

**A group analysis of the mind symptoms of homoeopathic plant remedies from  
the *Asteridae* subclass of plants in terms of known materia medica**

**By**

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This study represents original work by the author and has not been submitted in any  
form to another University. Where use was made of the work of others, it has been  
duly acknowledged in the text.

I, Solveig Gevers, do hereby declare that this dissertation represents my own work  
both in conception and execution.

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## **DEDICATION**

I dedicate this work to my parents, Ron and Naomi Gevers, without whom this would not have been possible. And to my inspiring sisters, Anik and Milena Gevers, who have walked this path in their chosen professions and have been by my side all the way, encouraging me to keep moving forward no matter how hard the journey may be. Thank you for believing in me, unconditionally supporting my dream and for being my biggest cheerleaders!

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## ABSTRACT

There are thousands of proven homoeopathic remedies available for prescription by homoeopaths worldwide. With the ever-growing wealth of information on homoeopathic materia medica, there comes a need for systemization in order for homoeopaths to better understand and apply accurately, and effectively, the remedy indicated to patients seeking homoeopathic care. Over the past two decades, methods of systemization, collectively referred to as “group analysis”, have been developed by the likes of Sankaran (2005), Scholten (1993) and Mangialavori (2010) in attempt to gain greater insight into the vast bank of remedies now available, their relationships to each other and how they can be applied in homoeopathic practice. The intention of group analysis is to study the symptoms, sensations and pathological affinities that are common within a group of remedies.

This study, a non-empirical, theoretical homoeopathic group analysis, investigated the mind symptoms of seven purposively selected remedies from seven Orders within the Subclass *Asteridae*. The data was collected and systematically organised into synonymous categories and then translated into common mind symptoms based directly on the concepts that arose. The results were compared to that of Yakir (2017) in her work *Wondrous Order*, which unites developmental psychology, botany and homoeopathic materia medica into a Systematic Table of Homeopathic Plant Remedies. The system of classification developed by Cronquist in the 1980's, based on evolutionary taxonomy, was applied due to the schematic approach of ordering plants based on morphological characteristics which relates to the homoeopathic ‘signs and symptoms’ of function and sensation in the plant kingdom (Yakir, 2017) and to allow for a fair comparison to that of Yakir who applied the same system in *Wondrous Order*.

The representative remedies were selected through a quantitative method using MacRepertory computer software, and elected based on the highest number of mind rubrics represented by a remedy from seven Orders within the Subclass. The following seven remedies were chosen for the study: (Subclass – Order – Family – Species)

1. *Asteridae* – *Lamiales* – *Verbenaceae* – ***Agnus castus*** (*agn.*)
2. *Asteridae* – *Polemoniales* – *Solanaceae* – ***Atropa belladonna*** (*bell.*)
3. *Asteridae* – *Asterales* – *Asteraceae* – ***Chamomilla vulgaris*** (*cham.*)
4. *Asteridae* – *Rubiales* – *Rubiaceae* – ***China officinalis*** (*chin.*)
5. *Asteridae* – *Scrophulariales* – *Scrophulariaceae* – ***Digitalis purpurea*** (*dig.*)
6. *Asteridae* – *Gentianales* – *Loganiaceae* – ***Nux vomica*** (*nux-v.*)
7. *Asteridae* – *Dipsacales* – *Valerianaceae* – ***Valeriana officinalis*** (*valer.*)

A computer repertory search was then conducted using MacRepertory Professional (Synergy Homeopathics, 2018), isolating rubrics from the mind section of the Complete Repertory 2017 (Van Zandvoort, 2018) containing a minimum of 3 of the selected representative remedies and a total of 50 or less remedies. The resultant rubrics were tabulated in ascending order in terms of the number of remedies within each rubric, and then grouped according to common threads in the mind rubrics and the associated symptoms. The rubrics were visually analysed, compared and contrasted to determine the governing mind themes of the *Asteridae* Subclass. A comparison was drawn between the common

mental themes identified from the results of the study and the basic themes of the *Asteridae* as put forward by Yakir (2017).

An overall sense of mental “instability” was observed by the researcher from the highlighted concepts and common mind symptoms that arose in the study. One of the first mind themes identified in the study was that of over-sensitivity which parallels with how Sankaran (2017) describes the basic theme of the Plant Kingdom as “the basic issue of plant families is sensitivity and reactivity. In the human being, the Plant experience is that of sensitivity. They are affected by many things and must adapt and adjust to them. The plant individual gets easily affected and describes that as something is happening within him”.

The concept of delirium, both hyperactive (insanity, madness, mania) and hypoactive (prostration, stupefaction and dullness of mind) was found to have the highest number of supporting rubrics. A theoretic progression was hypothesized by the researcher showing a development of mental instability in the group of *Asteridae* remedies. Beginning with the concept of sensitivity (a plant attribute as described above) which filters into the thematic states of anger (irritable, rageful, and violent quality), excessiveness (excitable, debaucherous and chaotic quality), sadness (a melancholic, morose, and depressive quality), and anxiety (fearful, restless and anxious quality), and finally developing into a state of delirium which presented either as hyperactive delirium (insanity, madness and mania) or hypoactive delirium (confusion, prostration of the mind and stupefaction). Some opposing concepts of the common mind symptoms arose: insensitivity (opposed to sensitivity); joy (opposed to sadness); and lack (opposed to excess). Opposing concepts did not arise relating to anxiety or anger. The final thematic tendency found by the researcher was the desire to escape, for an end or a death. This concept was theorised to be the ending result of the progression.

The purpose of the study is to determine the common mental themes of the Subclass *Asteridae* and draw a comparison to confirm and/or expand on what Yakir has put forward. The group analysis study, although broad, provides a bridge between kingdom and family group analyses, providing clarity to certain highways, byways and alternate routes for practitioners navigating the complex map of homoeopathic remedies currently available.

It is proposed that the resulting themes will better aid in the homoeopathic understanding of plant remedies from the subclass *Asteridae*. The researcher proposes that the resulting information will contribute positively to creating more structure to the body of homoeopathic plant remedies allowing for greater understanding, application and prescription of plant remedies.

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## DEFINITION OF TERMS

### **Doctrine of signatures:**

A theory based on the association between the outward appearance (physical characteristics) of a substance and the disease symptom or affected body part it relates, thereby suggesting its healing properties (Bennet, 2007).

### **Evolutionary taxonomy:**

Also known as classical taxonomy, evolutionary taxonomy is a method that classifies organisms partly according to their evolutionary branching pattern and partly according to the overall morphological similarity (Ensminger, 2020).

### **Miasm:**

(In homoeopathy) A miasm can be referred a reactional mode of the body, with a tendency, pattern or predisposition towards a certain disease process that is either inherited or acquired (Hull, 2016).

### **Polychrest:**

A drug medicine of value as a remedy in several diseases (*Merriam-Webster Dictionary*, 2020).

### **Proving:**

To learn or find out by experience (*Merriam-Webster Dictionary*, 2020). In terms of Homoeopathy, this relates to the process of administering a homoeopathically prepared substance to healthy volunteers in order to produce symptoms specific to the substance and thereby reveal its inherent curative powers (Hull, 2016).

### **Homoeopathic Repertory:**

An index of homoeopathic materia medica by symptom accompanied with a list of remedies indicated for each symptom (Ullman, 2017c).

### **Rubric:**

A symptom as written in a homoeopathic repertory which is used as a guide for categorizing and grading symptoms relating to homoeopathic remedies (Whole Health Now, 2020).

### **Similimum:**

The most similar remedy corresponding to a case – the remedy most likely to cure (Whole Health Now, 2020).

## CHAPTER ONE: INTRODUCTION

The base and principle on which homoeopathy is founded is that “like cures like”, what a medicinal substance is able to cause it can also cure, whereby matching a remedy to a patient is based on their similarities. These similarities are discovered from results of clinical homoeopathic *provings* and reinforced by clinical experience and cured case studies.

The homoeopathic ‘*proving*’ (from the German ‘*prüfung*’, meaning to test, audit or experiment), involves administering a medicinal substance, homoeopathically prepared, to a healthy group of individuals who record, in detail, the effects of the remedy (physical, mental and emotional) (Owen 2007: 19). All the information is gathered, synthesized and translated to form the basis of the materia medica and consolidated at later stages through clinical application, instilling a more concise and well-proven picture of the medicinal substance.

Hahnemann emphasized in Aphorism 21 of the Organon, “we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their in-dwelling curative power” (O’Reilly 2010). Sherr (Owen 2007: 20) states that accurate *provings* “are the pillars upon which homoeopathic practice stands”. Master’s students of the Durban University of Technology alone have produced over 25 *provings* in the past decade.

Mangialavori (2010: 81) comments that, “more and more information has been accumulated, but this can obfuscate as much as it illuminates”. Here lies the challenge for modern day homoeopaths: to know, understand and accurately apply the thousands of remedies now available. This challenge has demanded the development of a reliable method that can be repeatedly adhered to and applied in order to ease the navigation of the immense and increasing number of remedies. Experts in homoeopathy, Mangialavori, Sankaran and Scholten, are known as the pioneers in exploring, cultivating and birthing a methodological approach, now formally known as group analysis.

Group analysis is a method developed in modern homoeopathy that allows for a more systematic approach to understanding the vast number of homoeopathic remedies available, in terms of known materia medica, and exploring the relationship between these remedies within their group of origin and classification. This approach allows for homoeopathic practitioners to better their skills and understanding in the principles and practice of homoeopathic case taking, patient observation, repertorisation, materia medica, case analysis, prescription and follow up consultations.

The term group analysis was first introduced by Jan Scholten (1993: 23) who stated, “in group analysis we look at groups of remedies and we extract from these groups that which is common”. Scholten’s group analysis work with the mineral kingdom and periodic table has been widely accepted and applied by practitioners and students of homoeopathy.

Sankaran (2005), too, has contributed significantly to the development of group analysis, looking broadly at large groups (Kingdoms) of remedies and then narrowing the analysis down to plant Families in relation to biological or scientific classification systems. It is important to note that the method, when applied to an already established foundation of homoeopathic knowledge and practice, enhances the

practitioners understanding of homoeopathic remedies and the cases presented by patients, and is not a replacement method to the principle, philosophy and practice of homoeopathy.

Sankaran (2005) believes that in order to find the *similimum*, the homoeopathic remedy matching the individual case, one must understand the *state* of the individual and not merely the set of symptoms that they present. He acknowledges the strong link of the state of mind (and emotions) with the general and physical symptoms as presented by an individual which leads to uncovering the underlying “vital sensation”. Hahneman, too, wrote in Aphorism 210, “the patient’s emotional state often tips the scales in the selection of the homoeopathic remedy” (O’Reilly, 2010:196). The study primarily analyzes the *Mind* symptoms of seven purposively selected remedies from the Subclass *Asteridae*, a relatively large plant group, in order to develop a thematic overview.

Master’s students at Durban University of Technology have applied Sankaran’s group analysis method to homoeopathic remedies of the Graminae plant family (Wulfsohn, 2005), Kingdom *Fungi* (Leisegang, 2007), Class *Insecta* (Vogel, 2007), Class *Arachnida* (Weston, 2010), Class *Aves* (Harkhu, 2011), *Salicaceae* Family of plants (Kasiparasad, 2012), the synthetic recreational drug isolate group (Chhiba, 2013), the acidums (Phahamane, 2014) and the psychoactive plant remedies (Hull, 2016).

A formal group analysis, applying the principles of Sankaran’s approach, has not yet been conducted on the plant Subclass *Asteridae*. Hence, this is a literature based, non-empirical, theoretical, thematic group analysis study in which the following representative plant remedies of the *Asteridae* Subclass, were analyzed and evaluated in terms of known materia medica:

- *Atropa belladonna* (*Belladonna*)  
This remedy is from the *Solanaceae* (*Polemoniaceae*) Family of the *Solanales* (*Polemoniales*) Order, commonly known as *Belladonna* in homoeopathy, and botanically as the deadly nightshade.
- *Strychnos-nux vomica* (*Nux vomica*)  
This remedy is from the *Loganiaceae* Family of the *Gentianales* Order, commonly referred to as Poison-nut tree or *Nux vom* in homoeopathy
- *Digitalis purpurea* (*Digitalis*)  
This remedy is from the *Scrophulariaceae* Family of the *Scrophulariales* Order, commonly called Foxglove or *Digitalis* in homoeopathy.
- *China officinalis* (*China*)  
This remedy is from the *Rubiaceae* Family of the *Rubiales* Order, commonly known as Quinine (Peruvian or Cinchona) bark or simply *China* in homoeopathy.
- *Vitex-agnus castus* (*Agnus castus*)  
This remedy is from the *Verbenaceae* Family of the *Lamiales* Order, commonly known as Chaste tree in herbal medicine and *Agnus castus* homoeopathy.
- *Valeriana officinalis* (*Valeriana*)  
This remedy is from the *Valerianaceae* Family of the *Dipsacales* Order, commonly called Valerian root in herbal medicine and *Valeriana* in homoeopathy.

- *Matricaria chamomilla* (*Chamomilla*)

This remedy, botanically known as *Chamomilla vulgaris*, is from the *Asteraceae* Family of the *Asterales* (*Compositales*) Order, commonly known as German Chamomile or *Chamomilla* in homoeopathy.

The study applies the methods of group analysis, based on the principles as proposed by Sankaran (2005), to homoeopathic remedies within the Subclass *Asteridae*, based on the Cronquist system of evolutionary taxonomy as applied by Yakir in *Wondrous Order* (2017). Yakir (2017), a botanist and esteemed homoeopath, has culminated 20 years of knowledge and experience into her brilliant work, *Wondrous Order: A Systematic Table of Homeopathic Plant Remedies*. The results of the group analysis study are compared to Yakir's synthesis of the sixth column of the table comprising the Subclass *Asteridae*, said to be the most ancient and evolutionarily advanced group of plants (Yakir 2017: 489).

### 1.1 Rationale of group analysis study

Most group analyses in the plant kingdom have been applied to the taxonomic level of Families of plants, this study will be taking a broader approach to analyzing a Subclass of plants, providing a greater understanding of the common themes and relationships within plant families of the same Subclass, providing a closer link between the very broad themes of Kingdom group analysis and the narrower Family group analysis, as Sankaran (2005) has put forward.

Recently, Yakir (2017) cultivated a systematic synthesis of the angiosperm (flowering plants) group of homoeopathic remedies, providing analyses at the taxonomic level of Order and Subclass, and relating the homoeopathic data to evolutionary plant taxonomy and developmental psychology. Yakir (2017) culminated her knowledge into a table format, known as the *Wondrous Order: A Systematic Table of Homeopathic Plant Remedies* providing a condensed framework to better navigate the complex relationships, hierarchy and thematic context of homoeopathic plant remedies.

A formal analysis of the Subclass *Asteridae*, which comprises of some of the most ancient and evolutionarily advanced plants (Yakir, 2017) and many of which are applied as homoeopathic remedies, is required to deepen the homoeopathic understanding of the role of these remedies and the mental sphere of symptoms they assist in treating. Many well-known medicinal plants from this Subclass, such as *Arnica montana*, *Ignatia amara*, *Cinchona* (*China*) *officinalis*, and *Atropa belladonna*, to name a few, have powerful chemical compounds, and have been applied in crude or tincture form as herbal medicines or contributed to the development of various nutraceuticals and pharmaceuticals, and play a vital role in homoeopathic treatment.

This study is limited to the mind symptoms, which are represented as rubrics in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), of the *Asteridae* plant remedies. The significance of the subjective realm of mental and emotional states allows for an insight into the patient's individual picture as a whole and may highlight the most indicated remedy that may not necessarily be clear by the physical symptoms alone. Sankaran (1991) states that, "the most marked difference between two individuals suffering from the same condition lies in their mental state and in their general symptoms"

and has succeeded in “treating patients with remedies not even remotely associated with the [physical] problem they came with” by basing the choice of remedy on the mental state. Vithoulkas (1980) explains that, “the mental level is the most crucial level for the human being. It is the mental and spiritual content of a person which is the true essence of that person.” Croce (2000) also writes that “the mental state can also be the factor that allows the homeopath to distinguish among a number of remedies whose physical symptoms are similar”.

The researcher feels that the study will not only deepen the knowledge of this specific group of remedies but will expand and contribute to the broader knowledge and understanding of plant remedies in homoeopathy. Over thousands of years, some 50 000 to 70 000 species of plants have been used for medicinal purposes in different cultures in one way or another (Chevallier, 2016: 18 – 19). Homoeopathy, as developed by Hahnemann approximately 200 years ago, currently only has a little over a thousand proven remedies sourced from the plant kingdom. Through group analyses of plant Families, Orders and Subclasses, homoeopaths are able to link the themes of well-proven remedies to lesser known or not yet proven remedies of the same group. This is helpful in cases where a well-proven remedy may be indicated but does not fulfil a curative effect in the patient and so consideration of closely related remedies may be required.

Group analysis is still a relatively new method of classification in homoeopathy attempting to aid both novice and experienced homoeopaths in learning and relating the vast number of remedies both old and newly available and apply them accurately as individualized treatment as traditionally practiced in homoeopathy. This systematic approach contributes to the body of knowledge of homoeopathy.

The study will aid scholars and practitioners of homoeopathy in understanding the *Asteridae* plant remedies, and how to apply the knowledge of the well-known remedies to the lesser represented remedies within the same group.

## **1.2 Aims and objectives of the group analysis study**

The aim of the study is to conduct a group analysis of the mind symptoms of selected homoeopathic plant remedies from the subclass *Asteridae* in terms of known materia medica in order to determine common themes amongst the *Asteridae* Subclass of homoeopathic remedies.

The objectives of the study are:

1. To determine the common mind symptoms from selected remedies of the *Asteridae* Subclass of plants.
2. To determine synonymous concepts from the common mind symptoms and hypothesize emergent themes and/or patterns.
3. To conduct comparisons from the emerged thematic data and existing data from Yakir (2017).
4. To document correlations with existing homoeopathic remedy classification and botanical evolutionary taxonomy as proposed by Yakir (2017).

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 Introduction to Homoeopathy

Homoeopathy is a system of medicine, based on the key pharmacological principle, the law of similars, that “like cures like”. The word Homoeopathy comes from the Greek *homoios* meaning “similar, alike, of the same kind” and *-patheia* meaning “feeling, suffering, emotion; disorder or disease” (Online Etymology Dictionary 2019). This principle was previously described by the fathers of medicine, Hippocrates and Paracelsus, and applied in varying degrees to an array of healing methodologies in different cultures across the globe.

Homoeopathy, a unique approach to medicine, health and disease, was developed in the early nineteenth century by Samuel Friedrich Hahnemann (1755-1843), a physician, chemist, linguist and innovator of medicine. Hahnemann, as a physician, became increasingly disappointed and disheartened with the state of the medical system of his time leading him to discontinue its practice and, being linguistically gifted, turn to translating medical and other texts. While transcribing a book by William Cullen, Hahnemann disputed Cullen’s explanation that the bitter and astringent properties of Peruvian bark (*Cinchona* or *China officinalis*) make the substance effective in treating malaria, as other substances sharing the same properties had shown to have no effect. This led Hahnemann to investigate why Peruvian bark had shown to be effective, and proceeded by taking repeated, small doses of the bark until his body responded to its toxic dose with fever, chills and other symptoms likened to malaria. This realization was the spark that put into motion countless trials, termed homoeopathic ‘provings’, and set the foundation on which the system of homoeopathy has grown (Ullman 2017).

