has felt rather cut off for a time.

One of the most important delusions of this remedy is that everything that we do is of significance; by believing that small or everyday things are as important as those few things that each of us do that has an impact on the world, we overload the psyche with ego-driven assumptions and forget just how much time we each need to make supreme efforts and then to recuperate. A man who spends six hours working out in the gym is a case in point: he pumps muscles to create an image but gives his body no chance to recover its natural state of equilibrium.

Chakras

Crown

Sleepiness; overpowering yawning during stressful times. Want to sleep as a way of avoiding difficulties. Dream of being overtaken by events; of being left behind. Tormentil is useful in those whose crown centres have been affected by drug-taking, leaving them ungrounded and somewhat delusional.

Brow

Confusion and lack of insight often as a result of preconceived ideas that are difficult to leave behind. Either very practically minded without ability to alter course, or indecisive and unable to express opinions freely. The patients of this remedy tend to see things from one point of view which has been skewed by their history but their present story is asking them to make profound changes.

Throat

Difficulty in expressing themselves. Creativity is on hold; the struggle they have is in holding on to their individuality in the face of changes that are affecting not only themselves but also others.

Heart

The heart holds old hurts and grudges that weigh it down. Contact and connection with others at this level has become difficult or even non-existent. Fearfulness. Heaviness in the centre from unresolved emotional issues.

Solar plexus

Disordered function of liver, spleen or stomach. If Tormentil is used to support the spleen, then the mind will become less rigid. If the remedy supports the liver, there will be less acidity and inflammation in the system and any eye/vision

symptoms will be more susceptible to treatment. If the stomach and small intestine are supported then there will be more groundedness and better nutritional assimilation.

Sacral

Kidney energy is low and water balances are out of sync. Frequent urination can indicate low vitality. The patient might respond well to a herbal support tincture such as Solidago, Taraxacum or Achillea Millefolium.

Base

Profoundly ungrounded and out of sync with the root due to upheavals in life along with a lack of confidence in their ability to cope with change. Suffer from a sense of inadequacy in the face of stress and transition.

Case study

- 1 "A very stressed woman (a Pisces) came with headaches that were worse for all her upset over the Covid[-19] restrictions. She was tearful and had hot flushes which caused her to pour sweat. 'I'm so fed up. I've had enough. All I want to do is get back to work but they're making it so damned difficult! I'm absolutely fine while I am working. And then these headaches: they're just emotional but I can't stop them. I just want to hit the sofa.' She was given **Tormentil 200: one each week for 8 weeks**. She returned to say that she had bought a house away from her dreadful neighbours; that she no longer had such bad nightmares; that three people she knew well had recently died but that she had been almost unfeeling about it. 'I have been stoic in the face of all this. And I am no longer anxious about Covid. It's

just another thing that's going on. If I get it, I get it and I'll get over it. Life's too short!" **JM**

[147](#) Venice treacle is otherwise known as Theriac or theriaca and was invented first by the Greeks as an antidote to poisons. Its recipe included viper's flesh and opium on the basis of what caused poisoning would also cure it. As it spread over the known world as far as China and Britain, the recipe became corrupted in any manner of ways but was always an unguent containing, among other things, cinnamon and honey.

[148](#) In other words, Tormentil is a herbal remedy that prevents miscarriage from lax tissues of the pelvic floor.

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Not a single paragraph would ever have been written without the indefatigable work of Janice Micallef, the leader and medium of the proving circle, who cares for us all in so many ways. None of us quite know how she does what she does: often at her desk late into the evenings yet with time to spare for meditation circles and our proving group. Her commitment to homoeopathy is absolute and her determination to help nurture it into the Age of Aquarius is unwavering.

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All of them have spent time writing out their notes because they have come to respect the remedies they are using which they feel should be reaching a wider spread of people. My sincere thanks for taking the time and trouble to contribute.

APPENDIX 1

Table of the signs of the zodiac

>> = opposite sign on the chart. People who begin to show signs of distress or negativity often have behaviour traits common to their opposite sign.

ARIES [21 March–20 April]>>

1st house. Fire; male

Ruling planet: Mars

Rules the head

Tissue salt: Kali-Phos

TAURUS [21 April–20 May]>>

2nd house. Earth; female

Ruling planet: Venus

Rules the throat and neck

Tissue salt: Nat-Sulph

GEMINI [21 May–20 June]>>

3rd house. Air; male

Ruling planet: Mercury

Rules the arms, hands and nerves

Tissue salt: Kali-Mur

CANCER [21 June–20 July]>>

4th house. Water; female

Ruling planet: Moon

Rules the breasts and stomach

Tissue salt: Calc-Fluor

LEO [21 July-21 Aug]>>

5th house. Fire; male

Ruling planet: Sun

Rules the heart and back

Tissue salt: Mag-Phos

VIRGO [22 Aug-21 Sept]>>

6th house. Earth; female

Ruling planet: Mercury

Rules the digestive system

Tissue salt: Kali-Sulph

LIBRA [22 Sept-22 Oct]

7th house. Air; male

Ruling planet: Venus

Rules the kidneys

Tissue salt: Nat-Phos

SCORPIO [23 Oct-21 Nov]

8th house. Water; female

Ruling planet: Mars (also Pluto)

Rules the colon, gonads and the lower back

Tissue salt: Calc-Sulph

SAGITTARIUS [22 Nov-20 Dec]

9th house. Fire; male

Ruling planet: Jupiter

Rules the hips and thighs

Tissue salt: Silica

CAPRICORN [21 Dec-19 Jan]

10th house. Earth; female

Ruling planet: Saturn

Rules the bones, skin and knees

Tissue salt: Calc-Phos

AQUARIUS [20 Jan-18 Feb]

11th house. Air; male

Ruling planet: Uranus

Rules the circulation, distribution of fluids and the legs

Tissue salt: Nat-Mur

PISCES [19 Feb-20 Mar]

12th house. Water; female

Ruling planet: Neptune

Rules the feet

Tissue salt: Ferr-Phos

APPENDIX 2

Curses, entities and possession

There are so few references in homoeopathic literature to the effects of homoeopathic remedies on the spirit body that they might seem to have no place in the clinic. This would be to miss what remedies might be able to do with the effects on the whole system of extraordinary and extraneous influences that are often relegated to the efforts of priest or shaman.

Curses

Malignant thoughts or voiced imprecations directed by one to another can be extremely powerful. An example of such negative energy is the subject of the short story by Somerset Maugham called "Honolulu" (1951). In this strange tale, the captain of a boat plying the passenger routes of the southern seas wounds the finer feelings of an ethnic crew member with almost fatal consequences. The captain falls ill of a mysterious malady that almost kills him until his "girl" realizes that he has been cursed and she finds a way of reversing the evil. "It's an enemy praying you to death", she tells him, to his stark incomprehension.

Although usually rather less dramatic, it is not uncommon for patients to complain of being psychically attacked by someone. The other person may be a rival, a disaffected former partner or even a family member; indeed, the latter is the most common. Sometimes whole

families may be influenced by a curse that has affected several generations. It is extremely uncommon for native British white people to complain or even mention such a thing as a malignant influence set on them by another person although they are often ready enough to accept the phrase “psychic attack” if it is suggested in order to seek clarification, even while being embarrassed that they should entertain such an idea. It is not at all uncommon for patients from ethnic minorities to speak about curses that affect them and their families. Simply as a generalization, this difference between cultures is most likely due to the British having reserve and being peculiarly sceptical of anything that has no rational explanation and those of other ethnic origins having no difficulty whatsoever in accepting the concept of malign energies that can be employed for the discomfiture of others.

As an example, there is the case of a man (early 60s and Taurean – so, preternaturally sceptical) who felt that his ex-wife, an alcoholic and vituperatively jealous virago, was causing him great difficulties in his work and in his personal life by sending him “evil thoughts”, as he put it. He explained that she resented his independence and he wished to be completely cut off from her. Although they had had two children together, he always managed to avoid any times when family gatherings might bring these parents together. He found that taking the remedy **Ulmus Glabra** (Wych Elm), was very helpful and that it “put me beyond her reach”. He would take it daily in the 30th potency whenever he sensed the “attack” which sometimes he would only be able to gauge by an attack of herpes all over his face. These attacks only ceased once his wife had remarried and had managed to secure the former marital home for herself. (**Ulmus Glabra** is a remedy with a

reputation for offering protection against a woman's malign thoughts. As another broad generalization, the psychic attack of a female energy is more subtle, insidious and penetrative of the spirit than that of a masculine source which is more gross and punitive.)

Bursera Graveolens is a remedy with a reputation for healing "toxic" energy emanating from either living or passed people. It can foster greater confidence and reduce fearfulness when the patient is weakened by pessimistic expectations or malign thoughts from those close to them; this may be from those who have already "passed over" and not necessarily anything to do with either male or female energy. The remedy is regarded as very protective of the aura. However, it is, as ever, only beneficial if indicated by its "likeness" to the patient and their situation.

Entities

Places may be occupied, coloured and pervaded by malign energy. This may be the result of a historical event that was, in its time, so catastrophic that the energy of the moment or episode was in some way "recorded" or superimposed on the natural energy of the place. Living in such a place - or even simply passing through - can cause disturbance to a sensitive energy system. In such a situation, there is nothing personal about the negative energy; it just "is" and anyone sensitive to it, coming into its orbit, will experience the change to their own energy. (**Aconite** has sometimes proved useful in such a context.)