The practice of homoeopathy cannot be limited by its specific meaning or translation. Hahnemann, when putting his knowledge and work into text, called it the ‘Organon der Heilkunst’ and not the ‘Organon of Homoeopathy’ (Verspoor 2007). ‘Heil’, the German word meaning ‘medicine or healing’ and ‘-kunst’ meaning ‘art’, gives a broader, more in depth and individualized approach to health and disease than merely the application of the law of similars as the term homoeopathy suggests. Homoeopathy is known and practiced as both an art and a science.

There are numerous case studies, substantial research and empirical evidence of the efficacy of this very unique practice of medicine. The Homeopathy Research Institute (HRI 2019) is one such organization “dedicated to promoting cutting-edge research in homoeopathy, using the most rigorous methods available and communicating the results of such work beyond the usual academic circles” providing the public with a true and scientific picture of the latest findings in homeopathic medicine.

Up until his passing in 1843, Hahnemann spent half a century continuously refining the practice of homoeopathy and developing its classic laws and principles. A principle that defines the classical approach to homoeopathy is that a single remedy, called the simillimum, that matches the entire picture of the patient, is the key to cure.

De Schepper (1999: 169), a modern-day classical homoeopath, even goes to say that, “it is safer to do nothing than to do wrong” and believes that if the simillimum is not clearly found, then no remedy should

be prescribed. To identify the right remedy can be a painstaking process for the modern homoeopath with a far wider selection of remedies available and many of which are poorly represented in the materia medica.

## **2.2 The role of group analysis in Homoeopathy**

The materia medica can be intimidating to understand, navigate and apply for the novice homoeopath. The task of finding the single, most indicated remedy for a patient is a tedious process of in-depth questioning, observation, and clinical assessment, followed by the use of repertories and materia medica in order to find the most similar remedy that matches the patients presenting picture. Thankfully, there is now access to computer software that assists the practitioner in navigating the vast ocean of symptoms and remedies. While this software is incredibly helpful, it is still imperative for the practitioner to know and understand the materia medica, which is steadily becoming a monumental task.

De Schepper (1999), one of many practitioners, acknowledges the already several thousand remedies available to homoeopaths worldwide and that this number is ever increasing with the advancements and growing popularity of homoeopathy and the increased demand of homoeopathic research and provings.

Over two decades ago, Candegabe (1997), remarked the difficulty for a homoeopath to relate his or her understanding of remedies to clinical practice finding that the recorded picture described in the materia medica doesn't always correlate with what patients were presenting. He maintained that each remedy has an "essential living being" (or underlying state) that can only be grasped by stepping back from the isolated symptoms and considering "the main theme around which all the symptoms would obediently gather in a logical sequence". His son developed a mathematical algorithm, aptly named the Candegabe Algorithm, which Bannon (2014: 26) describes as "a probability calculator based on statistical distribution methodology" and goes on to say, "it works by translating the personal information of the patient, (names, date of birth, etc.) into a numero-phonetic code, using the international phonetic alphabet. It then compares these to the numero-phonetic codes of names of the remedies in the homeopathic materia medica and then it gives a readout chart demonstrating the remedies that correspond to the patient's personal information". This too is a testament to the great need for systemization, accurate translation and application of methods to better understand and practice the complex nature of homoeopathy.

Sankaran (2005a) and Scholten (1993) have established a guide or "map" through applying group analysis to ease this process and provide a foundation from which to link and understand homoeopathic remedies as an interconnected network. Through the foundational work they have set out, group analysis is becoming a growing field of study in Homoeopathy.

In recent years there has been an increasing number of Master's students at the Durban University of Technology (DUT) conducting group analysis studies. Sankaran (2006: 256), a pioneer in generating a structured application of group analysis to the ever-growing bank of remedies available to homoeopaths worldwide, believes that "within each homoeopathic remedy lies the quintessence of its original source."

His methodology has been utilized for homoeopathic research at DUT by graduates such as Wulfsohn (2005), Leisegang (2007), Weston (2010) and Chhiba (2013), amongst others. Wulfsohn (2005), one of the first homoeopathy students of DUT to apply this method of study describes group analysis as “the first major paradigm shift since the inception of homoeopathy.” Vogel (2007) stated that “Sankaran’s group analysis methodology is a valid approach to homoeopathy” in a group analysis evaluation on the Class *Insecta*. Hull (2016) also found that, “group analysis is a compelling and applicable methodology.”

The group analysis approach is forming a system of categorization and classification to aid homoeopathic practitioners’ understanding of the large, expanding homoeopathic materia medica, the relationships between homoeopathic remedies and how this knowledge may be applied in case analysis and remedy prescription. By applying group analysis, following a carefully taken case and clinical observation, a homoeopath well versed in group analysis would recognize the major group theme and then narrow down their remedy search, supported by their repertory findings, to find the most indicated remedy for the case at hand and note any relatable remedies that may be considered during the course of treatment.

There is no absolute line drawn between remedies (Little, 2016) which is seen in an overlap of symptomatology of the mind and body of remedies of similar origin, and also similarities in remedies that seem biologically or materially unrelated. What the leaders of group analysis have put forward is a guideline and it is up to the discerning practitioner to rightly apply the information.

## **2.3. The development of group analysis**

### **2.3.1 Early concepts of group analysis**

Although group analysis is still a fairly new method of study, finding relatable patterns in groups of homoeopathic remedies, Hahnemann too offered a ‘form’ of grouping in his theory of miasms. A miasm, as translated by Hull (2016), is the idea that “there is a deep, underlying pattern or tendency towards a particular type of disease”. Hahnemann noticed that in some cases of chronic disease, even a carefully selected remedy was not producing successful results leading to a relapse of illness. This led him to further study the chronic cases seeking out ‘patterns’ of disease which lead him to formulate the three miasms *psora*, *sycosis* and *syphilis* (De Schepper, 1999: 356).

The idea of grouping remedies to better learn and understand the materia medica has been evident even as early as the 1880’s when Farrington lectured a series of classes on clinical materia medica to help guide novice homoeopaths in the learning of the vast number of remedies at hand and began to look at the relationship of remedies belonging to the same botanical group emphasizing the importance of acknowledging the relationships between remedies of a similar or same grouping (Farrington, 2002).

Hahnemann (in O’Reilly, 2010: 64) wrote in Aphorism 7: “This, in a word, the totality of symptoms must be the most important, indeed the only thing in every case of disease.” By applying group analysis to homoeopathic practice allows the practitioner to better understand the breadth and depth of the homoeopathic *materia medica*. This knowledge supports the practitioner to better relate the patient’s



totality of symptoms to a general group of remedies, then to various sub classes of remedies, ultimately leading to accurate specific prescriptions with the promise of better treatment outcomes.

The 'doctrine of signatures' was a concept of folk medicine signifying that a plant resembles the part of the human body or a condition that it can heal. This theory was an attempt in understanding the healing properties of a substances found in nature. Wood (2004) describes the concept: "the idea is that the shape, colour, appearance, environmental niche, taste, smell, etc., of a plant or medicinal agent will display the tell-tale signs, marks, or configurations indicating how that agent may be used in medicine. This is called the signatum, or signature." This concept has filtered into the approach of novice homoeopaths, among other practitioners, to use as a supportive tool in attempting an understanding of the ever growing by number of remedies and medicines. There is no recorded scientific evidence that supports this theory and is viewed by many as a "primitive" and "prescientific" (Bennet 2007: 246). The theory too was fiercely contested and ridiculed by Hahnemann (1825) who stated, "I shall spare the ordinary medical school the humiliation of reminding it of the folly of those ancient physicians who determine the medicinal powers of crude drugs from their signatures."

### **2.3.2 Modern day group analysis**

Scholten (1993), Sankaran (2005) and Mangialavori (2010), amongst other contemporary homoeopaths, support the notion of group analysis that it allows, by way of reasonable deduction, for the prescription and use of smaller, lesser-known remedies that may be well indicated but not necessarily well proven. Group analysis offers a navigation and heuristic tool to understand the realm of remedies, the realm in which the patient is expressing their diseased state and to assist the practitioner in finding the indicated similimum.

Simply described by Scholten (2008), the group analysis method "comprises the study of a group of remedies rather than individual remedies". The grouping may be based on the biological, genetic or taxonomic origin of a substance, as used by Sankaran (2005) and Scholten (1993 and 2013), or as Mangialavori (2010) prefers, by grouping the remedies based on cured cases.

Nile (2011) reflects on the modernized methods of classification, giving credit to the rightful application and emphasizing the necessity to "view the nature of the presenting complaint", ie. observing the patient state as presented and not trying to project a remedy picture upon them. Nile (2011) concludes that "all methods give a new flexibility and freedom to chart, tabulate or plot the progress of a patient in a number of ways, on any scale we choose. The only requirement of a valid scale is consistency – which comes from perceiving, measuring and comparing the variables accurately."

#### **2.3.2.1 Jan Scholten**

Scholten (2005) has extensively contributed to the approach of group analysis, arguing that grouping and classification of homoeopathic remedies is "not only justified, but also a necessary development".

Scholten's (2005) experience, study and knowledge lead him to the principle of "Perfinity" (from the word affinity, meaning related) where he found that similar substances will have similar qualities i.e. "similar remedies will have similar pictures" and "the resemblance in one field or dimension, indicates a resemblance in another field". Scholten's (2004) extensive work on minerals and elements as structured in the periodic table, developing theories in terms of series (the horizontal rows of the periodic table) and stages (the vertical columns) to better understand the themes and issues pertaining to a case in relation to its place on the periodic table. Although there is still a need to confirm and improve upon his theory, his group analyses of the mineral kingdom are widely used and accepted in the homoeopathic field.

Scholten (2013) later applied group analysis approach to the plant kingdom, choosing the scientific APG III system of classification as a basis for the grouping of remedies and then formulated a numeric code that translates the series, stages, and relationships of the remedies, much like the periodic table, although unique to the plant kingdom.

Jones (2013) reviews the work of Scholten who chose to apply the scientific APG III system of plant classification in his analysis of the plant kingdom. She states that, Scholten's "goal is to create a systematic overview of the plant kingdom in order to get a grasp on the prescription of plants" and reinforces that, "his system creates a clearer and more extensive accessibility to the plant kingdom, much as his Elements System did for the mineral kingdom." Jakob (2015) remarks that, "the Plant Theory appears to be very complicated, due to its complexity and multidimensionality – which is necessary in order to meet the complexity of plants. In the application, though, in the form of analysis, it is an incredible simplification, a condensation of the essentials" indicating the value of group analysis in homoeopathy.

#### **2.3.2.2 Rajan Sankaran**

Sankaran began to see the ever-growing number of remedies available to homoeopaths, as well as the advances in medical knowledge and technology, were beginning to form a complex "jungle" near impossible to navigate and confusing enough for any homoeopath, novice or experienced, to feel lost and disorientated. Sankaran (2005a: 19) recognized that homoeopathy is one of the few scientific disciplines that approach remedy identification beginning with specifics, instead of "going from broad to narrow". Aiming to develop a method to allow homoeopaths an easier pathway to finding an indicated remedy, Sankaran developed a system of group analysis through the observation of several hundred patients, distinguishing both the similarities and differences relating to mental/physical states, behaviours and reactions, identifying patterns and grouping his findings into kingdoms (mineral, plant, animal and nosodes) and applying Hahnemann's miasmatic theory to develop a model of vital sensation (Hull, 2016).

Sankaran (2017) groups remedies primarily into three kingdoms, namely mineral, plant and animal, and has determined an over-arching theme for each group. The elementary issue relating to the mineral kingdom is that of structure and organization (relating to existence, identity, position, relationships,

security, performance and responsibility); for the plant kingdom it is issues of sensitivity and reactivity (susceptible to all impressions and describes something as if it is happening to them); and for the animal kingdom it is concerns around survival (relating to competitiveness, predator or prey, aggressor or victim, dominator or dominated, strong or weak, etc.).

A fourth group of classification is that of the Nosode remedies. A Nosode is a homoeopathic remedy originating from diseased tissues or the discharge of diseased tissues. From Sankaran's (2006) viewpoint, he sees nosodes as the "center-point" of miasmatic expression because the remedies are formulated from "tissue so completely overcome by infection that it no longer has in it the individuality of the person, but has only the signs and symptoms of the process of infection". The prescription of nosodes requires the practitioner to investigate the process taking place in the individual.

Sankaran (2005b) leaps from the broad Kingdom analysis to Family analysis where he applies the model of vital sensation based on miasmatic classification, as first theorized by Hahnemann in the early 1800's upon which Sankaran expands, taking into consideration present day illness, disease and disorder. The underlying sensation, deeper than that of the mental state of a person, pervades everything a person feels, says and does (Hull, 2016). Sankaran (2006) describes this vital sensation as an instinctive response within an individual, expressing a deep disturbance through patterns of mental, emotional and physical symptoms or reactions.

The sensations method is valuable for group analysis studies performed on smaller groups of homoeopathic remedies, as with a single plant Family such as the *Graminae* (grasses) as conducted by Wulfsohn (2005) or animal Classes as conducted by Harkhu (2011), where the use of miasmatic theory is more applicable. The broader study of a plant Subclass proposes as a bridge between what Sankaran established in Kingdom analysis and Family analysis.

### **2.3.2.3 Massimo Mangialavori**

Mangialavori (2010) poses a different approach to group analysis and contends the grouping of remedies based on their scientific classifications (determining homoeopathic families based on the chemical profile, taxonomic positioning or architectural structure of substances). He ascertains homoeopathic remedy grouping on the foundation of cured cases (cases that have been successfully healed) and not simply on the provings and materia medica. He also opposes the basis of provings alone to acquire homoeopathic therapeutic information of a substance. While acknowledging the unparalleled contribution towards homoeopathy that provings have had, Mangialavori (2010) notes that often provings are given as "long, incoherent, jumbled lists of symptoms", and the information gathered is "subject to distortion and fragmentation" by the authors.

Hull (2016:16) agreed with Mangialavori and based her group analysis study of psychoactive plant remedies related by their psychoactive properties as opposed to their chemical, molecular or morphological relationships. The chosen remedies of Hulls study are regarded as commonly prescribed remedies having substantial literature and cured cases from which information was drawn.

Mangiolavori developed a concept called the “Method of Complexity” which is a multi-systems approach, arising from the intimate observation of human nature and encompasses a diversity of fields such as anthropology, traditional folk medicine, physiology and biochemistry, toxicology, clinical medicine and the art of classical homoeopathy (Mangiolavori and Marotta, 2010). Themes that arise from cured cases postulate the framework for systematizing the data from provings thereby reaffirming, refuting or modifying the information of homoeopathic remedies and their grouping (Moskowitz, 2010).

The methodology that Mangialavori (2010) puts forward culminates in his notion of Homoeopathic Family, similar to that of Sankaran and Scholten who identify their group of remedies according to taxonomic order, although Mangialavori bases the classification exclusively on the homoeopathic characteristics themselves. In some cases where there is failure of treatment of an indicated remedy, writes Markowitz (2010), Mangialavori applies taxonomical relationships and looks further at other representatives of similar characteristics within a biological or chemical grouping.

Altogether, the “Method of Complexity aims to identify the patient’s adaptive strategies and finds them in physical symptoms no less than mental, so that even distinction between them tends to disappear,” writes Markowitz (2010) and further states that “the idea is to encourage a free-flowing narrative, by tolerating the silences, trusting patients to tell what they have to tell without trying to force them in a certain direction, and finding themes”.

### **2.3.3 Group analysis research at Durban University of Technology (DUT)**

Master’s students of DUT have applied the methodology of group analysis as follows:

Wulfsohn (2005), the first DUT Master’s student to employ Sankaran’s method of group analysis to the *Graminae* (grass) plant family of homoeopathic plant remedies, found the method to be valuable, stating that, “the work on group analysis of the plant families’ needs to go on”. Wulfsohn (2005: 79 – 81) suggests that there should be at least one remedy within the group that is well proven, and well documented in terms of case studies, when undertaking a group analysis study. Additionally, he puts forward that super grouping of small families, perhaps to the level of Order or Subclass, should be considered in future studies.

A group analysis of the Kingdom Fungi was conducted by Leisgang (2007) who concluded that the study methodology encourages a deeper understanding of the essence and nature of substances and that it supported the science of homoeopathy as a profession.

Vogel (2007: 127), in a group analysis study of the Class *Insecta*, believes that, “Sankaran’s group analysis is a valid approach to homoeopathy; it not only provides a deeper understanding of each particular biological group, but it can illuminate individual remedies within the group that are less well known.”

Weston (2010) applied the method of group analysis to the Class *Arachnida* finding that it can provide a better understanding to the escalating data available today, although was of the opinion that it is a

complicated approach and may lead to misunderstanding. Weston (2010: 154) urges that familiarization of the substance under study is essential before embarking on the extraction and interpretation process.

Harkhu (2011) found applying group analysis to the Class Aves (birds) to be challenging because, until recently, homoeopathic bird remedies were poorly represented in the available materia medica, repertory and homoeopathic literature. Hence, Harku (2011: 96) concluded that for group analysis to be employed successfully, adequate information on the remedies under analysis need to be available and accessible and maintains the value and validity of the group analysis methodology.

By applying a group analysis to the *Salicaceae* plant Family of homoeopathic remedies in terms of known materia medica, Kasiparsad (2012: 79) concluded the success of the method in support of allowing homoeopaths greater insight into remedies and assisting in the plaguing puzzle of correct remedy selection.

Chhiba (2013), too, found the application of group analysis to the synthetic recreational drug isolate group challenging due to insufficient homoeopathic data in terms of materia medica and repertory relating to the group. Chhiba (2013: 168) found that group analysis is a systematic process requiring adequate data in order to be applied correctly “to avoid producing misleading and false interpretation of information”.

Phahamane (2014) conducted a group analysis study of the acidum family finding the method to be coherent with homoeopathic laws, principles and practice.

Hull (2016) completed a group analysis evaluation of (five) selected psychoactive plant remedies in terms of known materia medica and found the method to be compelling and applicable. Hull (2016: 165 - 166) commented that, “in order to develop a defensible picture of a group, all remedies in that group need to be considered and all sensations proposed to belong to that group need to be verified by clinical cases.” She believes that group analysis can be a powerful educational tool, aiding students comprehend the essence of homoeopathic remedies.

#### **2.3.4 Group analysis and Homoeopathic computer software**

With present day modernization and advances of technology, it is no surprise that the practice of homoeopathy too has been subject to modern renovation. There is an increasing draw to using technology and computer software to ease and simplify the process of case analysis and remedy selection. It is inevitable that the evolution of homoeopathy will undergo adaptations due to the natural progression of science, medicine, and human consciousness.

Computer software programs have been developed over the past three decades serving various avenues, from reference-based search engines holding an extensive database of homoeopathic literature to repertory-based programs assisting practitioners with case analysis, remedy selection and group analysis. Warkentin, the founder of Synergy Homoeopathic software, “led to a revolution in thinking and practicing modern homoeopathy” (Synergy Homeopathic, 2015) by distilling the creative and innovative advancements of homoeopathic philosophy and practice by numerous leaders in the

field, still encompassing the roots of homoeopathic tradition as set out by Hahnemann, and thereby producing a program that aids homoeopathic education, research and practice worldwide.

The software MacRepertory and ReferenceWorks (Synergy Homeopathic, 2015) were employed in the study to enable the researcher quick and reliable access to a vast amount of homoeopathic literature and extract rubrics deliberately for the purpose of the group analysis. Warkentin, working with the great minds of Vithoukas, Sankaran and Scholten, specifically built in group and family analysis to the Synergy Homeopathic programs in support of its use and application in homoeopathic research and practice (Wulfsohn, 2018).