Dowsers, mediums and geomancers (who can and often do include Feng Shui experts) claim to be able to "see" or register the presence of what can occasionally be malignant energy in buildings, gardens or other often-frequented places; some even supply stories or interpretations of these

difficult historical energies. As different experts offer differing chronicles about a particular place, perhaps these should be accepted as “metaphors” of what actually happened rather than factual accounts. Why this type of “problem energy” is included here is that so often the patient affected is being disturbed by a troubled and troublesome energy that causes harm simply by its etheric presence; a presence that may have no harmful intention but that disturbs by virtue of its having changed the natural rhythms of the place through shock, fear and trauma. It is sometimes referred to as an “astral shell”. (“Astral” here refers to a non-physical state of being rather than anything to do with stars.)

An example of this is the case of a woman still suffering from the long-term effects of a car accident who lived in a centuries-old cottage with strange energy in the single bedroom. Although the patient had manifestly benefited from remedies over several years of treatment, she still found sleeping difficult. Eventually, she confessed that she had been holding back on the reasons for this. She explained that once she had gone to bed, she became aware of a presence in the corner opposite the door, on the other side of the room from her chest of drawers. This presence would approach the bottom of her bed and make “unpleasant noises”; she felt that whatever it was, was very disagreeable, sad and, as she put it, “resentful” – it resented her presence in its space, it seemed. She was also aware that “it” interfered with her remedies: she would find that the packet of pills would be taken out of the top drawer of the chest and moved somewhere else. She was also frequently aware of footsteps on the stairs. She claimed not to be frightened by any of this but, rather, fed up that her sleep was disturbed. Occasionally, small things would fly

across the room and items of jewellery would disappear that “made me very cross”. While she found **Bursera Graveolens** helpful in coping with the situation, the presence was not removed. Finally, the patient was asked for her sensed description of the energy. “He’s very sad and angry.” A dowser was consulted who said that it was an old man who had died before he had expected and in a state of fear and grief. The patient was instructed to put a dose of **Nat-Mur 10M** in a saucer in the corner of the room. She reported that from this time, sleep was no longer a problem.

“Astral shell”, as a form of energy presence or attachment that can disturb a patient’s equilibrium, is similar to the theosophical concept of an astral (non-physical) “remnant” of the dead after the “second death” when consciousness reputedly withdraws to Devachan (a Tibetan term meaning “blissful place” or “dwelling of the gods” where the soul travels after death and where it awaits rebirth on Earth to continue the karmic journey). For those who are affected or those who can witness it, the shell still retains the memory and characteristics of the dead person and, hence, when witnessed by mediums (or homoeopaths inspired by their intuition), appears to be authentic to the individual who died. The astral shell has no consciousness of its own although it may manifest as a ghost or it may become attached to one who is living where it causes more or less trouble to the individual who now bears an unwanted burden. Many cultures subscribe to these beliefs; for example, Hindus call the astral shell Bhuta.

Possession

There is a different type of entity energy that needs airing: entities that infiltrate the body’s aura and, as an unwelcome tenant, inhabit some part of the patient who is usually

intellectually completely unaware that anything untoward has occurred. Often erroneously referred to as “possession”, such entities tend to wrap themselves around, as it were, an organ such as the spleen, the liver, the uterus or the heart to establish an anchor; an energetic energy-umbilicus. They have parasitical intent; they drain the energy of the patient and they can cause pathological energy states that are not proper to the host. Practitioners may be able to recognize such an anomaly by the need repeatedly to prescribe remedies often termed “mad”: **Stramonium**,¹⁴⁹ **Hyoscyamus**,¹⁵⁰ **Lachesis**, **Tarentula Cubensis**, **Bufo** and others with equally lurid reputations. **Mercurius** in any of its guises can also be added to this list. To have to prescribe any of these more than once for constitutional reasons, when they are well indicated but unable to effect a conclusive shift back to wellness, might mean that the patient is “not alone” in the body. It is common for a patient not to show any sign of an “attachment” such as is suggested here, for a long time. So often, it is accurate and excellent prescribing that causes “no hiding place” for the entity. Well-chosen remedies are capable of making it harder and harder for an entity to remain hidden; entities are just as susceptible to the “eliminative” action of remedies as any other form of toxicity though, typically, the practitioner is quite unaware that this process of exposure is happening. Sadly, it is at this point of imminent exposure that many patients stop their treatment. Actually, it is not the patient who is controlling this decision. On other occasions, symptoms become dramatic and lead to medical or psychiatric intervention and the patient is lost to homoeopathy this way.