Other popular software programs include RadarOpus and Encyclopedia Homeopathica, Mercurius, Vithoukas Compass, Complete Dynamics etc. (Mansoor 2013), all of which aim to assist practitioners in finding the most indicated homoeopathic remedy relating to the cases presented.

## **2.4 Homoeopathic repertory and the interpretation of rubrics: language old and new**

Some important questions, regarding the homoeopathic repertory and rubrics, that arose while conducting the study, were: Are all remedy provings equal? What is the quality of rubrics found in the homoeopathic repertory? Are all rubrics well written? Is the language that patients use translatable into the language used in the repertory?

The use of a homoeopathic repertory is essential to the practice of classical homoeopathy. Homoeopathic materia medica is expanding year by year and it is impossible for a homoeopath to memorize every symptom of every remedy. As the list of 'proven' remedies grows, so does the homoeopathic repertory. Vithoukas (2016b) remarks that, "the process of repertorisation and case analysis is inextricably bound to, and interdependent with various crucial elements" and that, "all cases are unique and therefore cannot be approached exactly the same", hence there are presently a multitude of repertorisation and case analysis methods. Vigorous study and practice are necessary for any homoeopath to familiarize themselves with the unique "language" of the homoeopathic repertory and materia medica. Additionally, knowledge and understanding of pathology and the human condition as a whole is key, together with unprejudiced observation and careful discernment in case analysis, the image presented by the patient should be matched and synthesized with the image of the indicated remedy (Vithoukas, 2016b).

The introduction of homoeopathic computer software has made it easier to revolutionize and update repertories although the process of adding rubrics remains a great challenge to ensure reliability and quality of information being added (Archibel, 2018).

Rutten and Frei (2010) argue that the effectiveness of repertories will decrease if, "entries based on absolute occurrence of symptoms" keep being added, eventually resulting in every medicine falling under almost every rubric, and they conclude that, "the scientific development of homoeopathic repertorisation should focus on assessment of the relation between symptoms and successful prescriptions".

Another challenge for the homoeopath is converting the patient's language and presenting symptoms into the language of the homoeopathic materia medica and repertory. Herscu (2019) maintains that one of the difficulties in repertorisation is the matching of the patient's words to the language used into homoeopathic provings, materia medica and the repertory. Further to this, Herscu (2019) summarizes the following difficulties in repertorising: eliciting the correct information; discerning whether one has sufficient information; the probability of poorly or incompletely proven remedies; possible errors in the repertory; incomplete rubrics; language difficulties; varying methodologies in repertorisation that lead to different answers; mathematical bias towards "larger" remedies being listed more than "smaller" remedies in the repertory.

The most reliable repertory available on the Synergy Homeopathic (2015) MacRepertory software is the Complete Repertory 2017 which was applied to this study. The acknowledgement of the potential limitations, as mentioned above, of homoeopathic repertory and materia medica were noted and discussed further in Chapter 6.

## **2.5 Criticisms of group analysis**

There is some contention and criticism to group analysis that its application clouds the practitioners "unprejudiced observation" to the patients' unique case, focusing too much on the broader perspective and may lead to the mistake of matching the patient to the remedy instead of finding the *similimum* for the patients' totality of symptoms (Hull, 2016).

Some critics of the group analysis have compared it to that of the 'Doctrine of signatures' where the appearance, structure and function of a substance suggests its therapeutic and healing properties (Bennet, 20017). Mangialavori (2010: 4) remarks that if "homoeopathic medicine adhered to this doctrine, it would have been ridiculed and never gained credence in scientific circles", and affirms that his work is based on discovering the "deep analogy between systems" rather than the superficial and limiting analogy that the doctrine suggests.

Vithoulkas (2008) disagrees with the concept of group analysis stating that "this is essentially the old idea of signatures abandoned as useless hundreds of years ago, now presented as an enlightened modern solution for easily finding the indicated remedy." In an interview with Bhatia (2010), Vithoulkas also said, "if one learns properly the remedies already available, he will have no great need for new unproved remedies." This was an appropriate statement for the time when there were far fewer remedies in the materia medica. Modern homoeopaths have now access to thousands of remedies from varying sources and it is a mountainous undertaking to be able to remember and retain information about every remedy.

Another critic, Chandran (2012) vehemently says that group analysis is "totally unscientific and illogical" and "has nothing in common with classical homoeopathy" although these explicit statements fail to acknowledge that group analysis is rooted within the foundation of classical homoeopathy and relies completely on the repertorial work, materia medica and original remedy 'provings' that make up the essence of classical homoeopathy (Hull, 2016). Sankaran (2006: 20) writes that "any real progress in

homoeopathy is impossible without a very firm footing in homoeopathic philosophy, the materia medica and the repertory” and this is reaffirmed by the numerous group analyses, including this study, conducted by DUT Master’s students of Homoeopathy.

Hull (2016) acknowledges that the group analysis method is brilliant in and of itself but it is the use and application of the method that is open to criticism and refers to the words of Saine (2001), “If some misuse the work, should we throw out the concept? Do some people carry these ideas too far? Yes, but let us not throw out the baby with the bathwater”.

Scholten (1993), a ‘master’ of group analysis, asserts that cautions must be taken with the use and application of the methodology, and that it should not replace a thoroughly taken case with the logical and systematic repertorisation of symptoms, and further acknowledges that group analysis may not be the most effective method for localized, physical concerns and is more appropriately applied to the realms of the mental and emotional symptomology. Another teacher of Sankaran’s methodology, Chauhan (2007), also advocates the fundamental importance for a practitioner to “treat the case as it is directly in front of them”.

Those that support the group analysis methodology maintain the one of the assets of the method is that it allows practitioners of homoeopathy to apply unproven remedies in cases where a similar well-proven remedy has failed and that the application of a closely related yet unproven remedy may be the individuals *similimum*. This theory can also be views at a liability. But, like all aspects of science and medicine, there is a constant evolution of ideas and principles and the researcher feels that it is important to acknowledge the foundations of these principles but also evolve with it in present time. Hull (2016) cites Sankaran as saying, “Hahnemann, in his own lifetime, changed the Organon six times, introducing new concepts, new ideas, and depths of understanding each time. So, to remain stuck to what Hahnemann said, as a last and final word, is in a way going against his very spirit”. Hull (2016) cites Sankaran saying that through thorough practices of unprejudiced observation, following a logical approach of carefully testing and questioning methodologies, remaining circumspect and maintaining self-awareness and self-criticism, “one has to advance in order that we get better and more consistent results”.

Ultimately the responsibility lies in the hands of the practitioner to study and know the materia medica, sharpen the skills of case-taking and prescribe based on the totality of symptoms as presented by the patient. With this responsibility in the foreground, group analysis offers an advantage and enhancement to the knowledge, principles and practice of homoeopathy.

## **2.6 The role and importance of mind symptoms in Homoeopathy**

The general tendency has been for practitioners of modern allopathic medicine, since the days of Descartes, to focus primarily on the physical symptoms, habitually separating the body from the mind, emotions and spirit of the patient. The body has been viewed as a machine, with uniformly predictable functionality (relatively easily manipulated in isolation, with predictable outcomes) while the mind and emotions were seen as enigmatic and unpredictable, and kept separate. Homoeopathy, amongst other



complimentary approaches to health and disease, considers the patient as a whole and aims to uncover and treat the cause of ill-health by supporting the body, mind and spirit's innate wisdom to heal and reinstate balance and harmony on all levels.

Croce (2000) writes that "the mental picture can be the key to understanding the true state of the patient as a whole, and thus the key to individualizing the remedy choice," and refers to aphorisms 210 and 211 from the *Organon*, where Hahnemann wrote, "in all cases of disease to be cured, the patient's emotional state should be noted as one of the most preeminent symptoms," so that "the patient's emotional state often tips the scales in the selection of the homoeopathic remedy." An assessment and consideration of the mental state (together with the physical state) aids the homoeopath in distinguishing among several remedies, especially where the physical symptoms are very similar. The mental state of a person is the level at which deep healing occurs when the given remedy resonates with the state of the mind, and subsequently relieves the physical and general symptoms simultaneously.

Ullman (2017b) reports that Hahnemann contributed valuable insight to mental health care in the late 1700's, where mental instability and insanity were considered to be from demonic possession and those affected were treated as wild animals and given punishment-orientated interventions. Hahnemann was one of the rare physicians of his time who acknowledged mental illness as a disease process that needed humane treatment and intervention. Ullman (2017b) notes that "the homoeopathic understanding of health is intimately connected to its understanding of the mind in general" and that the "body and mind are dynamically interconnected, and both directly influence each other."

Sankaran (1991: 11 - 12), who has successfully treated patients based mostly on mind symptoms alone, supports the significant weight the mental symptoms hold in remedy selection by stating that "the most marked difference between two individuals suffering from the same condition lies in their mental state and in their general symptoms."

Vithoulkas (1980: 25) explains that "the mental level is the most crucial level for the human being. It is the mental and spiritual content of a person which is the true essence of that person" and indicates that the mind symptoms often carry more weight than the physical ones. Vithoulkas (1980: 49) writes further that "every stimulus, every emotion, and every thought have a corresponding effect to some degree, on all levels of the body simultaneously and instantaneously."

## **2.7 The Plant Kingdom in Homoeopathy**

Throughout history, plants have been used as medicine. The exact origin of plant medicine is impossible to determine, although ancient texts on medicinal plants date back to approximately 5000 years ago in the regions of India (Ayurvedic medicine), China (Traditional Chinese Medicine), the Middle East and Egypt, and at least 2500 years in Greece and central parts of Asia (Fateme et al 2018: 2). Ancient civilizations looked to the healing power of nature, particularly the plant kingdom, which has been carried throughout history to modern day science and technology, in pursuit of healing ailments and diseases.

In homoeopathy there are, at present, six sources of homoeopathic remedies: plants, minerals, animals, diseased tissue or secretions containing microorganisms (bacteria, virus, fungi etc.), healthy tissues and hormones, and imponderabilia (x-rays, radiation, colours etc.). According to Sultana (2015: 292), there are over 2500 species of plants useful for medicinal preparations, 300 of which have commonly been used in homoeopathy in the past century.

According to Sankaran (2017), sensitivity and reactivity are the basic issues of the plant family where the person is highly impressionable and easily affected, tending to describe their symptoms as something that is happening to them. For example, a headache described by a 'plant person' could be as follows: "I am deeply affected by this headache, it hurts me and causes me to become tearful and I feel overwhelmed with sadness". They are inclined to be emotional, sentimental and disorganized.

Little (2016), noticed numerous conditions, signs and symptoms characteristic of the homoeopathic plant remedies, writing, "the plant kingdom has a powerful effect on the emotional disposition causing never ending alterations of moods, feelings, sensations, disorders, and mistunements. The plants initially mistune the emotional disposition in the same way that the minerals target the intellect, and the animal remedies the instinctual level. Through the disruption of the emotional disposition the individual loses control over the rational spirit leading to hysterical-like states."

Yakir (2017) with a foundation of botany now gives us an in-depth approach to the group of angiosperms of the Kingdom *Plantae* which details well- and lesser-known remedies in a systematic table. This has the potential to help students and practitioners better understand and apply the plant remedies in practice.

### **2.7.1 Michal Yakir (PhD, RCHom)**

Yakir (2017), is a classical homoeopath who lectures and mentors at Campus Broshim Homeopathy School in Tel Aviv. She is the former chair, and current member, of the managing Committee of the Israeli Association for Classical Homeopathy, and editor of the association's professional magazine "Homeopathic Times". Having over 20 years of homoeopathic experience, Yakir specializes in women's health issues. After receiving her Bachelor of Arts degree in Botany, Master's degree in Biology and Ecology, she completed a PhD research in Homeopathy at the Hebrew University of Jerusalem Faculty of Medicine.

Yakir (2017), whose detailed work has established a system of organizing homoeopathic plant remedies, has added to the field of group analysis by applying her extensive knowledge of botany, evolutionary taxonomy, developmental psychology and homoeopathy to create the Systematic Table of Homoeopathic Plant Remedies.

Yakir's work in Wondrous Order has taken over 20 years of study, experience and research to culminate into a systematic table schema offering an in-depth approach and application to understanding the elaborate array of plant remedies available to modern homoeopaths. With a unique approach to group analysis, Yakir (2017:3) created the table based on "clinical observation, studies of materia medica and provings, reading new homoeopathic ideas, conversing with colleagues about their own understanding

of individual botanical groups...” together with her “...own botanical, psychological, philosophical and kabbalistic understanding”. The integration of the data exposed Yakir’s idea of an evolutionary order amongst homoeopathic plant remedies mirroring the developmental stages of plants to that of human beings in terms of health and disease processes.

#### 2.7.1.1 Botanical classification: Cronquist vs Angiosperm Phylogeny Group

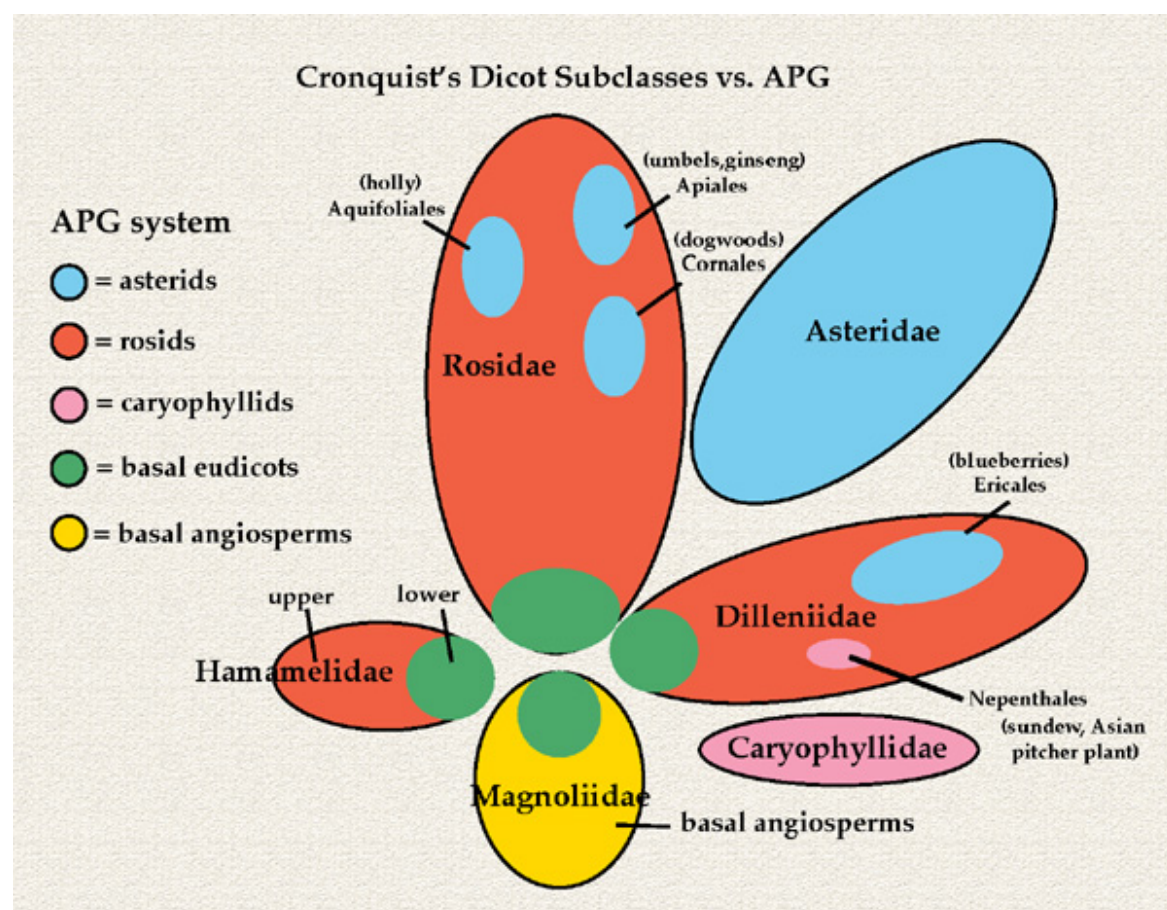
Figure 1 shows Cronquist's schema of flowering plants (Angiosperms) from 1981:

**Figure 1: Cronquist's classification of flowering plants**

The modern Angiosperm Phylogeny Group (APG) system of classification utilizes molecular phylogenetics (DNA and molecular analysis of plant species) grouping species according to their chemical composition rather than their morphological and ecological characteristics. The APG approach has resulted in the disbanding of certain groups, including the Subclass *Asteridae*, disregarding the developmental association between plants, and for this reason is less usable for homoeopathic group analysis where reference to the 'signs and symptoms' presented by plant species is appropriate. Yakir emphasizes that the Cronquist system provides a, "progressive model of parallels between plant and

human development”, is “evolutionary oriented” and “clinically relevant” to homoeopathy and thus is the better suited system of classification in the context of homoeopathic group analysis (2017: 23).

Figure 2 illustrates a basic comparison of Cronquist’s Schema, specifically this Dicotyledon Subclasses, versus Angiosperm Phylogeny Group system of classification. It shows that there are some similarities and differentiations in the classing of certain groups.



**Figure 2: Basic comparison of Cronquist’s Schema versus Angiosperm Phylogeny Group**

Source: Qjurement, 2019

Indicated in Table 1 is an example of taxonomic hierarchy in the plant kingdom, based on Cronquist’s System of Classification of 1981 (Yakir, 2017) using *Atropa belladonna* as an example.

**Table 1: Taxonomic Hierarchy of *Atropa Belladonna***

Taxonomic Hierarchy of <i>Atropa belladonna</i> from the Cronquist System of Classification (1981)	
KINGDOM	<i>Plantae</i>
PHYLUM	<i>Magnoliophyta</i> (Angiosperms)
CLASS	<i>Magnoliopsida</i> (Dicotyledons)
SUBCLASS	<i>Asteridae</i>
ORDER	<i>Solanales</i>
FAMILY	<i>Solanaceae</i>
GENUS	<i>Atropa</i>
SPECIES	<i>Atropa belladonna</i>

### 2.7.1.2 The Systematic Table of Homeopathic Plant Remedies by Yakir (2017)

The table schema now offers homoeopaths a better understanding: of the plant kingdom; how to differentiate between Families, Orders and Subclasses of plants; the location of the selected remedy and differential diagnosis in repertorisation and prescription; an insight into the application of smaller, lesser known remedies; and a greater knowledge and understanding of the medicinal relevance of plant remedies. The researcher appreciates the ingenuity of Yakir's table, so carefully and thoroughly put together, that shows clearly the mirroring of homoeopathic plant remedies as relating to psychological development and evolution.

Yakir (2017: 3) puts forward that, "the very nature of plant life is development" and how this concept can be applied to human development through Jungian psychology principles. Botanically, in the Cronquist system of classification, the plant kingdom taxonomy is arranged as a tree of evolutionary progression where each Family is placed according to its successive or independent path of evolution. From this standpoint, the core evolutionary course has been converted to a two-dimensional table by Yakir with the Columns (horizontal axis) representing the botanical Subclasses. Yakir, after analyzing and assembling the common or recurring (symptom) themes of each Subclass, revealed the collective homoeopathic remedy picture of each Subclass and related the plant development to human development and organized on the vertical axis as, "Jung's stages of Ego development, separation and individuation".

The Table of Plants, as Yakir (2017: 7) describes, "is a model that endeavours to reconstruct homeopathic knowledge of plant remedies in an organized fashion based on a broader, systematic understanding of classification already used in the botanical field." The schema is formulated as a two-way grid where each axis depicts a progression encompassed by both the plant kingdom and human domain and corresponds to the essential homoeopathic paradigm of plant (and other substances) remedies.