Almost by definition, “possession” – or more accurately, occupation – by entities is syphilitic. The syphilitic miasm is

not just destructive but also manipulative, hidden and insidious. In cases of “occupation”, it is protean in its ability to disguise itself and its “intention” is not to be discovered. It is also highly sensitive and “aware”. In one case of a small girl who had duplex kidney syndrome and who had been treated relatively “successfully” for some while, the practitioner felt “at sea” with the situation and asked for help from a colleague who was able to “see” auras. When the child, normally fairly passive and well behaved, was in the waiting room, she became very agitated and irritable. When she came into the clinic room and met the new homoeopath, she became gnomonic and gibbering. Crouching, she hid in the corner and spat; she cried and covered her contorted face with her arms. Without any emotional investment and with **Syphilinum**, the homoeopath was able to regain some purchase on the treatment although the case was never thoroughly resolved; such an outcome is not unusual as there is a symbiosis between patient and “occupier” that is not easily broken.

Another case was of the youngest boy in a single-parent family of three children. The mother and the two older children were forever unwell with coughs, colds, influenza and fevers. One or other or more would be ill in a relay of tubercular suffering that left them exhausted – and frequently unable to go to school. The youngest child, though, never had a day’s illness; he was self-possessed, intelligent, quiet and observant. Despite this, the homoeopath was always asked to prescribe for him just to make sure he stayed healthy. Ultimately, the practitioner realized that the only remedy with any relevance that this little boy (he was nine at the time) had never had was Syphilinum, a remedy all the others had had due to the emotionally destructive and violent history in several

generations past; the father was in prison for unspecified crimes. Soon after the boy took Syphilinum 200, he attempted to attack his mother with a carving knife; he was "as if possessed". The mother was unhurt but badly shaken by the incident. However, from this day on, neither the mother nor her other two children suffered from any acute conditions; they remained well. Whatever entity had been harboured by the youngest child was unable to remain hidden and, what is more significant, unable to "use" the siblings and their miserable health to stay concealed. Although the practitioner prescribed somewhat out of desperation and not knowing what else to do, she had unwittingly triggered the exposure of a destructive force. It took some time for the boy to recover as his constitution, no longer having the benefit of his mother and siblings to do it all for him, then needed to accomplish its own process of healing.

Conditions that might cause us to consider "true" possession as a block to healing include schizophrenia, paranoia, obsessive/compulsive disorder, some cancers (especially syphilitic), Alzheimer's and conditions arising from the distortion of the mind by either hallucinogens or psychotropic drugs. Extreme trauma, either physical or emotional, can lead to possession because it is at times of overwhelming stress that the patient may "leave" the body a moment, which offers an opportunity to any malignant energy to infiltrate. Stroke patients may show tendencies indicative of an entity. Another example of such a moment would be an operation that required general anaesthesia; an enforced moment of absentia. It is not hard to see how people who take recreational drugs might also find themselves "inhabited" if there is any constitutional weakness that might be exploited.

One further example: a young man of 14, tall, well-built and mature for his age, was brought for treatment by his mother. He suffered from excruciating anxiety about his health: he washed his hands 30 or more times a day as he was terrified of bacteria. He would never touch a door handle or a banister. He was restless, obsessive and paranoid. This had all started when he had been taken to hospital to see a relative who was mortally ill. At the moment of arrival, the nurses were giving the old lady a bed bath behind a screen. The boy and his mother were ushered to the bedside as the screen was pulled back and this was the very moment that the woman died; a moment the boy witnessed and understood. It was from this time that he had suffered his symptoms. On asking about the state of the woman who had died, it was apparent that she was extremely frightened of disease, death and dying to the point of being obsessed. The lad was given **Syphilinum** and remedies for post-traumatic stress disorder but it was unfortunate that mention was made within his hearing that he might be suffering from a form of possession – even though the term was avoided. He refused any further treatment.

Many of us practitioners are left wondering why a patient – who may seem to have been doing well – suddenly discontinues treatment; worse, suddenly leaves our practice and goes on to another practitioner, leaving us feeling inadequate. What might have happened is that an entity has “understood” that it might be “evicted” – albeit gently – and now controls the patient’s motivation, in the same way that an infestation of worms can ineluctably alter a patient’s appetite in order to feed the parasites on sugar and acidity. It may seem from all this that such entities have intelligence but they do not; they are governed by an intrinsic

negativity, a leftover from a time when they were attached to or, rather, a part of a living being and one that was, themselves suffering. This “leftover” energy is still invested with an aspect of syphilism and carries the fear of discovery, a terror of being identified and of being offered a path to a place of light and peace. For an entity, with a default for the dark and the hidden, this is overwhelming and is fiercely resisted.

How to “see” that entities are the focus of a case is hard to define. There is no manual to tell us “how to”. In writing this essay, I called upon a valued friend and colleague to read through what I had written. Her response was immediate; she wrote me an email in which she said the following.

I’m particularly intrigued by the essay on entities and curses. I have a story about this. When I was at [the college] clinic one day, [my mentor] told me I’d got a new patient. I met her at the entrance and was about to put out my hand to shake hers when a very strong inner voice almost shouted “Don’t touch her!” So I just smiled at her and led her upstairs to a consultation room. I expect you’ve guessed what happened next. She told me that she felt possessed by some very negative energy that came from her ex-boyfriend. She could feel it on her arms in particular. Her presenting complaint was a long-standing head injury with a pressing pain on the vertex but her feelings of possession came up during the conversation. She had such a dark and intense energy that the other students who sat in on the consultations were fascinated by her but scared too. She did very well on Lachesis but I was too

inexperienced to be able to explore her case in the way it merited. There was a history of sexual abuse, too, so it was very complicated ... I continued to treat her after I graduated but her consultations became less frequent until she stopped contacting me. I see from the essay that there is nothing unusual in this which really makes me feel better about her. I was fascinated to read that the attached entity has a terror of being identified. During one Zoom consultation the patient sat half out of view the entire time and whenever I asked her to move so I could see her properly she would soon shift back to her original position. (I gave her Thuja on that occasion.)

Unless we are gifted with the sight to see these things, we are left with our intuition. Most of us will carry on working at cases for a long while without necessarily being aware of anything beyond the scope of the body presenting the symptoms. Still, one of our besetting sins as homoeopaths is to become so focused on symptoms and remedies that we forget to look at the whole patient; we keep looking down the microscope instead of looking up and around. Isn't the totality of a patient's symptoms the essence of the patient? Of course not. The patient may not be presenting any symptoms at all or may be suffering from symptoms that do not belong to them but to another, either of another generation or no longer with us (see *Geranium Robertianum*).

As a very inadequate yardstick, we might consider the following.

- It may be hard to “see” the patient; when looking into the face or the eyes, we may see something “other”; when this is frightening or shocking to witness then we are dealing with a true possession.
- We may become aware (usually intuitively) of darkness and heaviness.
- The patient may become unnecessarily querulous, antagonistic or aggressive which catches us unawares and suggests that our prescribing or our manner is beginning to threaten the entity’s (or, in more compromised cases, the possession’s) security of tenure.
- As suggested above (page 495), we may realize that we have given, say, Stramonium, Hyoscyamus or Lachesis rather often without entirely satisfactory results despite excellent indications.
- Most difficult of all, we may have given a string of remedies, all with perfectly legitimate reasoning, which have made no impression whatsoever and the patient, strangely, still comes for treatment and seems content with the indifferent results; indeed, may appear to be almost amused at our inadequacy.
- It may come to light that despite giving well-indicated remedies to the patient in front of us, those within the patient’s orbit of influence (children, perhaps, or a spouse) are suffering.
- The patient may be unable to achieve constitutional well-being because one functioning part remains obdurately unable to keep pace with the rest of the system; as if an organ or a chakra were permanently afflicted.
- Most irritating of all: the patient may seem to be playing a mind game with the practitioner; though they seem to make cogent sense, every remedy is a cause for finding fault with either remedies or practitioner or alternative

therapies in general or to be an excuse for pernicky criticism that is obviously intended to needle the prescriber who is left feeling less confident and wondering why there is a sense of complacent satisfaction on the patient's face.

Homoeopathy may be only one way to attempt to heal people of such energy but it is a way that offers a variety of natural remedies that have the ability to uncover the toxicity of occupation gently and discreetly. It requires awareness and open-mindedness and an extraordinarily deft use of remedies in sequence (always, as ever, chosen for their similarity to the individual and their circumstances) that do not force light onto a dark place without patience and discretion. The overuse of any of those remedies mentioned above can be too heavy-handed. Sometimes the use of nosodes to underpin such remedies and the prescribing of low potency drainage remedies to support an afflicted organ and the constitution can bring about gentler and more lasting results.¹⁵¹ Knowing about remedies such as **Bursera Graveolens**, **Geranium Robertianum** and **Geum Urbanum** may help us to restore integrity to the physical bodies of afflicted patients so that they can no longer play host to entities that need to rejoin whatever energy body they became separated from at a time of egregious fear and shock. 500

¹⁴⁹One example of the Stramonium possession is Charles Manson, the insane murderer incarcerated for slaying people in Death Valley while fuelled by drugs.

¹⁵⁰Goya's paintings of the "Madhouse" (El Manicomio) and "El Coral de Locos" are extraordinary for their depiction of several "mad" remedies in the form of patients clearly

possessed: Veratrum Album, Belladonna, Stramonium, Sulphur, Hyoscyamus, Bufo and others.

151 It can be a useful part of one's chosen methodology in the treatment of an afflicted individual to discuss the use of organ and chakra support remedies to obscure one's intention of easing the entity out of the system.

APPENDIX 3

North Node location periods

Find the period in which the birth date lies and see the North Node in the right-hand column. The South Node is the opposite sign.