The axes of Yakir's Systematic Table of Homeopathic Plant Remedies (2017: 7) reflect the evolutionary stages of botanical development which remarkably parallels the stages of progression of the human ego-consciousness as shown below in Table 2. The horizontal axis (horizontal arrow in Table 2 below) represents the botanical evolutionary progress of Subclasses (larger groups) and the vertical axis (vertical arrow in Table 2 below) represents an internal process of development within the Subclasses (ie. Families and Orders).

**Table 2: The basic axes of Yakir's Table of Homeopathic Plant Remedies (Yakir 2017: 7)**


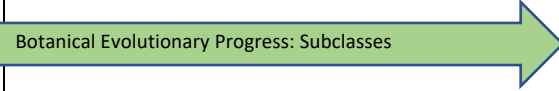


	<i>Alismatidae</i>	<i>Arecidae</i>	<i>No plants</i>	<i>Commelinidae</i>	<i>Liliidae</i>
					
	<div> <div>Monocotyledons</div> <div>Dicotyledons</div> </div>				
	<i>Magnoliidae</i>	<i>Hamamelidae</i>	<i>Charyophyllidae</i>	<i>Dilleniidae</i>	<i>Rosidae</i> <i>Asteridae</i>
<div>  </div> Feminine principle/quality			<div>  </div> Masculine principle/ quality		

Table 3 summarizes the developmental stages vs the sixth column of Yakir's Table (Yakir, 2017):

Table 3: Summary of Yakir's Table of Homoeopathic Plant Remedies: Column Six (Subclass <i>Asteridae</i> ) (Yakir, 2017)					
<b>THE COLUMNS →</b>  Human evolution  Ego Formation  Individuation  Journey from senses and experience to awareness and consciousness  Unity → Uniqueness	1. PRE-SEPARATION, PRE-EGO	2. HERE/THERE, SEPARATION, ORDER	3. THE HERO: STRUGGLE FOR SEPARATION	4. MATURITY, NURTURING, MOTHER-CHILD	5. ME AND THE OTHER
					<b>6. THE OTHERS, ME VS. THE GROUP</b>  Strong individual Ego. Egotism. Rationalism and emotional suppression. Dominant masculine principle and weakness of feminine principle. Fight between masculine and feminine – power struggle. Hormonal and infertility issues. Relationship with the world: (impaired) enjoyment, sexuality, status. Against the world. Survive or die. War; forceful reaction. Penetration, allergies, injuries. Ego vs the Others: separating or cooperating, fighting or taking responsibility
<b>THE ROWS: Developmental Stages</b> □					<b>ASTERIDAE (SUBCLASS)</b>
<b>Row 1: Before Birth</b> The unconscious; subconscious. Primeval, pre-birth. Birthing, uterus and pregnancy concerns. Unwillingness to be born, to enter world, unprepared. Premature birth. Connected to the nether world. Realm of unmanifest. Challenges in confronting: the self, inner world, materialistic world. Unprejudiced.					<b>Solanales/Polemoniales</b> War, a hostile world – to flee or fight/react violently to protect self. Fearful, as if pursued – instincts, animals. Shadow self. Good vs evil. Experiencing spasms and contractions. Spasmodic eruption of suppressed emotions.
<b>Row 2: Beginning of Life</b> (Oral Stage – basic security and trust) Time with mother. Desires, need of instant gratification. Childishness. Uncertain about survival – suspicious, mistrustful, lack of basic stability, lack of bonding with mother. No acknowledgement of the Other, autistic isolation. Dependency. Disappointment, success is unattainable.					<b>Gentianales</b> Satisfying passions. Acceptance or rejection of the world. Hostility, threat – good vs evil. Oversensitivity □ aggression. Impulsive, reactive – achieve and conquer in masculine way but with immaturity (row 2). Over-active/hysterical or apathetic/weak. Irritable. Controlled/uncontrolled emotions. Control – abiding rules; holding/contracting or letting go. Detachment (non-feeling). Battle between masculine and feminine. Retaining fluid in skin. Complaints of heart, muscles, multiple sclerosis.
<b>Row 3: Infancy</b> (Anal Stage – will and shame) Self-sufficiency and autonomy. Accomplishing control. First feeling of acquiring power. Earliest separation from mother. Borders and boundaries (skin). Keeping; holding one's own. The formation of willpower. Shameful; criticism; failure. Being one's self vs dependency and self-doubt.					<b>Gentianales – Scrophulariales</b> Weak setting of boundaries and goals. Penetrable. Internalise emotions. Stagnation. Thickening – secretions, mucous membranes, lymph. Allergic reactions. Heat and chill. Tendency to Syphilitic miasm.
<b>Row 4: Early Childhood</b> Playful, curious, inquisitive. Recognizing, identifying and analysing, pulling apart. Initiative (or lack thereof). Paralysis. Incapable of setting goals, to undertake tasks or any responsibility, or to erect boundaries. Coition, penetration. Abuse (sexual). Weakened primal sexual faculty.					<b>Scrophulariales</b> Work, social perceptions are broad. Goal setting – strengths vs weaknesses. Conforming to societal pressures, responsibilities, familial duties vs being true to self. Puritanism. Conflict: individuality vs community. Emotions suppressed, perverted sexuality, hidden secrets, trauma are unprocessed.
<b>Row 5: School Age, Latency</b> Capability, rules regulations, laws, accepted norms. Sense of competency, preparation for life. Time with father. Developing cognition. Vocation. Rigidity, firmness. Learning through social activities. Tentative, not ready. Not fitting in, feeling inadequate and inferior. Doubtful of roles, no purpose or drive. Work-related problems.					<b>Plantaginales – Rubiales</b> Over-stimulated. Arousal of emotions. Ambitious, must perform in the world yet feels obstructed. Imaginative and innovative. Attention to body-image relating to identity within a group. Intimacy, sex. Lassitude with dehydration and exhaustion. Urine and blood affected.
<b>Row 6: Adolescence</b> Issues of identity: integration or confusion. Self-regard, self-esteem, body image. Want of freedom – rebellious. Held back or obstructed, opposing forces. Overly excited. Fanciful, planning, imaginative. Setting goals. Seeking meaningful role models. Fearful of growing up. Indolence, no sense of responsibility, apathy. Conflicted: staying young or growing. Thematic turning point in the column.					<b>Lamiales (Labiales)</b> Need to prove oneself. Dominant masculine (femininity and reproductive system compromised). Issue with intimacy – cold. Never enough – ambition, struggle, desires more of the world, seeks enjoyment. Competitive and critical. Over-activity □ exhaustion. Digestion affected. Obsessive, compulsive.
<b>Row 7: Early Adulthood</b> Intimacy and action. Initial steps as an adult: desiring enjoyment and achievement outside of family. All-powerful, time of action, establishing position. Acquiring independence and/or breaking dependence. Challenges in forming love relationships/partnerships. Issues regarding intimacy and caring. Sexuality high. Isolation.					<b>Dipsacales – Campanulales – Asterales</b> Control and suppression of emotions. Detachment and isolation. Issues with intimacy. Problematic fertility. Injury □ contract, retreat. Contraction of the respiratory system.
<b>Row 8: Adulthood</b> Creativity – fertility. Ability to give, care and express concern for others. Devotion to higher morals and standards, beyond family; selflessness. Discovering self-expression. Infertile – not bearing fruit, sterile, no development, stuck, stagnant, not changing, conserving. Frigid, cold, hard, tumours.					<b>Asterales</b> Conflicted Ego vs Group. Pain, injuries, danger, trauma – feeling crowded or invaded, yet fights back. Allergic tendencies. Touch and intimacy rejected. Fussy about touch. Fertility issues. Hyper-/hyposensitivity to pain. Painful and injured on arrival. Issues with father, the sun. temperature imbalance. Beginnings/endings. Averse to change, stubborn, rigid. Childishness. Individuality vs cooperation.
<b>Row 9: Old Age</b> (Summing up of life) Wisdom. Completion of the old. Retirement, preparing for an end, death, towards reunion with source. Unable to unify, bring life to a meaningful end. Regret, bitterness, hostility, dissatisfied, wasteful life, despair. Wanting to preserve life, fear of death. Cancer. Hard, stiff, blocked.					



### 2.7.2 The *Asteridae* Subclass

The *Asteridae* Subclass, according to Yakir (2017: 489), “is the most botanically advanced Subclass of the plant kingdom” and takes up Column Six of the Table of Homoeopathic Plant Remedies. Most species within the Subclass are characterized by united petals forming tubular flowers suggesting selective pollination, as well as complex blossoms particularly in the *Asterales* Order indicating an evolutionary uniqueness while still remaining a part of the group (Subclass). Reveal (1998) cites Cronquist saying, “the vast majority of the *Asteridae* can be distinguished from the vast majority of other dicotyledons by their sympetalous flowers” and regards *Asteridae* as the most specialized of the dicotyledonous Subclasses.

According to the most recent APG (2016) system of classification, the *Asteridae* Subclass is recorded as obsolete and most of the Orders redefined on the basis of molecular classification and systemization. Cronquist’s system corresponds to the APG IV group (clade) of *Euasterids* (within *Asterids*) but differs with the exclusion of several families that have now shown to have phylogenetic similarities as remarked by The Angiosperm Phylogeny Group (2016: 1-20).

For the purpose of this study and to allow a fair comparison of the results against that of Yakir in her work Wondrous Order, the Cronquist system was applied for its evolutionary significance and approach.

#### 2.7.2.1 Yakir’s basic themes of the Subclass *Asteridae*

Yakir (2017: 489) suggests that the fundamental theme of the Subclass *Asteridae* is ‘Me vs the group’. According to Yakir, the *Asteridae* Subclass “is the most botanically and evolutionarily advanced of the plant kingdom”, with “many of its species characterized by tubular flowers signaling an advance turn toward selective pollination” and “the column’s end (Table 3, p20) depicts an evolutionary trend (or progression) towards compound blossoms (as seen in the *Asterales* Order in the last row of Table 3, p21), reflecting the column’s theme of *benefiting from the power of the group while remaining unique*”. The advanced state of the *Asteridae* Subclass is mirrored in the idiosyncratic nature of each Family within it and each Order is represented by the distinctive stages or Rows (Table 3, p20) of the Sixth Column of the Table of Homeopathic Plant Remedies.

The basic theme, as Yakir (2017) describes, is the meeting and interaction between the individual and the community or world at large. With column six (Table 3, p21) representing the summit of Ego development, it shows correspondingly the individuals attempt to participate and reconnect with the world from a standpoint of complete awareness. This stage pushes the individual to the edge with an overall experience of being attacked or challenged by the world forcing them to establish adequate boundaries where there is still a channel of communication and interaction with the world. The masculine principle overrides and dominates the column apparent through the firm, often suppressive, hierarchical stand of control and criticism. The feminine principle is severely affected creating pathology at different levels, from hostility and hysteria to infertility.

Yakir (2017: 490 - 494) expands her thoughts and findings under the following themes:

- **“The Ego in opposition to the group”**
  - Hyper-individualism: the unique individuality culminates to its peak, where the Ego self is able to provide their mark in the world, contributing to advancements in human existence; this state is also the root of pathology in the Sixth Column (Yakir 2017)
  - Healing journey toward non-egocentric individualism (contributing outwardly, but in their own unique way, for the betterment of the group)
- **“Conflict between remaining true to oneself and associating with the world”**
  - Intricate process of consolidating individuality while reconnecting and cooperating with the group
  - Inner conflict feeds “excessive competitiveness, achievement, arrogance, boastfulness, pretentiousness, and extravagance” (Yakir 2017: 490) – feeling as if Ego is being attacked and therefore fights back in defense of Ego
- **“Strong ego, selfishness, egocentricity; being special, shiny and sparkling”**
  - Ego is at its strongest and reacts powerfully to anything that is beyond itself
  - Take on a lot, industrious, feel they can do anything and everything
  - Ambition and intense drive for personal and professional success and perfection
  - Deep desire to shine brightly as an individual but feels the world outside impedes their greatness and the attainment of their highest potential
- **“Being an active force in the world, proving oneself, work-related stress”**
  - Out to prove their immense capabilities, driven by ambition resulting in states of high stress – multi-talented and able to multitask
  - Particularly in women who fuel their masculine quality and are career driven but suffer the consequences of suppressed feminine quality (experienced as hormonal imbalances, infertility, headaches and digestive complaints)
- **“Relationship with the world, with the group power along the column”**
  - Aggression and competitiveness required to maintain, protect and ensure the survival of the Ego in its full development
  - Emphasis in the power of the group collective interacting with the individual triggering opposition and contrast
    - Me versus group
    - Me versus society
    - Me versus family
    - Me versus community
  - Issues pertaining to peer pressure, rites of passage, challenges, leadership and the need to prove oneself – hierarchy, authority, achievement
  - Opposing force of fear – of growing up, stepping into the world; overwhelm
- **“Materialism, asking for more and more and more, too much, overwhelmed”**
  - Illusion of material wealth feeds a bottomless pit of greed for more



- Continued need for more leads to overwhelm (by the excessive and unattainable demand for more) – feel as if they are missing out on opportunity because whatever they have and whatever state they are in, it is never enough, leading to collapse
- **“Hypersensitive and over-reactive, flooded, inundated, overcome, excited”**
  - At the peak of self-awareness, in order to expand they now begin to reach outward beyond the boundaries of the Ego-self
  - Excessive stimulation from the outside world is reacted to with inflexibility and over-reaction (such as an allergic response)
  - Overwhelm leading to the collapse of the defense mechanism (immunity)
- **“Aggression, being attacked, power”**
  - Urgent need to put up boundaries of defense and protection (to maintain power of the Ego) from the world which appears threatening and penetrating
  - Perceived threats are not received passively – overt, aggressive and violent reactions
  - Over-reaction sometimes directed internally against self – low self-esteem, self-judgement and harsh self-criticism
- **“Powerful mind, head issues”**
  - Overactive mind later leads to poor memory and concentration, dyslexia and head injuries
  - Creative and innovative thinking
- **“Emotions channeled in a masculine way; dominant mind channeling powerful emotions”**
  - In the initial stages, emotions are uncontrollable (*Solanales*, *Gentinales*) with powerful and spasmodic eruptions
  - Progression down the column indicates a suppression of emotions below the surface and, as seen in the Order *Scrophulariales*, emotions are expressed only in a puritanical way, but then a rise in expressing emotions passionately with a desire to “devour life” is seen in the *Lamiales* and *Asterales* Orders.
  - Although the masculine quality is dominant, there is a deep yearning for harmony with the feminine (to reunite)
- **Strong sexuality, infertility, hormonal disorders**
  - The masculine and feminine principles within the individual are fighting for control and supremacy creating emotional disharmony rather than attempting to cooperate harmoniously.
  - The distortion of the feminine quality, particularly in women, manifests as issues in relationships, hormonal imbalances and infertility.
  - Sexuality and sexual expression vary along the column, from overt sexual desire and indulgence to control and sexual suppression.
  - Sexuality is related to creativity – revolution and liberation is the end result of the Column six tendencies.

- **Determinants to health:**
  - Uniqueness as individual (define oneself in a unique way)
  - Participation in community/world (be a part of a group without feeling threatened or overwhelmed)

The comparison of the results of this study to the work of Yakir is discussed in detail in Chapter Five.

### **2.7.3 The selected representative remedies of the Subclass *Asteridae***

Stratified systematic sampling of the Subclass *Asteridae*, through a quantitative method as presented in Table 12 (p 264 - 268) in Appendix A, was applied to ensure the remedy selection from each Order resulted in a well-documented and well-represented remedy. Previous group analysis studies from the Durban University of Technology, including Hull (2016), Wulfsohn (2005) etcetera, conducted research using a sample sizes of 5 to 10 remedies as representatives of their related group and thus the researcher and supervisor agreed that 7 remedies from the 7 predominant Orders of the Subclass *Asteridae* would be sufficient for the study. The method is described in detail in Chapter Three.

The resultant seven remedies, selected based on the highest number of mind rubrics, are as follows:

1. *Atropa belladonna*
2. *Strychnos-nux vomica*
3. *Digitalis purpurea*
4. *China officinalis*
5. *Vitex-agnus castus*
6. *Valeriana officinalis*
7. *Matricaria chamomilla*

Elaboration of the botanical and homoeopathic literature of each of the selected remedies as well as their taxonomical Order is expanded on below to give an insight into the origin of the plant, its homoeopathic application and the information that is put forward by Yakir (2017) in her work *Wondrous Order*.

### 2.7.3.1 *Atropa belladonna*

*Atropa belladonna* (Belladonna), Figure 3, from the *Solanaceae* (*Polemoniaceae*) Family of the *Solanales* (*Polemoniales*) Order, commonly known as belladonna in homoeopathy, and botanically as the deadly nightshade. As its common name suggests, the plant contains poisonous constituents and can be fatal if taken incorrectly. Women used mild doses to induce pupil dilation which was thought to increase attractiveness and hence giving the plant its name, 'bella donna' meaning 'beautiful woman' (Yakir 2017: 499).



**Figure 3: *Atropa belladonna***

Source: Plantillustrations.org

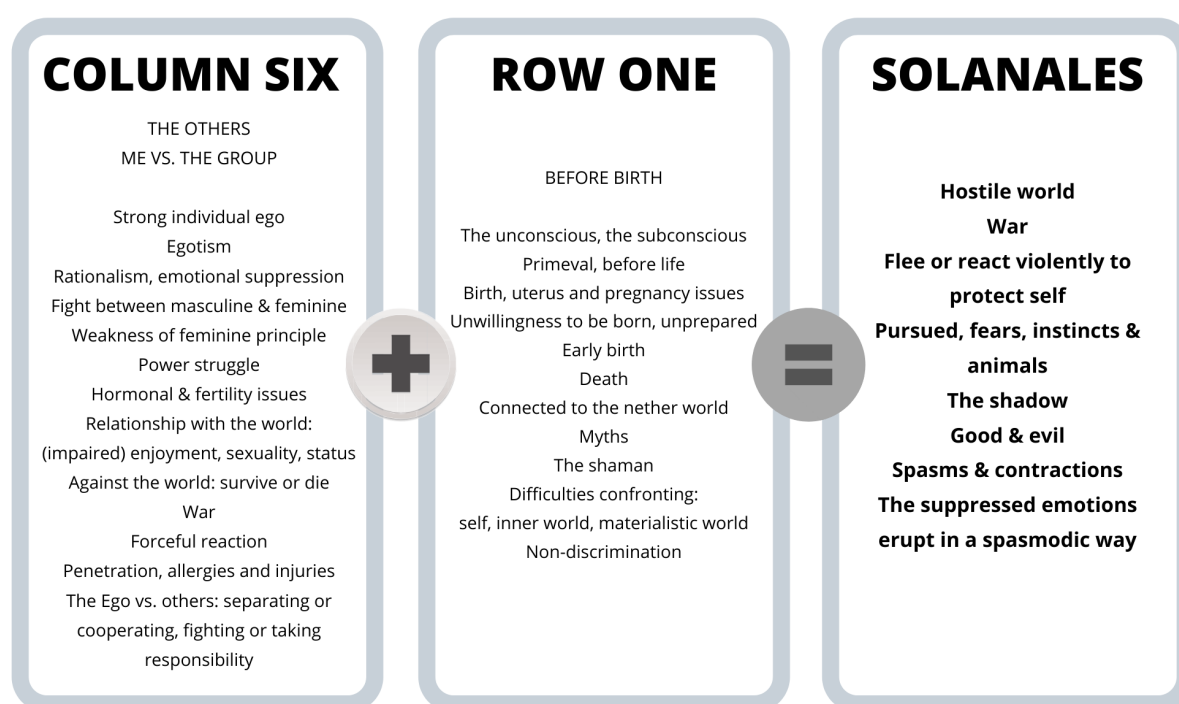
*Atropa belladonna* (Chevallier 2016: 69) is an herbaceous perennial plant, reaching approximately 1.5 meters in height. Natively found in Europe, North Africa and Western Asia, and now cultivated worldwide, due to its medicinal and ornamental value. Known to thrive in harsher, chalky soils, on wastelands or in wooded regions, the shrub-like herb, can be described as displaying dichotomously branched, leafy stems, with a thick, branched, creeping root. The hairy leaves are lateral, mostly large, but vary in size, and grow in pairs. The violet or greenish flowers are hermaphrodite, pendent, bell-shaped and pollinated by insects. The smooth, dark purple/black cherry-like fruits are filled with a sweet, dark ink-link juice and several seeds, ripen in spring and can be easily mistaken as edible posing a fatal threat to children or adults. Intoxication first produces excitation and restlessness followed by paralysis, dryness of bodily fluids, twitching, ultimately leading to death.

The predominant poisonous compound found in *Atropa belladonna* is the tropane alkaloid, atropine. Atropine is used as an antispasmodic and an antidote to the effects of opium poisoning (Catalan 2016). The main physiological action of atropine is to inhibit the parasympathetic nervous system thereby affecting the involuntary bodily activities resulting in reducing salivary, gastric, intestinal and bronchial secretions; drying of the urinary tubules, bladder and intestines (ie. drying of bodily fluids); increased heart rate and dilation of pupils (Chevallier 2016: 69).

### 2.7.3.1.1 The Order *Solanales* base on Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)

The botanical naming of the Family *Solanaceae* has been changed to *Polemoniaceae* and the Order *Solanales* now *Polemoniales*. Homoeopathic literature predominantly uses the former names therefore, in congruency with the study and literature, the same is applied.

According to Yakir (2017: 495) the *Solanales* Order, as shown in Figure 4, is the most ancient Order within the Subclass *Asteridae* (column six in Yakir's Table), comprises of four homoeopathically significant Families: *Convolvulaceae*, *Hydrophyllaceae*, *Menyanthaceae* and *Solanaceae*. These Families, most of which are herbs or shrubs but no trees, are known to manufacture strong, narcotic, psychotropic and poisonous glycosides and alkaloids and therefore have a significant economical use in medicine and pharmacology.



**Figure 4: Summary of the themes of the Order *Solanales* located in Column six, corresponding with Row one, of Yakir's Table of Homeopathic Plant Remedies (Yakir, 2017)**

The themes relating to the *Solanales* Order, as proposed by Yakir (2017: 495 - 497), are as follows:

- Childishness, unready to face such a complicated world. Forsaken.
- Uncontrollable manifestation of intense emotion.
- Darkness, fears and flight.
- Animals, instinct; a terrifying, primal encounter with the shadow.
- Between light and darkness, good and evil; eye problems.
- Danger and dependency upon the group; 'The world threatens me, and I react'.
- Escape; fight or flight; excited nervous system.
- Fight reaction: anger, rage and forceful acute outbursts, uncensored by consciousness.

The *Solanaceae* Family, more commonly referred to as the potato or nightshade family, contributes largely to the world's agricultural economy (potatoes, egg plants, capsicum etc) and includes 90 genera and over 2000 species (Shah et al 2013: 143).

The chemical compounds, a diverse range of alkaloids including scopolamine, atropine and hyoscyamine, have a distinctive bicyclic structure and are commonly used in pharmacological preparations. Therapeutically, these powerful compounds are known for their anticholinergic effect, inhibiting the neurological signals transmitted by the endogenous neurotransmitter, acetylcholine, with a toxic dose resulting in mouth dryness, dilated pupils, ataxia, urinary retention, hallucinations, convulsions, coma and death (Shah et al 2013: 143).

In homeopathy, many polychrest remedies belong to the *Solanaceae* Family including *Atropa belladonna*, *Solanum dulcamara*, *Hyoscyamus niger* and *Datura stramonium*, and is therefore a well-studied plant Family in group analysis. According to Sankaran's (2005) analysis of the *Solanaceae* Family, themes arising include a fear of death, violent attacks, explosivity (bursting, shooting), and outburst. Lilley (2019) beautifully describes, "The solanaceae, when indicated, expedite the individuation of the soul, the advancement towards spiritual maturity. They embody the intense, all embracing love of the "Black Goddess", the "Queen of the Shades", whose sustaining power overshadows us when we finally face our Shadow in the "Dark Night of the Soul"."

Yakir (2017: 495) recognises the following plant remedies within the *Solanaceae* Family:

- *Atropium purum* (*Atropine*)
- *Atropa belladonna*
- *Capsicum annuum*
- *Datura arborea*
- *Datura candida*
- *Duboisia myoporoides*
- *Dulcamara* (*Solanum dulcamara*)
- *Franciscea uniflora* (*Brunfelsia uniflora*)
- *Hoitzia coccinea* (*Loeselia coccinea*)
- *Hyoscyamus niger*
- *Lycium barbarum*
- *Lycopersicum esculentum* (*Solanum lycopersicum*)
- *Mandragora officinarum*
- *Nicotinum* (*Nicotine*)
- *Solanum nigrum*
- *Solanum tuberosum*
- *Solanum tuberosum aegrotans*
- *Stramonium* (*Datura stramonium*)
- *Tabacum* (*Nicotiana tabacum*)
- *Withania somnifera*

Of the above-mentioned remedies, through a quantitative analysis conducted by the researcher (see Table 12, p 264, in Appendix A), *Atropa belladonna* was found to have the highest number of rubrics from the Mind section of the Complete Repertory 2017 of Synergy Homeopathic (2015) MacRepertory.

#### **2.7.3.1.2 The Homoeopathic proving of *Atropa belladonna***

The discovery, and original homoeopathic proving, of *Atropa belladonna* was conducted by Hahnemann in 1800 during a scarlet fever epidemic where he successfully used *belladonna* in homoeopathic doses as a curative and preventative measure for the epidemic (De Schepper 1999). Hahnemann (1825) used a tincture of the freshly expressed juice of the whole *Belladonna* plant at the onset of its flowering mixed with equal parts of alcohol followed by the methods of dilution and succession to create a safe homoeopathic remedy. He discovered that *Belladonna* “corresponds in similarity to a number of morbid states not unfrequently met in life, and that hence it must frequently be homoeopathically applicable for curative purposes, like a polycryst.”

Hahnemann (1825) recognized the dangerous effects of *Belladonna* which, at the time, was being prescribed incorrectly and in disproportionately large, often detrimental, doses by many physicians. By applying his method of dilution and potentization and reducing the poisonous effects and enhancing the curative value of *Belladonna*, word of Hahnemann’s success spread rapidly. Dudgeon (1853) reported that many conventional physicians adopted the treatment protocol of homoeopathic *Belladonna* as a prophylactic during the scarlet fever epidemic. Of ten physicians applying *Belladonna* as a prophylactic to a total of 1646 children, only 123 cases developed the disease, showing a remarkable difference considering that the rates of infection were said to be as high as 90 percent (Dudgeon 1853: 540 – 542).

#### **2.7.3.1.3 *Atropa belladonna* in Homoeopathy**

The homoeopathic preparation is commonly prescribed for acute conditions, especially in the early stages of inflammation. Symptoms appear suddenly and quickly intensify. Associated heat and redness of the face, high fevers with delirium, throbbing headaches, hypersensitivity, dryness, and a sense of unpredictability and violence are key notes in *Belladonna* symptomology (Bloch 2003: 51 - 52).

*Belladonna* is used worldwide for its ability to treat a broad spectrum of acute and chronic conditions, especially those associated with common flu-like symptoms (fever, headache, malaise, congestion and loss of appetite) experienced in many bacterial, viral and fungal infections. High fever, dryness, barking cough, headache, arthritis, characteristic heat and redness, regardless of the condition, the manifestation is acute and rapid (Yakir 2017).

Boericke (2013: 124) describes belladonna as a remedy “acting upon every part of the nervous system” and is always associated with “hot, red skin, flushed face, glaring eyes, throbbing carotids, excited mental state, hyperesthesia of all senses, delirium, restless sleep, and convulsive movements”, all of which come and go intensely and suddenly.

#### 2.7.3.1.4 The Homoeopathic mind symptoms of *Atropa belladonna*

According to Boericke (2013:125) and Vermeulen (2015: 331 – 332), an overview of the Mind symptoms of *Belladonna* are described as follows:

- In an oblivious state, as if in his/her own world, engrossed by visions and hallucinations
- Acutely alive, hypersensitive and crazed by the subjective visual impressions and wild illusions; doesn't want to close eyes for fear of what will be seen
- Delirium; sees monsters, hideous faces, frightful images; wildly delirious
- Overactive and overreactive: furious, raging, biting, striking
- Loss of consciousness; unaware of reality; impaired short-term memory
- Disinclined to talk; contrary, unreasonable, obstinate – with tears; especially in children
- Nearly all symptoms lead to violence in action

#### 2.7.3.1.5 Yakir's findings on *Atropa belladonna*

Yakir (2017: 498) describes *belladonna* as being a typical representative of the *Polemoniales* (*Solanales*) encompassing symptoms ranging from mental to physical having thematic commonality: oversensitive, uncontrollable, unpredictable, violent, fast, forceful, sudden, acute, changeable and alternating. There is a sudden onset of symptoms all of which peak in unison and disappear. Despite the 'extroverted' violent nature of *belladonna*'s themes and symptomology, there is also a gentle, shy and introverted side, with both expressions experiencing an intense oversensitivity to the world.

Yakir (2017: 498 - 499) puts forward the following *belladonna* picture:

- A desire for light:
  - Seeking for light and lightness in this frightening by the world; wants to avoid the seriousness of life and keep things light-hearted
  - Desire for instant relief, don't want to be 'kept in the dark'
  - Afraid of the dark and turn away from the dark side of things; want clarity or knowledge of something, like a hidden enemy or disease, that is hiding in the dark
- Intense fire (heat, inflammation):
  - Internal fire manifesting as congestion in the head, headaches, fever, glaring eyes, flushing of the face and various inflammatory processes
  - All symptoms intensify during a fever
  - Highly sensitive to external stimuli responding with intense reactivity
  - Fiery outward reactions expressed as ambition, extroversion, anger, violence etc.
- Tendency to severe headaches:
  - Onset is always sudden and intense, accompanied with restlessness
  - Experienced as pulsating, hammering and throbbing
  - Aggravated by movement, cutting or tying hair too tightly

- Scenes of internal violence:
  - Fear of animals, of the dark, of inexplicable things, of violence and of fire
- Development of a strong sense of anxiety, associated with extreme restlessness:
  - The world is frightening; need to fight for one's place in the world
  - Agitation expressed as convulsions or twitching
- Easily angered and impatient:
  - Sudden attacks of rage, energy or excitement
  - Can be seen as behavioural problems or hyperactivity in children
- A split between being in this world and the underworld:
  - Delirium, hallucinations, tantrums with attacks of intense rage
  - Feels a separation between body and mind

### 2.7.3.2 *Nux vomica*

*Nux vomica*, Figure 5, from the *Loganiaceae* Family of the *Gentianales* Order, commonly referred to as Poison-nut tree or Nux vom in homoeopathy.



**Figure 5: *Strychnos nux-vomica* (*Nux vomica*)**

Source: Plantillustrations.org, 1890

The plant grows into a medium-sized, evergreen tree, approximately 15 meters in height, displaying glossy oval-shaped leaves and tubular white flowers, and producing yellow fruits (likened to the size of a large apple) housing about five disc-shaped seeds.

*Nux vomica* is native to the tropical area of South East Asia, where it grows wild and is cultivated for the commercial manufacturing of medicinal compounds drawn from the mature seeds (Chevallier 2016: 273). It is the seeds that house the poisonous alkaloids strychnine (a lethal poison causing intense

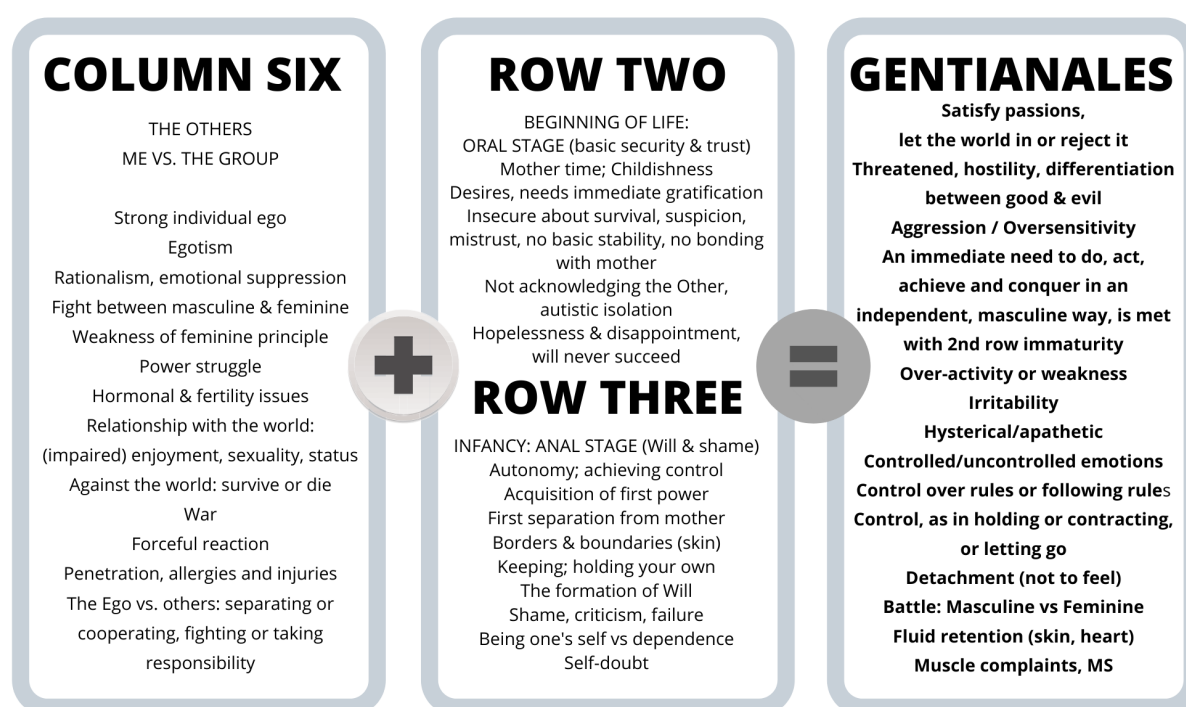


muscular spasm) and brucine; the glycoside loganin; caffeotannic acid; traces of copper; and fatty matter which takes up about 3 percent of the seed (Yakir 2017: 532)

The seeds are cautiously used in powdered form as a laxative, stimulating peristalsis and increasing appetite, thus applied in many disorders of the gastrointestinal tract such as atonic dyspepsia (indigestion) and constipation. Violent convulsions result from large doses due to the simultaneous stimulation of the motor and sensory ganglia of the spinal cord, leading to a dramatic rise in blood pressure and eventually death (Yakir 2017: 533).

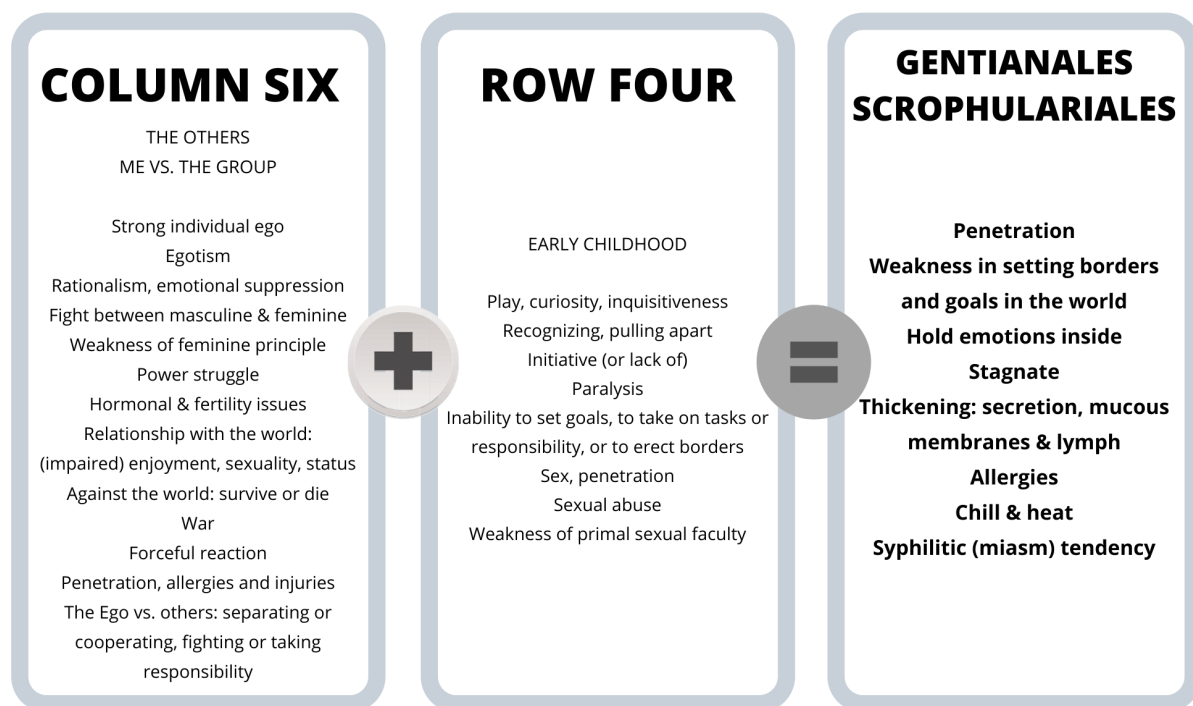
### 2.7.3.2.1 The Order *Gentianales* based on Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)

The large *Gentianales* Order, as seen in Figure 6 and 7, is predominantly composed of poisonous plants and exhibits a significant number of tree species compared to the many herb- and shrub-like plants of the *Asteridae* Subclass. The toxic nature of this group reflects in the themes of death, threat and presecution (Yakir 2017: 520).



**Figure 6: Summary of the themes of the Order *Gentianales* in Column six, corresponding with Rows two, three and four, of Yakir's Table of Homeopathic Plant Remedies (Yakir, 2017)**

In Table 3 (p21) one sees that Yakir (2017) has included the *Gentianales* and *Scrophulariales* Orders, Figure 7, in Row 4 which represents the stage of early childhood. This is simply due to the overlap of concepts that relate to the same stage of development (represented by the rows of Yakir's Table of Homeopathic Plant Remedies) even though they belong to different Orders.



**Figure 7: Summary of the themes of the Order *Gentianales* and *Scrophulariales* located in Column six, corresponding with Row four, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**

The following themes arise in Yakir's synthesis of the Order (2017: 520 – 522):

- Emotional encounter with a threatening world, inability to express emotions
- Nervous system is overactive and irritable
- Paralysis, contraction, dystrophy of musculature, multiple sclerosis, weakness
- Disproportionate, excessive control
  - Holding on and contracting versus apathy and relaxation
- Control in context of obeying laws; good vs bad
- Congestion: excess and pressure versus deficiency, weakness and dullness
- Boundaries, sense of threat
- Instantaneous gratification, digestion
  - Acceptance versus rejection of the world

Families recognized within the *Gentianales* Order include: *Apocynaceae*, *Asclepiadaceae*, *Gentianaceae* and *Loganiaceae*.