10 May 1899–21 January 1901	Sagittarius
22 January 1901–21 July 1902	Scorpio
22 July 1902–15 January 1904	Libra
16 January 1904–18 September 1905	Virgo
19 September 1905–30 March 1907	Leo
31 March 1907–27 September 1908	Cancer
28 September 1908–23 March 1910	Gemini
24 March 1910–8 December 1911	Taurus
9 December 1911–6 June 1913	Aries
7 June 1913–3 December 1914	Pisces
4 December 1914–31 May 1916	Aquarius
1 June 1916–13 February 1918	Capricorn
14 February 1918–15 August 1919	Sagittarius
16 August 1919–7 February 1921	Scorpio
8 February 1921–23 August 1922	Libra
24 August 1922–23 April 1924	Virgo
24 April 1924–26 October 1925	Leo
27 October 1925–16 April 1927	Cancer
17 April 1927–28 December 1928	Gemini

29 December 1928–7 July 1930	Taurus
8 July 1930–28 December 1931	Aries
29 December 1931–24 June 1933	Pisces
25 June 1933–8 March 1935	Aquarius
9 March 1935–14 September 1936	Capricorn
15 September 1936–3 March 1938	Sagittarius
4 March 1938–12 September 1939	Scorpio
13 September 1939–24 May 1941	Libra
25 May 1941–21 November 1942	Virgo
22 November 1942–11 May 1944	Leo
12 May 1944–13 December 1945	Cancer
14 December 1945–2 August 1947	Gemini
3 August 1947–26 January 1949	Taurus
27 January 1949–26 July 1950	Aries
27 July 1950–28 March 1952	Pisces
29 March 1950–9 October 1953	Aquarius
10 October 1953–2 April 1955	Capricorn
3 April 1955–4 October 1956	Sagittarius
5 October 1956–16 June 1958	Scorpio
17 June 1958–15 December 1959	Libra
16 December 1959–10 June 1961	Virgo
11 June 1961–23 December 1962	Leo
24 December 1962–25 August 1964	Cancer
26 August 1964–19 February 1966	Gemini
20 February 1966–19 August 1967	Taurus
20 August 1967–19 April 1969	Aries
20 April 1969–2 November 1970	Pisces
3 November 1970–27 April 1972	Aquarius
28 April 1972–27 October 1973	Capricorn

28 October 1973–10 July 1975	Sagittarius
11 July 1975–7 January 1977	Scorpio
8 January 1977–5 July 1978	Libra
6 July 1978–12 January 1980	Virgo
13 January 1980–24 September 1981	Leo
25 September 1981–16 March 1983	Cancer
17 March 1983–11 September 1984	Gemini
12 September 1984–6 April 1986	Taurus
7 April 1986–2 December 1987	Aries
3 December 1987–22 May 1989	Pisces
23 May 1989–18 November 1990	Aquarius
19 November 1990–1 August 1992	Capricorn
2 August 1992–1 February 1994	Sagittarius
2 February 1994–31 July 1995	Scorpio
1 August 1995–25 January 1997	Libra
26 January 1997–20 October 1998	Virgo
21 October 1998–9 April 2000	Leo
10 April 2000–12 October 2001	Cancer
13 October 2001–13 April 2003	Gemini
14 April 2003–25 December 2004	Taurus
26 December 2004–21 June 2006	Aries
22 June 2006–18 December 2007	Pisces
19 December 2007–21 August 2009	Aquarius
22 August 2009–3 March 2011	Capricorn
4 March 2011–29 August 2012	Sagittarius
30 August 2012–18 February 2014	Scorpio
19 February 2014–11 November 2015	Libra
12 November 2015–9 May 2017	Virgo
10 May 2017–6 November 2018	Leo

7 November 2018–4 May 2020	Cancer
5 May 2020–18 January 2022	Gemini
19 January 2022–17 July 2023	Taurus
18 July 2023–11 January 2025	Aries
12 January 2025–26 July 2026	Pisces
27 July 2026–26 March 2028	Aquarius
27 March 2028–23 September 2029	Capricorn
24 September 2029–20 March 2031	Sagittarius
21 March 2031–1 December 2032	Scorpio
2 December 2032–3 June 2034	Libra
4 June 2034–29 November 2035	Virgo
30 November 2035–29 May 2037	Leo
30 May 2037–9 February 2039	Cancer
10 February 2039–10 August 2040	Gemini
11 August 2040–3 February 2042	Taurus
4 February 2042–18 August 2043	Aries
19 August 2043–18 April 2045	Pisces
19 April 2045–18 October 2046	Aquarius
19 October 2046–11 April 2048	Capricorn
12 April 2048–14 December 2049	Sagittarius
15 Dec 2049–28 June 2051	Scorpio

APPENDIX 4

Case examples of the influence of the North and South Nodes of the Moon

- 1 “Woman (59, Gemini) with a Cancer North Node (Capricorn South Node); married with two children. Autoimmune rheumatoid arthritis (RA); NBWS (never been well since) an accident in which she bruised her hip, knee and head. Operation to repair damage to the knee was successful but left her feeling worse. (**Staphysagria 1M** >.) She had a previous history of sarcoidosis which went into remission as a result of sessions of psychotherapy. Constitutionally, she appears to be typically Silica: thin, dark, refined, cautious and delicate but also constitutionally strong, despite all that she has endured over the years in difficult circumstances. She is reserved and defensive in her responses and, although she talks openly about the facts of her history, she does not care to talk about emotions. She was referred to cranial osteopathy which initially helped her symptoms and to which she regularly returns. Early on, **Iodum 30** on a daily basis helped with the pains but she suffered another accident that brought back her symptoms. She saw a specialist and was diagnosed with RA and was prescribed Methotrexate, a common drug for this condition.