Another medicinally and homoeopathically significant plant Family, the *Loganiaceae*, contains common or “polychrest” remedies *Gelsemium sempervirens*, *Ignatia amara*, *Nux vomica* and *Spigelia anthelmia*. Sankaran (2005, II: 556 – 559) notes that the *Loganiaceae* Family has a main feeling of being ‘shattered’ or ‘torn’. Sensations experienced include “shock, feeling let down or disappointed, torn to pieces, paralytic sudden shock, shattered and ruined”. The passive reaction is that of immovability or paralysis,

inability to weep and fainting. The active reactions are of excitability, being beside oneself, and convulsions. Compensation embodies that of calmness and composure.

Yakir (2017) recognizes the following remedies as belonging to the Family *Loganiaceae*:

- *Brucine (Brucinum)*
- *Strychnos toxifera (Curare)*
- *Gelsemium sempervirens*
- *Strychnos ignatia (Ignatia amara)*
- *Strychnos nux-vomica (Nux vomica)*
- *Spigelia anthelmia*
- *Strychnine (Strychninum)*
- *Strychnos tieute (Upas tieut)*

Of the above-mentioned remedies, through a quantitative analysis conducted by the researcher (see Table 12, p 264, in Appendix A), *Nux vomica* was found to have the highest number of rubrics from the Mind section of the Complete Repertory 2017 in MacRepertory software (Synergy Homeopathic, 2015).

#### **2.7.3.2.2 The Homoeopathic proving of *Nux vomica***

*Nux vomica* was originally proved by Hahnemann who summed up the remedy picture as being, “chiefly successful with persons of an ardent character; of an irritable, impatient temperament, disposed to anger, spite or deception.” (Souter, 2019).

Hahnemann (1825) recorded his application of homoeopathic preparation through trituration, dilution and dynamization of the powder (ground from the poisonous seeds of *Strychnos-nux vomica*). He noted from the proving and his deduced results from many years of applying the medicine in practice that *Nux vomica* “is more frequently required by those persons who are of an anxious, zealous, fiery, hot temperament, or of a malicious, wicked, irascible disposition.” He further comments that when “administered some hours before bedtime, (*Nux vomica*) acts more gently than when given at other times of the day”, and “frequently its symptoms occur soon or immediately after eating and during mental strain. Hence we should do wrong to give it immediately after a meal if we can avoid doing so.” He discovered that the ill effects of over-indulgence (too much coffee or alcohol or rich foods) or over-work (prolonged mental labour) with a sedentary lifestyle is most suitably treated with *Nux vomica*.

#### **2.7.3.2.3 *Nux vomica* in Homoeopathy**

This is a far-reaching remedy of our time, a polychrest, corresponding to common ailments experienced due to the modern way of living. *Nux vomica* is often prescribed in cases of overindulgence, overdoing and overworking, a perfectionistic attitude, accompanied with irritability, digestive complaints, colds and flu, headaches and nausea.

Phatak (2013) describes *Nux vomica* as “an everyday remedy, it corresponds to many diseased conditions of which a modern man is prone to” and is usefully applied “to those persons who lead a sedentary life, doing much mental work; or to those who remain under stress and strain of prolonged office work, business cares and worries; such persons in order to forget their worries are apt to indulge in wine, women, rich stimulant food and sedative drugs; and ill effects from which they are apt to suffer.”

According to the National Center of Homeopathy (2017), *Nux vomica* is “is the greatest of polychrests, because the bulk of its symptoms correspond in similarity with those of the commonest and most frequent of diseases. It is pre-eminently the remedy for many of the conditions of modern life.”

#### **2.7.3.2.4 The Homoeopathic mind symptoms of *Nux vomica***

Boericke (2013: 481) summarizes the mind symptoms of *Nux vomica* as follows:

- Highly irritable and hypersensitive to all impressions
- Responds maliciously; ugly, rude, obnoxious
- All noises, odours, light etc. are unbearable
- Averse to being touched
- Feeling as if time is passing too slowly; urgency, impatience
- Greatly affected by the smallest of ailments
- Inclined to reproach, accuse and criticize others; sullen, brooding and fault-finding
- Mental strain and pressure

#### **2.7.3.2.5 Yakir's findings on *Nux vomica***

Yakir (2017: 532) remarks on *Nux vomica* as a well-known remedy in modern times, with the pathologies of oversensitivity, especially of the nervous system, overindulgence, overworking, overdoing etc., which is reacted to with contraction, stultification and ailments targeting the digestive system. Key symptoms of digestive imbalance are manifested as constipation with ineffectual urges or reverse peristalsis, abdominal cramping, sensitivity to fat-laden foods.

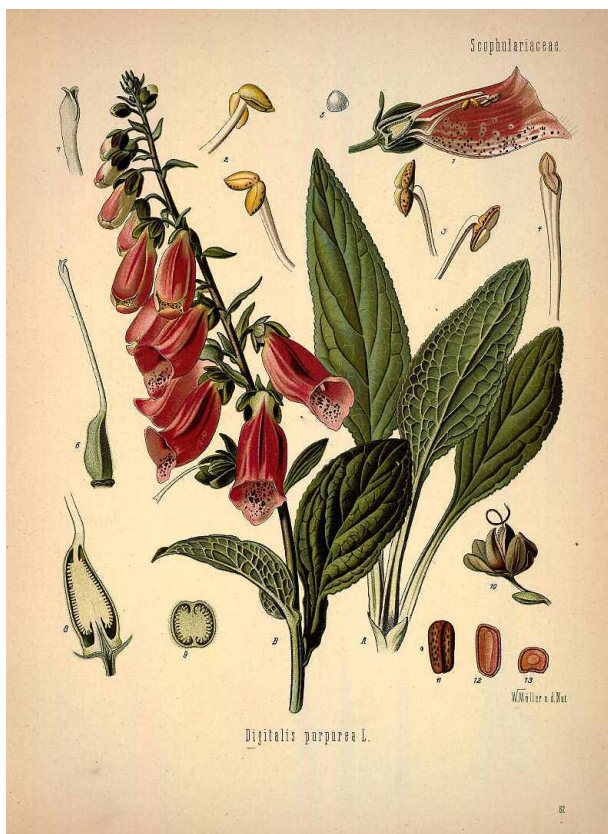
*Nux vomica* falls in row three of Yakir's table (2017) which is likened to the 'anal' stage of psychology of development, the stage of infancy, which centers around autonomy and the first experience of separation from the mother. The learning of boundaries and being confronted with the forces of will and shame. This stage is associated with a rigid hierarchical viewpoint, the first attempts at determining the self, responding to the separation with control, ambition, competitiveness and overbearing responsibility.

- A hard worker, leader, intelligent, ambitious (early stages)
  - Taking on responsibility with strong principles and work ethics
  - Efficient, productive, perfectionist, fastidious
  - The need to stand out, be in power; influential

- Overdoing, overachieving, overworking leads to contraction
  - Belligerent, critical, controlling, dictatorial, demanding, pushy
  - Fits of rage, jealousy, swearing, aggression, violence
- Overbearing responsibility and competitiveness lead to stultification, hardening and cramping
- Excess of masculine energy
- High stress
  - Poor quality of sleep, insomnia
  - Disorderly digestion – indigestion, nausea, constipation, stomach ulcers etc.
  - Headaches
  - Hormonal imbalances

### 2.7.3.3 *Digitalis purpurea*

*Digitalis purpurea*, Figure 8, from the *Scrophulariaceae* Family of the *Scrophulariales* Order, commonly called the Common or Purple Foxglove, or *Digitalis* in homoeopathy.



**Figure 8: *Digitalis purpurea***

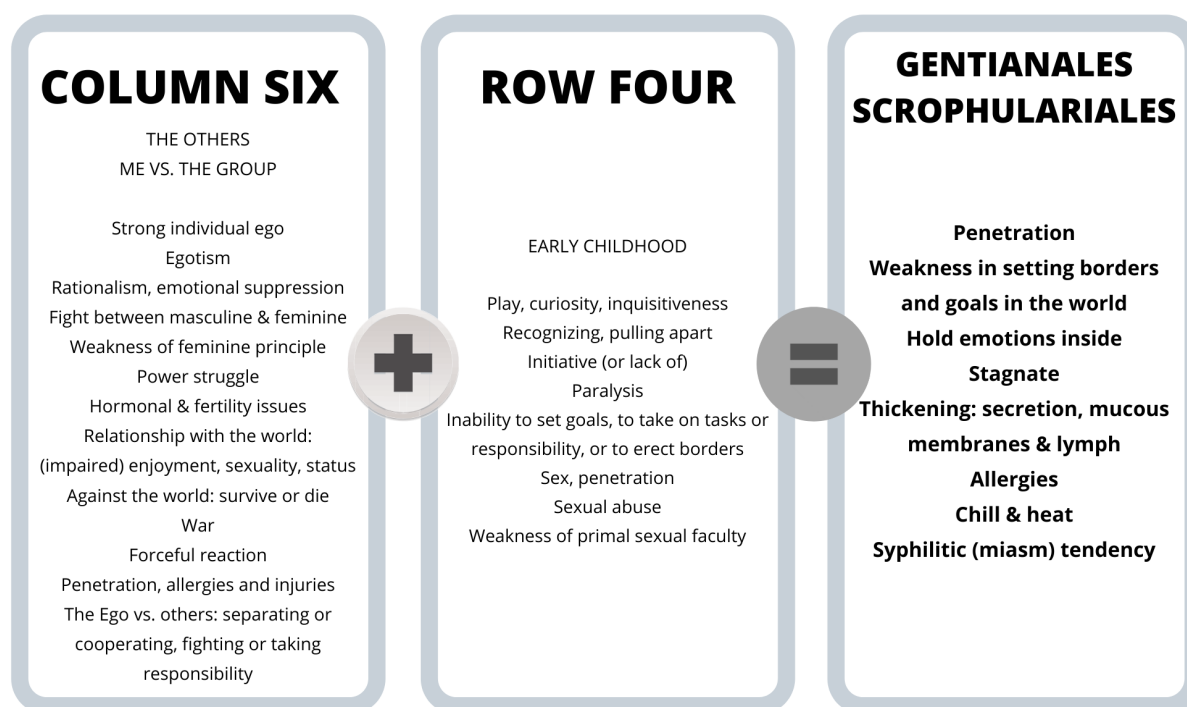
Source: Plantillustrations.org 1887

The names *Digitalis* and Foxglove were given by the Swedish botanist, Linnaeus, in 1753, referring to the finger-like shape of the flowers (Chevallier 2016: 202). The *Digitalis* plant is described as a perennial herb, tall and ornamental, native to western Europe, embodied by a single erect stem, with broad lance-

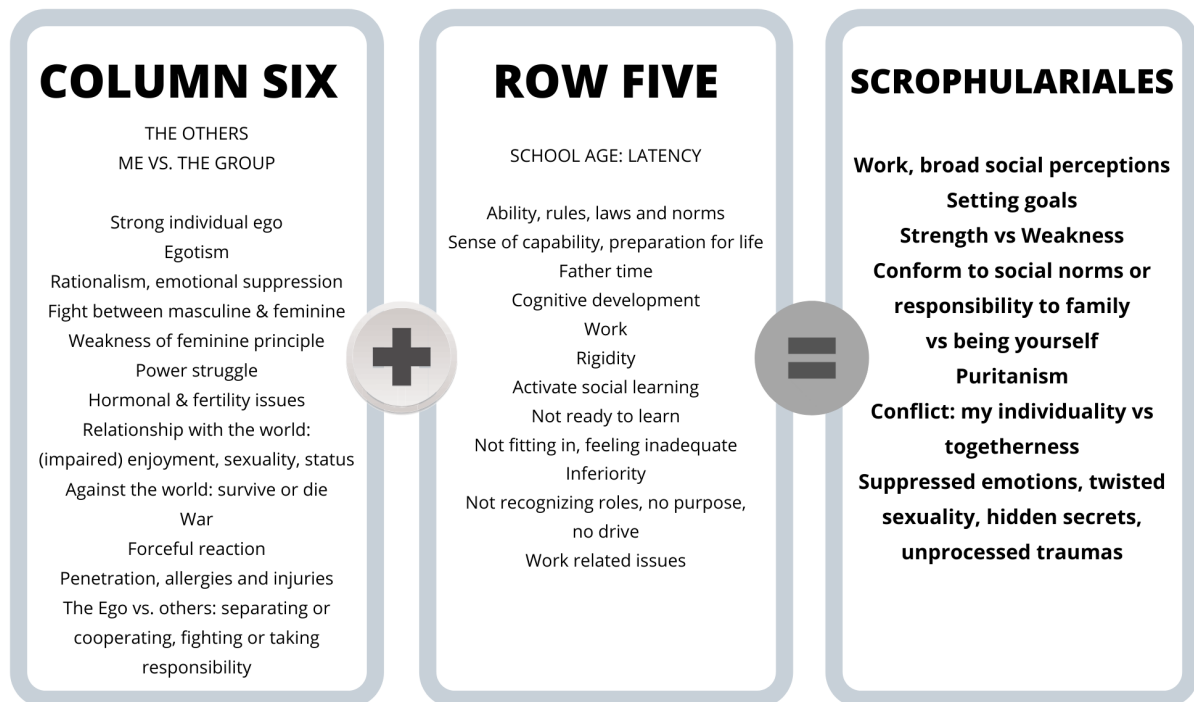
shaped leaves and several bell-shaped pink or white flowers, growing to approximately 1.5 meters in length. Historically, the plant is known to affect the heart because the leaves contain a cardiotropic glycoside called digitalin or digoxin, which strengthens the contractility of the heart muscle (increases the force of contraction) treating arrhythmias and cardiac failure (Chevallier 2016: 202). The chemical constituents can be toxic and therefore the herbal or medicinal use is by prescription only with a physician's supervision.

#### 2.7.3.3.1 The Order *Scrophulariales* based on Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)

The location of the *Scrophulariales* Order, Figure 9 and 10, spans the middle stages of development, namely rows four (early childhood) and five (school going, latency) in the Yakir's (2017) Table as shown in Table 3 (p21), arousing themes of early childhood and pre-pubescence: rules relating to the world, roles of responsibility and entering society.



**Figure 9: Summary of the themes of the Orders *Gentianales* and *Scrophulariales* located in Column six, corresponding with Row four of Yakir's Table of Homeopathic Plant Remedies (Yakir, 2017)**



**Figure 10: Summary of the themes of the Order *Scrophulariales* located in Column six, corresponding with Row five, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**

Encompassing a diverse group of Families with varying botanical characteristics, some being grasses and others being trees or shrubs, while some display parasitic tendencies (eg. *Epiphegus*) and others are known as carnivorous plants (eg. *Urticularia*), all plants in the Order have tubular flowers.

The governing themes put forward by Yakir (2017) are summarized as follows:

- Penetration, setting boundaries, syphilitic miasm
- Imbalance of mucous boundary tissue, fluid imbalance, expansion and contraction; lymphatic, renal and immune problems
- Hiding emotions, suppression of powerful desires, puritanical guilt
- Genitourinary system
- Liver damage, repressed anger, suppressed emotions
- Goal setting, ambition, living up to one's values – or failure regarding one's values
- Announcing to the world who I am, façade vs true nature, wildness vs nobility
- Connection to family and community, being a social misfit or family outcast
- Cooperating with society while obeying laws
- War and occupation
- Miasmatic Syphilis

The plant Families recognized in the Order, according to Yakir (2017: 539 – 564) and the Cronquist classification of angiosperm taxonomy, are noted below with expansion of the *Scrophulariaceae* Family to which the selected remedy *Digitalis purpurea* belongs:

- *Acanthaceae*, *Bignoniaceae*, *Lentibulariaceae*, *Oleaceae*, *Orobanchaceae*, *Pedaliaceae*
- *Scrophulariaceae*:
  - *Buddleja davidii*
  - *Chelone glabra*
  - *Digitalis purpurea*
  - *Epiphegus virginiana*
  - *Euphrasia officinalis*
  - *Gratiola officinalis*
  - *Harpagophytum procumbens*
  - *Leptandra virginica*
  - *Linaria vulgaris*
  - *Mimulus guttatus*
  - *Scrophularia nodosa*
  - *Verbascum thapsus*
  - *Veronica officinalis*

Of the above-mentioned remedies, through a quantitative analysis conducted by the researcher (see Table 12, p 266, in Appendix A), *Digitalis purpurea* was found to have the highest number of rubrics from the Mind section of the Complete Repertory 2017 in MacRepertory software (Synergy Homeopathic, 2015).

Sankaran (2005, II: 828) notes the sensation of the *Scrophulariaceae* Family as “bonds and connections not strong, so they want to hold on to very tightly; when that connection breaks, then fear, fright and delusion start. Passively reacting through indifference and detachment and actively reacting through attachment, becoming ‘adhesive’ and amorous. The compensated state is that of no need for bonds.

#### **2.7.3.3.2 The Homoeopathic proving of *Digitalis purpurea***

*Digitalin* (or *digoxin*) was first extracted from the leaves of *Digitalis purpurea* by the botanist and physician Withering in the 1800's and was the first to discover the diuretic benefits of the compound for treating oedema (known then as dropsy) and the resultant relief this had on the cardiovascular system. The first homoeopathic proving was performed by Hahnemann (1825) and recorded in his work *Materia Medica Pura*, affirming its cardiotropic effects especially in cases of heart failure where there is much congestion, a slow and irregular pulse (as if the heart would stop and fly to pieces) and the patient has much apprehension accompanied with sadness about death.



#### **2.7.3.3.3 *Digitalis purpurea* in Homoeopathy**

Vithoulkas (2016) primarily associated as a remedy for conditions of the heart and circulatory imbalances but also prescribed for liver conditions, joint pain (especially of the shoulders) and pains linked to the heart and chest region. It is widely applied as a homoeopathic intervention to improve a sluggish or unbalance and erratic pulse, with the heart symptoms accompanied with liver complaints. Emotionally, a patient requiring *Digitalis* has a strong fear of death, their exaggerated apprehension prevents them from making any movement as it may result in their untimely death. Their disposition is of a nervous nature, struggling with grief and insomnia and listening to music worsens their sad or melancholic state. Any emotional exertion, such as in disappointed love, results in fluctuating heart palpitations.

Clinically, *Digitalis* is considered in the homoeopathic treatment of the following conditions: Angina pectoris, asthma, delirium tremens, fever, headache, heart conditions, impotence, jaundice, prostate issues, pulmonary oedema, oedema, urinary disorders, water imbalances or retention, etc. (Moiloo, 2000).

#### **2.7.3.3.4 The Homoeopathic mind symptoms of *Digitalis purpurea***

Kent (2013) refers to the mind of *Digitalis* as being subject to horrible anxiety which they carry with them at all time, and they experience a restless despondency and melancholy. They can be very indecisive because they feel responsible and duty bound by the consequences of their choices. Uneasiness is felt in the chest, as if the heart would fly to pieces, and the heart is weak with a slow and irregular pulse – they too are deeply affected by heartbreak.

From the materia medica mind sections of Boericke (2013: 253) and Phatak (1999: 282), the *Digitalis* mind is described as:

- Despondent; fearful; anxious about the coming future.
- Senses are dulled.
- Shock strikes the epigastrium.
- Melancholia accompanied with a dull lethargy and slow pulse.
- Sadness, with sleeplessness, from unhappy love, from music.
- Lascivious thoughts in old men, with enlarged prostate.
- Wants to be alone.
- Great anxiety from troubled conscience.

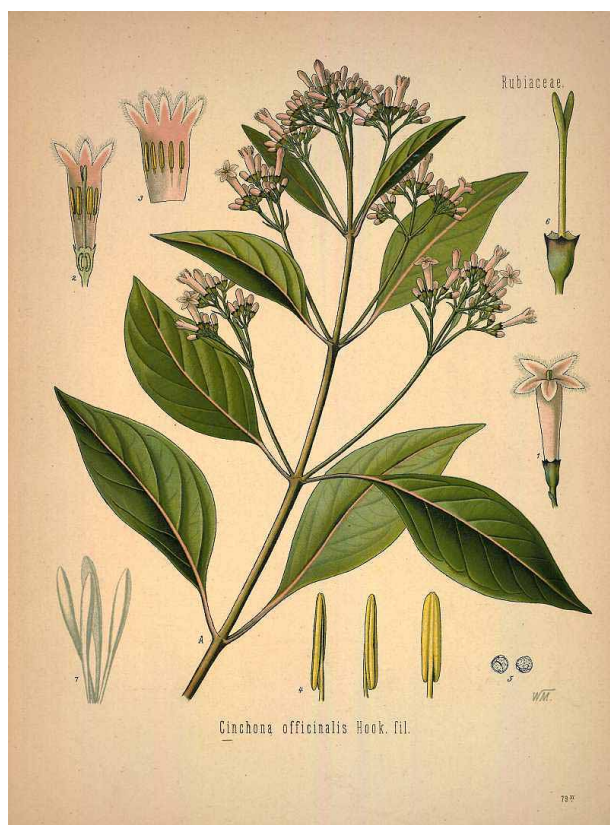
#### 2.7.3.3.5 Yakir's findings on *Digitalis purpurea*

Yakir (2017: 498 - 499) puts forward the following themes relating to and formulating the *Digitalis* picture:

- Affinity for conditions of the heart and liver
  - Erythema, palpitations, arrhythmias, feeling of suffocation
  - Enlarged liver; stiff, sensitive, painful; hepatitis
- Responsibility and duty – strong ideals and notions
  - Passionate and intensely emotional; heart restricted and controlled by the power of the mind with rigidity (right and wrong mentality)
- Pathology is 'taken to heart'
  - Disappointment when there is lack of reciprocity (in love, appreciation etc.)
  - Anxiety and fear of death
- Sensitivity
  - Of the heart: disappointed love; a broken heart; breaking of relationship
  - Ethical issues: unsympathetic; rigid; puritanical
- Routine
  - Rigidity and rules; heart affected if they fail in something they deem themselves responsible for
  - Failure: ailments from unhappiness
- Sexuality
  - Suppress emotions and turn to sex; nymphomania is extreme cases
- Encounters with the world are difficult
  - Sad; taciturn
  - Sensitive to criticism and admonishment from group
- Weak eyes; joint conditions
- Feels powerless

#### 2.7.3.4. *China officinalis*

*China officinalis*, Figure 11 (p42), from the *Rubiaceae* Family of the *Rubiales* Order, commonly known as Quinine (Peruvian or Cinchona) bark or simply *China* in homoeopathy. Carrying great historical significance in homoeopathy as being the subject of Hahnemann's first homoeopathic proving, *China* is a key remedy for any loss of bodily fluids and malarial-type symptoms such as fever, exhaustion, diarrhea, vomiting, headache etc.



**Figure 11: *Cinchona officinalis* (*China officinalis*)**

Source: Plantillustrations.org, 1887

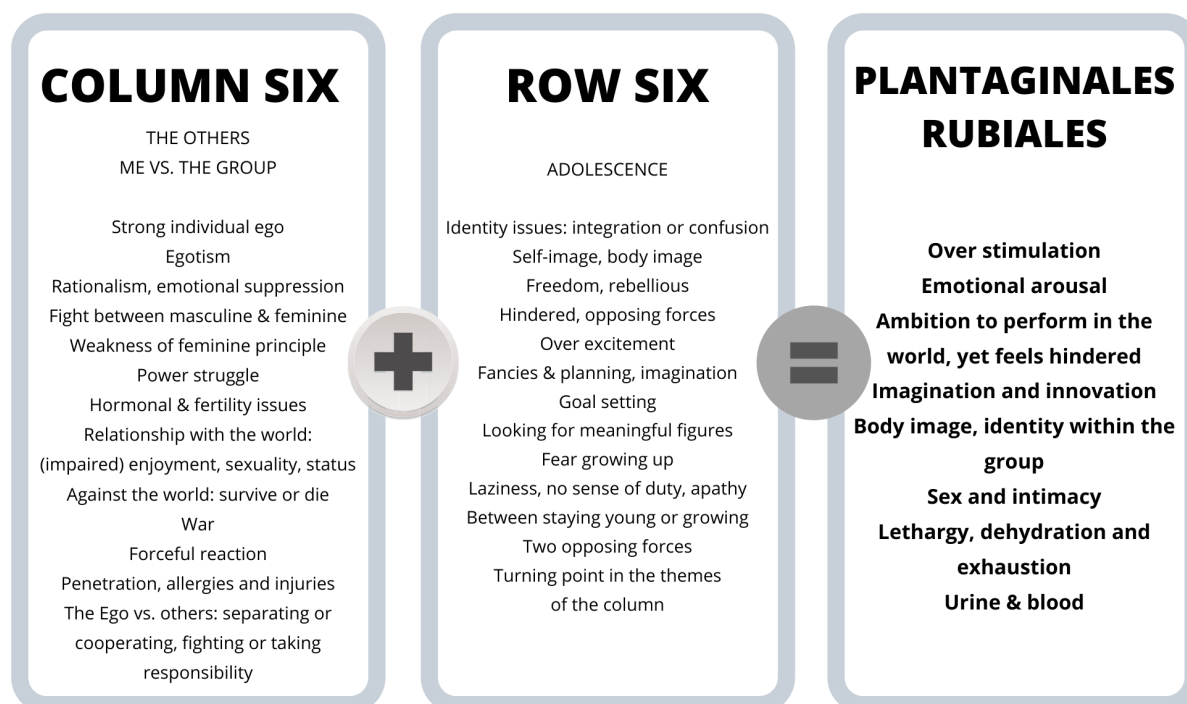
As recorded by Chevallier (2016: 80), the bark of the *Cinchona* tree is best known for its source of quinine alkaloid, the compound most commonly applied as an antimalarial, antibacterial, antipyretic and for the relief of digestive upsets. The alkaloids of quinine have been thoroughly researched establishing well its pharmacological actions.

The tree is native to South America, especially in Peru, although is now grown in regions of Africa and Asia for the cultivation of its medicinal bark. The evergreen tree grows up to 25 meters, marked by its reddish bark and large leaves that grow up to 50cm. The medicinal bark is usually collected from trees that are 6-8 years of age and the annual industrial production is estimated at 8200 tons per year (Chevallier, 2016).

#### **2.7.3.4.1 The Order *Rubiales* based Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)**

The location of the *Rubiales* Order, Figure 12, is in the sixth column and the sixth row of Yakir's table (Table 3, p21) indicating the interception of strong Ego and the adolescent stage of development. This period of life is where the individual establishes their identity by searching, questioning and rebelling in the quest for freedom. There is a 'tug-of-war' between dependence (fear of growing up and a desire to remain in the perceived safety of authority, societal ideals and concepts) and independence (desire to

participate as an individual in the world, explore new ideas, establish their social standing and feed their sexual curiosity) (Yakir, 2017).



**Figure 12: Summary of the themes of the Orders *Plantaginales* and *Rubiales* located in Column six, corresponding with Row six, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**

Yakir (2017) outlines the thematic profile of the Order *Rubiales* as follows:

- Nervous, mental, emotional and sexual overstimulation followed by fatigue
  - Adolescents awoken to the world outside the family, becoming overexcited, overzealous and overwhelmed
- The young Ego striving for greatness; grandiose ideas, plans and fantasies; periodicity, wave-like motion
- Highly active mind full of ideas and inspiration, exhaustion from overexcitement
- Exhaustion of the feminine element
  - Hormonal changes, menses
- Fatigue due to rapid growth, dehydration and loss of vital fluids
  - The influx of hormonal changes lead to sexual overstimulation, loss of fluid through menses or seminal ejaculation
- Still not free from the dominance of the group, hindered and oppressed
- Unwillingness to transition into adulthood
- Body image, identity, identity crisis
- Physical affinities – urogenital problems, fluid imbalances, fluid loss, exhaustion, periodicity of symptoms

#### **2.7.3.4.2 The Homoeopathic proving of *China officinalis***

*China* is the substance that inspired Hahnemann to explore its healing properties which lead to the uncovering of homoeopathy as a system of healing. Being despondent about the state of allopathic medicine of his time, Hahnemann, resorted to translating medical texts. It was in the course of interpreting Cullen's work into German where he questioned the theory that *China* treats malarial symptoms based on its astringent and bitter properties. He embarked on a self-experiment by taking small, diluted doses of the bark, and in doing so, began to experience the characteristic symptoms of intermittent fever, which was known as a condition that *China* was used to treat. This reaffirmed Hippocrates' observation "that which may poison, may also heal". In 1798, eight years following his self-proving of *China*, Hahnemann introduced his new ideas on medical treatment based on the concept of "like cures like" to the public (Taylor, 2001).

Summarizing from the materia medica literature by Phatak (1999), Boericke (2013) and Vermeulen (2000), *China* has been re-proven many times since Hahnemann's first self-proving and is known as a remedy treating conditions relating to the fluids of the body, blood, lymph, urine, discharges etc., particularly the loss of fluid resulting in exhaustion, debility and loss of vitality. Intermittent periodicity is marked, particularly in fever and neuralgia. Their mental disposition is one of ill-humour, having fixed ideas about being unhappy that they are persecuted by perceived enemies. Abundant ideas float in their imagination but when it comes to mental or physical work, they are apathetic and indifferent.

#### **2.7.3.4.3 *China officinalis* in Homoeopathy**

Historically, the botanist Linnaeus is responsible for the naming of the Genus *Cinchona*, after the Countess of Chinchón (wife of the viceroy of Peru in the 1740's). The bark made its way to Europe in the 17<sup>th</sup> century with missionaries and Jesuits and introduced to physicians as a treatment for malarial fever due to its bitter and astringent properties (Jäger, 2018). As noted above, Hahnemann uncovered the true curative action through his first ever self-proving experiment in 1790, simultaneously igniting the development of homeopathy (Taylor, 2001).

*China* is a useful remedy for treating exhaustion and fatigue following a loss of bodily fluids (breast-feeding, excessive perspiration, vomiting, diarrhea, hemorrhages, heavy menses, nosebleeds etc.), for physical symptoms relating to a weak digestive system and for patients experiencing headaches, intermittent fever and sleeplessness (Clarke, 1962).

#### **2.7.3.4.4 The Homoeopathic mind symptoms of *China officinalis***

Mental apathy and fatigue govern the mind sphere of *China* as depicted by Boericke (2013: 197) and Phatak (1999: 209) where the literature describes the disposition of the remedy as:

- Apathetic, stubborn, indifferent, disobedient, despondent and taciturn, holding contempt for everything; ill-humoured, worse for caressing and petting
- Sleeplessness due to ideas that crowd the mind

- Fixed on the idea that he/she is unhappy and subject to persecution by enemies
- Fearful of dogs and animals, especially at night
- Tendency to hurt the feelings of others
- Sudden tossing and crying about, when cheerful
- Day dreamer, builds air castles; averse to mental and physical work
- Disinclined to speak and makes mistakes in speech and writing

#### **2.7.3.4.5 Yakir's findings on *China officinalis***

Yakir (2017: 567 - 568) summarizes *China* in the following overarching concepts:

- Dreams, fancies, theorizing
  - Relating to an abundance of plans and inventions which keep them awake at night, often leading them to fantastical imaginations and illusions of grandeur.
- Oversensitivity to external stimulation
  - Sensations of lightness or lack of sensation of the body
  - Noise and odours may cause irritability
  - Easily distracted, finding it difficult to focus
- Has many plans
  - Support a sense of self-importance, although often a blockage of sorts is present
  - The rubric, [Mind – DELUSION – hindered, he is], indicates their illusion that they are persecuted or held back by others
- Complaining and lamenting
  - Feels sorry for themselves, as if they are a victim to unfortunate occurrences
  - A tendency to be opinionated, obstinate or disobedient
- Adolescence
  - Development of the mental aspect while the emotional aspect lags with immaturity
- Emotions aggravate
  - Affecting physically the chest (cough), stomach (pain) and head (headache)
  - Affinity towards wanting hard touch (meaningful contact) and aggravated by slight touch (superficial contact)
- Illness follows any loss of fluids
  - Menses, breastfeeding, perspiration, vomiting, diarrhea, sexual emissions, crying (tears), haemorrhages (bleeding) are some examples – all lead to loss of strength and complete exhaustion and debility
- Periodicity
  - Symptoms occur periodically, for example, hourly, daily, weekly etc.

### 2.7.3.5 *Agnus castus*

*Agnus castus*, Figure 13, from the *Verbenaceae* Family of the *Labiales* Order, commonly known as Chaste tree in herbal medicine and homoeopathy. As medicinal herb it is most frequently applied in cases of hormonal imbalances, particularly related to females, yet its overuse may result in the rebound effect causing hormonal problems.



**Figure 13: *Vitex agnus-castus* (*Agnus castus*)**

Source: Plantillustrations.org, 1830

It is a hardy bush-like tree, deciduous and aromatic, growing up to 7 meters, with an affinity for hot and moist environments, such as the Mediterranean. The small lilac flowers bloom in summer and its nectar provides food for the bees in the drier season and attracts many pollinators without much competition. Having a longer season in bloom also means an extended season of reproduction and pollination. The berries are usually harvested in the autumn months (Chevallier, 2016).

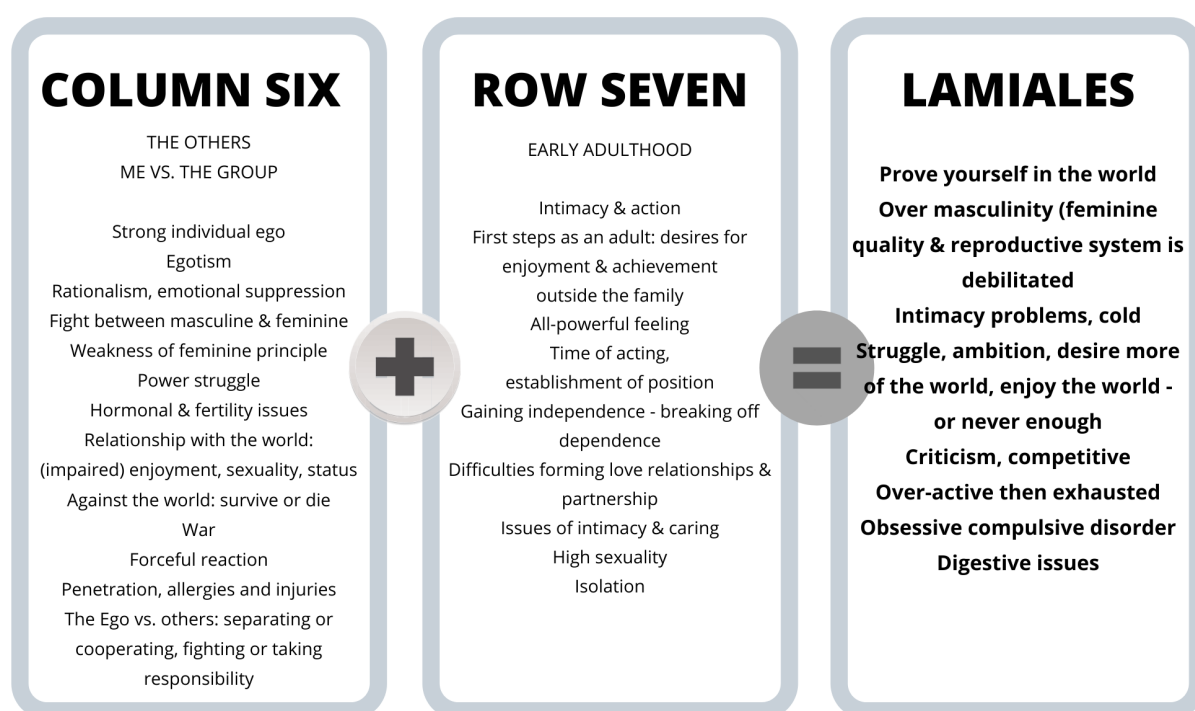
Research has shown, as Chevallier (2016) states, that the key herbal actions of *Agnus castus* are to regulate hormonal imbalances (having a progestrogenic effect), increase breast-milk production, and increase melatonin levels thereby assisting with sleep and the effects of jet lag.

Its name, meaning 'lamb of heaven' of the 'chaste purity', was given because of its use in ancient Greek customs where branches and leaves of the plant were placed in the bed of a woman while the husband

was away or absent, in order to remove or reject any thoughts of an impure nature. The plant was also used by nuns and monks to suppress sexual thoughts or urges (Yakir, 2017).

### 2.7.3.5.1 The Order *Labiales* based on Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)

The *Labiales* Order, Figure 14, is located at row seven on Yakir's table (2017), as presented in Table 3 (p21), encompassing the period of the young adult where energy is high, full of activity and excitement, striving to chase their dreams and purpose. There is a need to establish ideas and "a need to shine in the world, with a sense of omnipotence (or failure)". Self-confidence is expressed either as arrogance or its opposite as humility although leaning towards a lack of self-esteem. At this stage of life, the individual begins to establish longer-term or permanent relationships both personally and professionally.



**Figure 14: Summary of the themes of the Order *Labiales* located in Column six, corresponding with Row seven, of Yakir's Table of Homeopathic Plant Remedies (Yakir, 2017)**

Many species belonging to this Order are grasses or shrubs, most of which "serve as culinary herbs or as sources of aromatic essential oils with medicinal properties" (Yakir 2017: 577).

Each Family has unique characteristics contributing to the collective themes of the Order, as Yakir (2017) describes in the following:

- Desire for more and more: to enjoy the world through pleasure, touch, food, sensuality (in a sensible and conscious way) – no amount is ever enough
- Acts of gluttony, bulimia and obesity against a hollow or cold sensation felt in the abdomen



- Sexuality is the source of their identity (embodying sex and seduction as who they are)
  - Sex as a substitute for intimacy; alternation between excess sexuality and religious celibacy
- Desire for relationship although has difficulties with intimacy – lack of contact
- Self-worth expressed through arrogance and ambition covering an inner desire for appreciation
  - Omnipotent attitude coveting a need to be acknowledged
- Criticism – nothing is ever good enough; influence of a critical father figure
  - General dissatisfaction with things as they are; who they are is not enough
- Strong masculine approach to life – ambitious and industrious; ‘go-getters’
- Women experience hormonal imbalances and disorders (due to the dominance of the masculine principle)
- Cover-up, oppression and suppression; compulsiveness of self-control; obsessiveness
- Extreme manifestations of suffering
- Coldness and exhaustion – sensitivity to cold and a susceptibility to catching colds
- Arousal and restlessness leading to exhaustion and collapse
- Physical affinities: endocrine system, reproductive organs, digestive system, vascular system, respiratory tract weakness

Three families are represented in the Order *Labiales*, as shown in Yakir's (2017) work, including the *Boraginaceae*, *Labiaceae* (*Labiatae*), and *Verbenaceae*. The remedy *Agnus castus* showed to have to highest number of mind rubrics amongst all remedies of the *Labiales* Order (Table 12, p 267, in Appendix A). Other remedies in the Family *Verbenaceae* include:

- *Clerodendron infortunatum*
- *Lippia citriodora*
- *Lippia mexicana*
- *Verbena hastata*
- *Verbena officinalis*

Yakir (2017: 597) comments that this Family (mostly made up of shrubs and herbs, producing notable clusters of aromatic small flowers) “stretches the themes of the *Labiales* to the extreme, both in terms of the expenditure of sexual energy and desire for enjoyment” and the emotions are expressed with a maximum degree of intensity in their opposing aspects (promiscuity to abstinence with obsession and fanaticism at either end).