“She began a course of Iodum LMs which gave some relief though she had a return of menopausal symptoms that distressed her. Despite the generally ineffectual

treatment she had, she continued to take homoeopathy for several years as remedies for hormonal symptoms, rampant anxiety and digestion worked reasonably well. In early 2022, she came saying that she was exhausted and drained by the pain and had lost all her motivation; her symptoms prevented her from sewing (her main recreation); she was hot, sweaty at night, thirsty and lacklustre. She had been on orthodox medication for two years but felt it did little for her. She took **Sulphur 100** and **Bombyx Mori 30 (2x weekly for six weeks)**. When she returned she launched straight into a lengthy but obviously well thought-out description of how she felt. 'I've shut myself off. I know I am not important to my husband. I've closed myself off for protection. I am reminded of my father who was a difficult man. He beat up my mum and he wasn't nice to me; it's really complicated. He was a construction engineer; his career always came first. He hanged himself when I was in my twenties and it was really, really bad. My husband took the phone call and told me but then he went straight out to work and I had no one to talk to ... all day; no one to be with. I loved my dad even if I didn't like him. I've carried all this for years; I've never grieved for him. My husband said he wasn't worth my grieving and I should just get over it. I don't know if it's all this that has caused my body to attack itself. I haven't lived my life. I have never felt good enough; I've always been held back; I know I could have been something. I feel so guilty.' She was asked if she felt that the guilt was really hers to which the reply was, 'No, it was my mother's; she never knew how to say "No"; she never knew how to change things. She felt so guilty but what for, I don't know. I need to give myself permission to stop feeling so guilty about everything.'

“Her father had a Cancer North Node: he had been unable to cope with the schism between the demands of a career that took all his focus and energy and a loving, nurturing family life. He became alcoholic and violent and eventually depressed enough that he took his own life. Her mother had an Aries North Node which left her oversensitive, dutiful, indecisive and painfully likely to fit the role of ‘victim’ to any force that demanded single-mindedness. The patient was caught between the two and unable to reconcile the opposing forces. With her parents dead, she found herself in a relationship structure that mimicked her parents’ situation but without the violence. Her condition of RA (where the body attacks itself on the level of basic structure; a Capricornian problem) is, as it were, a metaphor for her father’s influence and inability to foster and embrace positive emotional relationships while her own emotional reticence and inability to ask her husband for the attention she deserves is a metaphor for her mother’s Libran South Node condition.

“It was as if the remedial action of her years’ worth of remedies (particularly of the latest prescription) finally allowed her to find the strength to describe how she felt at the deepest level even though she found it painful, not least as she felt that she was being disloyal to her husband, and incomprehensible. On the day she unburdened herself of her predicament, her son (Scorpio North Node) also had an appointment, during which he said, quite matter-of-factly, that he had broken up with his partner of three years as he felt disrespected by her and that ‘she just took me for a ride the whole time’ (Taurus South Node); he accused her of not helping him financially when he was in difficulties after he had previously paid many of her outstanding debts (also

Taurus South Node). He was not prepared to play victim or 'patsy' to her any more. He also casually mentioned that he no longer had any asthma symptoms (a lifelong problem) and that he had a lot more energy; this was remarkable as he had been suffering from chronic fatigue since he was a young teenager. It was as if his mother's epiphany had also touched him and given him the strength to break free of a draining relationship. **CG**

- 2 "Woman (74, Pisces) with a Taurus North Node (Scorpio South Node), married with one daughter. She has had a history of serious illness: cancer of the bowel, anaemia, chronic fatigue and vaginal fistulae (South Node and Chiron both in the sixth House).¹⁵² Despite several operations, being fitted with a stoma (later reversed), orthodox medication, bladder and kidney infections and a chronic, acrid, anal discharge for over 20 years, she has remained in relatively good spirits. This she ascribes to her strict Buddhist practice, her exemplary diet and plenty of fresh air. She is prone to annual hay fever and chesty coughs; **Arundo** and **Tuberculinum** both alleviate. Despite her age, she also suffers from hormonal symptoms that are often relieved by **Sepia**. She is small and delicate with a bird-like frame that belies her determination to stay well; it is not difficult to see the image of **Silica** in her constitution and, indeed, she usually responds well to this remedy. However, as she says herself, 'I know I am never going to be 100 per cent well; not with all that I've been through.' She does not complain; it is as if she accepts her lot in life although she never speaks about emotions at all except on occasion to say that 'I've been rather down recently.' She described relatives in her birth family as being 'tricky', 'unreliable' and 'manipulative' though she has

never elaborated. Despite 12 years of constitutional and acute prescribing (including **Arsen-Alb**, **Syphilinum**, **Sepia**, **Merc-Sol**, **Oak**, **Thuja** and others at various times and on various indications), nothing 'cured' the anal symptoms for which she eventually had surgery to remove much scar tissue in the rectum and sigmoid flexure. While this considerably alleviated the chronic discharge - 'it seems to have re-set my clock' - she still felt weak, lethargic, demotivated and frustrated that she could not get on with her work as a sculptor. She had begun to feel her sense of balance was profoundly affected: 'It's been like this since the surgery, since my cousin died last year, since the "lockdown" and since "repercussions within the family"'. She was given **Ferrum Magneticum 200** which, she reported, 'brought back all my ideas; I was "me" again ... I'd lost that sense of "me".' She then disclosed that her husband (also a patient but about whom she had never said anything remotely to do with her own predicament) was a very tricky person to live with. She explained that he never spoke about emotional issues in his own family; that he was estranged from his brother; that there were secrets he never divulged; that his childhood was a painful experience; that he was an angry, bitter man and that he could explode at the smallest provocation and unexpectedly. All of this was a surprise as he always appeared to be congenial if reserved.

"Her husband was three months younger and had been born a Gemini but his North and South Nodes, while being Taurus and Scorpio respectively, were in different houses from hers. (His North Node was in the eighth house and his South Node in the second while his Chiron was in the third house - which can denote

emotional problems with 'siblings'; in his case, he had also found his mother cold and distant.)

"She said that she hated talking about her husband like this as she felt so disloyal but she was now at a stage where she did not know what to do to help him: 'I'm at my wits' end and, frankly, I am not sure I care any more.' Asked if she might feel better in herself if her husband were able to find some level of peace and resolution, she replied that she had no doubt that she would be as well as she could ever be. 'It's just that I live on tenterhooks all the time; I am always anticipating the next outburst and it always takes me by surprise. I am full of dread and I know it is affecting my whole being. I know it causes me to have all this burping and wind. I've done all my stuff with the family! I don't hold on like he does. I don't approve of all this harbouring of secrets. We've all got secrets but I won't do it any more. History is history and I want to leave it there. I've got better things to do. I am sure that's what the cancer did for me. It was horrible but it taught me not to waste life.' She paused, rose from her chair and said, 'I feel so much better that I have got that off my chest. It's not up to me, is it?'

"It is typical for Scorpio in the South Node to hold a patient in a place of secrets, deception, lies and manipulation that stem from deep in the past. It is also common that such issues are kept in the dark recesses of the patient's mind. There is often a fear of disclosure; a fear of being seen and judged. It was interesting that this woman's husband, during his own appointment that followed hers, chose, for the first time in 12 years, to talk about a deeply emotional issue: his relationship with his career mentor who had stood as a father figure to him. He had officiated at the older man's funeral,

composed the eulogy, read it out to a large congregation and contributed articles to his obituary. 'He was not the easiest man to work with. We had frequent clashes. It was a strange relationship and there were long gaps in it but he was always there for me however stubborn I was; however cross I got with him. I always felt he knew where I was coming from.' He was clearly emotionally moved. It was as if, for the very first time, he was able to talk about something deeply emotional. Not once, unlike every other time he had come, did he mention his diabetes or his blood-sugar levels or his diet. It seems that his wife's finding her voice had released something in him; it felt as if he might make a start on looking into very old, deeply painful areas of the psyche. (He had recently been given **Natrum Muriaticum** for atrial fibrillation (>>) and **Winchelsea Sea Salt 10M** for a different bereavement - about which he had said, 'It's sad and rather frustrating as we can't go away when we planned.') Since this episode, he has appeared far more cheerful and positive. He has not been careful with his words as he always used to be, choosing what to say in a way that left one wondering what he was avoiding. He is far more engaged in his treatment and has an interested attitude to it that before was cautious. As so often between people in a long relationship, the wife's courage in facing adversity was able to foster the vital change her husband found too difficult to embrace on his own. Ferrum Magneticum is a remedy of deep anchoring and healing of the whole chakra system and seemed to afford this couple the opportunity to address difficult history together." **CG**

[152](#)With both the South Node and Chiron in the house of health and welfare and within close proximity to each

other, an astrologer would be justified in ascribing “transformative ill health” to this patient. The fact that, for her, these two signs are in Scorpio would suggest a strongly syphilitic miasmatic connection and a profound healing journey. Her Taurus North Node is in the 12th House where karma draws one to live in the moment and be in pursuit of spiritual values.

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