#### **2.7.3.5.2 The Homoeopathic proving of *Agnus castus***

Hahnemann (Hughes, 1886 as cited in ReferenceWorks by Synergy Homeopathic, 2015) was the first to conduct the proving of *Agnus castus* in the late 1820's, recording, amongst the numerous physical symptoms, the disposition and inclination towards anger of the remedy. There arose anxiety from unremembered dreams and a disposition to low self-esteem, as if “he had a low opinion of himself, when he wished to be quiet of this feeling and would rather be dead – at this time no courage to do

anything". Proving was later conducted by Franz, Gross, and Herrman which mainly refer to the generals and physicals that arise in *Agnus castus* symptomatology.

#### **2.7.3.5.3 *Agnus castus* in Homoeopathy**

Kent (2013) refers to this remedy as wonderful, yet often overlooked, "for old sufferers who are broken from sexual excess and secretive vice", who "lament over their misspent life", and indicated especially for "sexual weakness, relaxation of parts, and perversion of all the functions".

The homoeopathic indication of this remedy is around the expenditure of sexual energy and desire and relates to organs utilized for the 'enjoyment of life' i.e. genitals, digestive system (Kaisrani, 2019). Known to be effective in easing the changes experienced during menopause and for cases of physical exhaustion and collapse, where there has been a history of excessive substance abuse (alcohol, drugs or medications) or excessive sexual activity – evident in the rubric: *Mind; Ailments from – sexual excess* (Schroyens, 2012). The nervous system tends to be depleted accompanied with low-spirits and despondency.

Men that may require this remedy often suffer from premature ejaculation or impotency whereas women tend to experience a loss of libido, infertility, excessive or absence of leucorrhoea (vaginal discharges) and menstrual disorders such as amenorrhea (absence of menstrual flow), dysmenorrhea (pain during menstrual flow) or menorrhagia (profuse menstrual flow). Nursing mothers who have difficulty producing breast milk relating to post-partum depression may benefit from homoeopathic treatment with *Agnus castus* (Kent, 2013).

#### **2.7.3.5.4 The Homoeopathic mind symptoms of *Agnus castus***

In terms of the mental sphere of action, *Agnus castus* can be useful in cases of forgetfulness and memory loss, where there is fatigue and exhaustion of the mind and difficulty with concentration. Along with this mental collapse is a low sense of self and a lack of courage (Kent, 2013).

Boericke (2013: 40) and Phatak (1999: 22) give the following overview of the mind symptoms of *Agnus castus*:

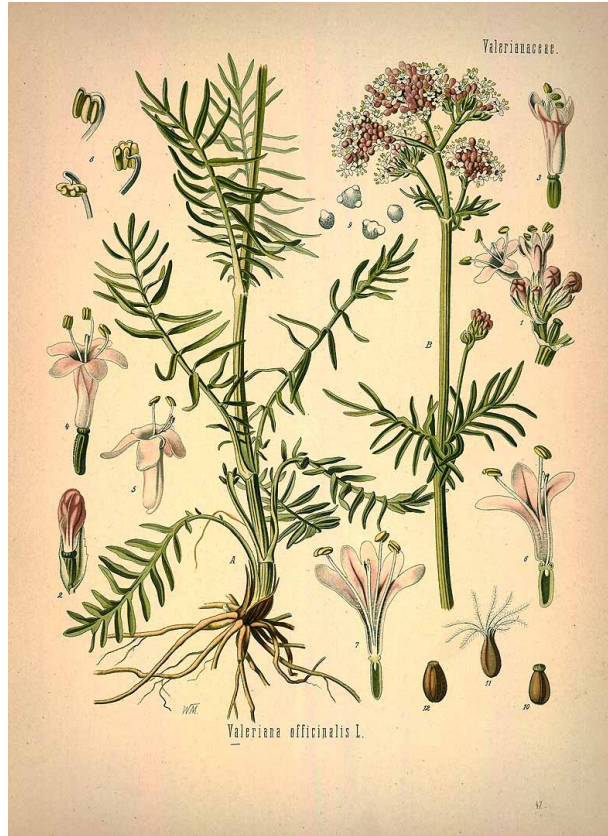
- Sexual melancholy; often due to lowering of sexual vitality, corresponding with mental depression and loss of nervous energy
- Fear of imminent death; despairing sadness with impression of speedy death
- Absence of mind and easily distracted; forgetful; unable to recollect things; bad memory
- Lack of courage and self-confidence
- Illusions of smell – as if they smell herrings, musk
- Nervous depression and mental forebodings; says that she will soon die and that there is no use doing anything

#### **2.7.3.5.5 Yakir's findings on *Agnus castus***

- Initially, extremely concerned about how society (others) view them
- Ambitious achievers
  - Arrogant but cannot bear any form of opposition
  - Wealth makes him feel valued, important or special
  - Alternates with low self-esteem
- Self-contempt
  - Strong inner critic, sadness
- Motivated by emotional strength and excitement
  - Live a fast pace life – always wanting more
  - Excessive sexual encounters – want pleasure without complication
- Burn out and lost vitality due to overindulgence
- Sexually overstimulated
  - Creating insensitivity and the need for more stimulation, usually from substances such as alcohol and drugs
- Waste energy (excess) over time resulting in depletion (lack)
  - Loss of libido and excitement; impotence; incapable of normal sexual intercourse
- Religious feelings – turning to a spiritual path (especially in later stages)
  - Become obsessive and compulsive in thoughts and actions
  - Practice abstinence from sex
  - Practicing restriction
- Affected physical systems: genital and digestive
  - Irritable bowel; gout
  - Agalactia (reduced production of breast milk); cold sensation in genitals; decreased sexual desire and function
- Summary:
  - Extreme emotions lead to extreme somatic expression
  - Physical body and organs (over) used to enjoy life and are harmed in the process
  - Resulting in depletion and despondency

### 2.7.3.6 *Valeriana officinalis*

*Valeriana officinalis*, Figure 15, from the *Valerianaceae* Family of the *Dipsacales* Order, commonly called Valerian. A remedy known for its strong affinity with the nervous system and widely used for nervousness, restlessness, anxiety, shock, insomnia, neuralgic pain and headaches.



**Figure 15: *Valeriana officinalis***

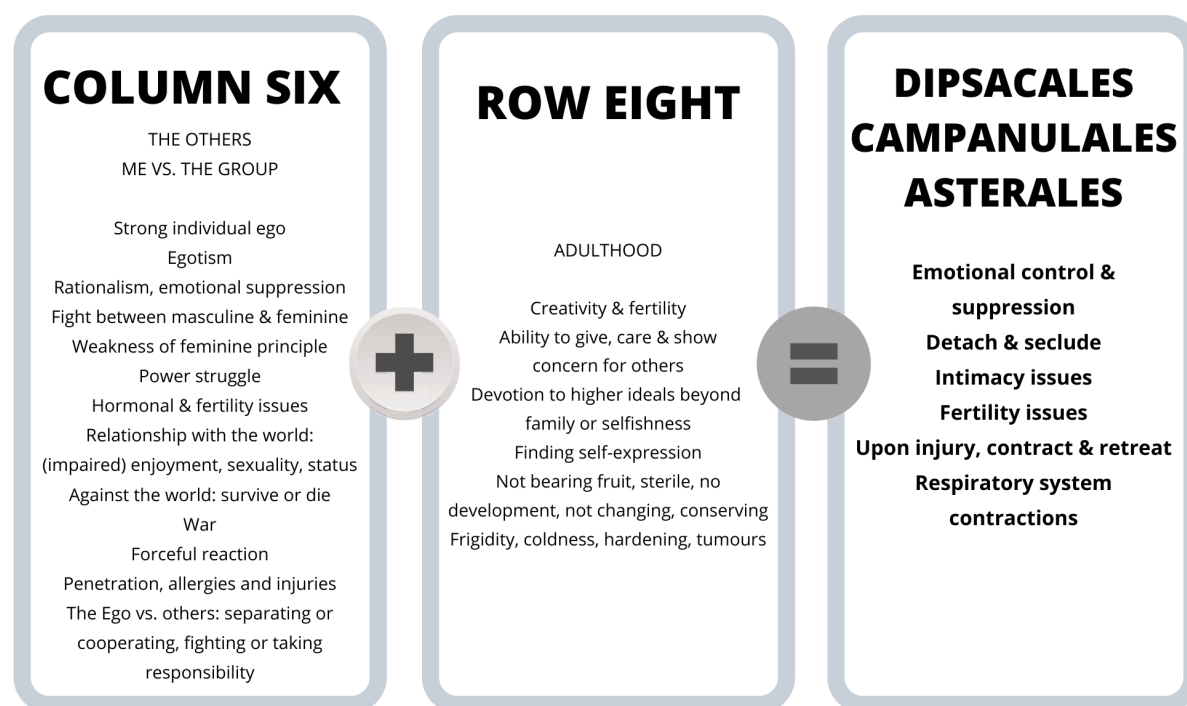
Source: Plantillustrations.org, 1887

A perennial plant, native to Europe and western Asia, growing tall stalks bearing small white or pink flowers, which are known to have an unpleasant odour of dirty socks. The plant grows best in moist soils in direct sunlight or intermittent shade (Bates and Smith, 2006).

The name Valerian is said to be derived from the Latin *valere*, meaning “to be well”, which applies to its historical use as an “all heal” herb. The medicinal part used are the roots and rhizomes, which are harvested from 2-year-old roots in the northern hemisphere autumn when the active ingredients (iridoids – valtrate, isovaltrate) are at their highest level. These constituents give Valerian root its sedative and relaxant actions, relieving muscle spasms, anxiety and assisting with lowering blood pressure (Chevallier, 2016).

### 2.7.3.6.1 The Order *Dipsacales* based on Yakir's Table of Homeopathic Plant Remedies as presented in Table 3 (p21)

The location of the *Dipsacales* Order, Figure 16, on Yakir's Table (as shown in Table 3, p21) is in the stage of adulthood (Row 8), a period of life where self-expression is at its peak and the individual seeks to understand the meaning of (their) life. Yakir (2017: 604) notes that the associated pathology will be rooted in difficulties in expressing oneself, particularly the feminine qualities, such as issues relating to fertility and accomplishing personal fulfilment. Botanically, the *Dipsacales* Order is distinguished for the elongated, tubular flowers which selectively allow only a few pollinators with a long proboscis, this exclusive access hints at an assumed elitism and refinement of the flower.



**Figure 16: Summary of the themes of the Orders *Dipsacales*, *Campanulales* and *Asterales* located in Column six, corresponding with Row eight, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**

Yakir (2017: 604) recognizes three families within the Order: *Adoxaceae*, *Caprifoliaceae* and *Valerianaceae* (to which *Valeriana* belongs). She puts forward the following themes of the Order *Dipsacales*:

- Refinement and exclusivity – abundant soul
- Hypersensitive encounter with the world: harm, injury, contraction, withdrawal and avoidance of society, leading to bitterness
- Intellectual engagement with the world: excessive masculine quality; mental dullness
- “To bear or not to bear fruit” – infertility, pathologies of the uterus, pregnancy and birth
- Suppressed feminine quality – sensitivity and suppressed gentleness in women
  - “all glorious is the princess within her chamber; her gown is interwoven with gold (Psalm 45:13)”

- Escape – alcoholism but with hypersensitivity to alcohol
- Problems occurring with the eyes (to see or not see); interest and involvement versus disconnection; nostalgia – present or past
- Stomach – flatulence and bloating
- Spasms – twitching, tremors
- Affinity to cancer

Although the Order is relatively small and contains ‘smaller’ remedies, it shows to play an important link between its neighbours in the column where it is genetically related to the *Asterales*, but morphologically more closely related to the *Lamiales* (*Labiales*) (Yakir 2017: 604).

#### **2.7.3.6.2 The Homoeopathic proving of *Valeriana officinalis***

According to Allen (1879: 59), Hahnemann was the first to prove the homoeopathic preparation (a tincture from the root) of *Valeriana officinalis*, amongst others (Franz, Gross, Stapf etc.) in the 1800’s.

Hughes (1891) summarizes Hahnemann’s proving as follows:

- Coldness; nausea, with inclination to vomit, as if a thread is hanging in the throat (the sensations feels as if it arises from the umbilicus, and causes profuse salivary secretion)
- Toothache – wandering, pricking pains felt in the teeth, external neck, over orbits of the eyes and in the umbilicus
- Sparks seen before the eyes
- Palpitations
- Vomiting and purging
- A continuous fever
- Pressing pain in the abdominal region, as if it would burst
- Abdomen feels hard (felt at 4<sup>th</sup> hour)
- Paralytic torpor (inactivity; lethargy) in limbs; bruised pain in limbs
- Shooting, pressive headache for 8 hours
- Rheumatic pain in shoulder blades and in limbs
- Drawing-type pain in back with a tearing pain in the chest
- Heat is increased
- Sleeplessness with tossing about

From the proving by Franz (National Center of Homoeopathy, 2017) it was noted: the first and most rapid effect of *Valeriana* is an accelerated pulse and congestion felt in the head; there is an alternation between the symptoms of the upper and lower limbs; symptoms are produced primarily at noon, early in the afternoon and in the hours before midnight, with abdominal symptoms felt especially in the evening; pains appear suddenly and experienced as “darting and tearing which come and go”.

#### **2.7.3.6.3 *Valeriana officinalis* in Homoeopathy**

In the article, *Fighting off insomnia and spasmophilia with Valeriana officinalis* (2011: para. 2 – 3), it stipulates that *Valeriana* has a sedative effect for sleeping disorders and insomnia caused by chronic pain, especially in hypersensitive, moody individuals; and in spasmophilia (where the muscles are prone to contract) it acts on the nervous system as antispasmodic for the gastrointestinal tract (stomach cramps and pain) and relieving muscle spasms affecting the larynx. The article (2011: para. 4) further states that *Valeriana* may be applied in cases of chronic anxiety or excessive excitement where there is accompanying back pain or sciatica.

Clinically, *Valeriana* may be applied for the following conditions (National Center of Homoeopathy, 2017):

- Asthma – spasmodic, nervous, anxiety
- During a change in life
- Headaches
- Palpitations of the heart
- Pain in heels, and other joints – arthritic
- Hysteria
- Neuralgia – sciatica
- Sleeplessness and insomnia
- Toothache

#### **2.7.3.6.4 The Homoeopathic mind symptoms of *Valeriana officinalis***

The mental state of *Valeriana* is often ecstatic and hysterical, with the mind undergoing rapid changes in both disposition and ideas and tend to appear at night (when illusional images of animals and men appear). The state of mind is susceptible to extreme activity, this is described by Phatak (1999: 724) as “mental disturbances pass(ing) from one extreme of emotion to another, from greatest joy to deepest sorrow, from murmuring to grumbling”.

In summary from Boericke (2013: 673) and Phatak (1999:724) the mind symptoms of *Valeriana* are as follows:

- Hysterical and over-sensitive, susceptible to nervous affections
- Changeability in disposition
- Impatient, passing quickly from one subject to another; irritable
- Erroneous ideas, thinking they are someone else, as if everything around them were strange and disagreeable
- Restless and tremulous, wriggles and squirms about
- Sensation of floating, feels light; inclination to faint
- Hallucinations at night, dreading to be alone and in the dark; imagines animals, men
- Delirious, madness, raving and swearing

#### 2.7.3.6.5 Yakir's findings on *Valeriana officinalis*

Yakir (2017: 609), shows the progression from over-reactivity to dullness and suppression, and explains the picture of symptoms that represent a patient needing *Valeriana* as follows:

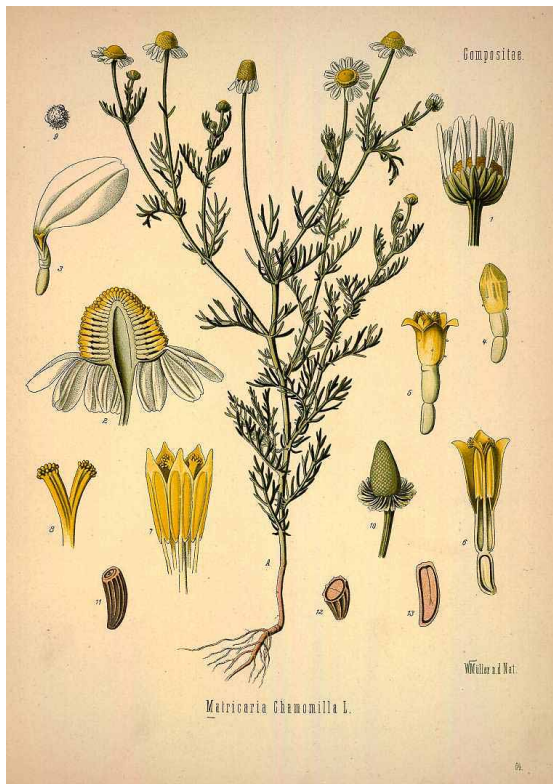
- Initially: excitability and over-reactivity
  - Sensitive to noise and sensual impressions
  - Oversensitive to pain
  - Excitable, cheerful and chatty even when ill, wanting company
  - Floating sensation; mind clear; sleeplessness from excitability
- Insomnia
  - Due to anxieties, especially in menopause caused by hormonal imbalance (typical of the 8<sup>th</sup> Row representing the stage of adulthood)
  - With vertigo, in an anxious bride before wedding
  - Feeling overly stressed in menopause
  - Accumulated tiredness leads to greater anxiety and nervous excitement
- Progression of inner stress to outer hysteria
  - Irritability with sudden, changeable pains
- Stage of hysteria only fully reached in extreme states (hysterical reaction to oversensitivity)
  - Convulsions, nervous irritability and hysteria, vertigo and paleness
  - An inner tremor is experienced
  - Constant change of subject, jumping from idea to idea
  - Sensitive to heat and cold
- Irritable – during menses and menopause
- Convulsions due to a reactive nervous system
  - Sudden appearance of pain, sudden twitching
  - Hysterical vomiting; spasmodic asthma; sciatica worse for standing
  - Tearing pains; cramping
- Later: dullness, unreactive, suppression of emotions and desires
  - Numbness; sexual response is to 'fall asleep'
  - Generally, feels cold; cold moving down spine
- Emotional coldness
  - Suppression of emotions – intellect reigns; rationalizing (masculine dominance)
  - Build wall of protection from pain and feeling
- Cancerous tendency
  - Create boundary between self and world, denying emotions, feeling they are a stranger in the world, their place feels unfamiliar
  - Use of intellect is more harmful to the feminine principle across genders, later developing mental foggy – confused, incoherent, erroneous ideas
  - Breast cancer



- Hormonal disorders in women
  - Irregular menstrual cycle; problems with menses, pregnancy and menopause
- Fears
  - Outside world is aggressive and unsafe; loss of trust
  - Fears being poisoned, being injured, and of the dark

### 2.7.3.7 *Chamomilla vulgaris*

*Chamomilla vulgaris* (*Chamomilla*), Figure 17, from the *Asteraceae* Family of the *Asterales* (*Compositales*) Order, commonly known as German Chamomile or Chamomilla in homoeopathy. A versatile remedy, often used in pediatric cases, broadly prescribed for fever, unbearable pain (teeth, ears, abdomen and menstrual related) and intense irritability.



**Figure 17: *Matricaria chamomilla* (*Chamomilla vulgaris* syn. *Matricaria recutita*)**

Source: Plantillustrations.org, 1887

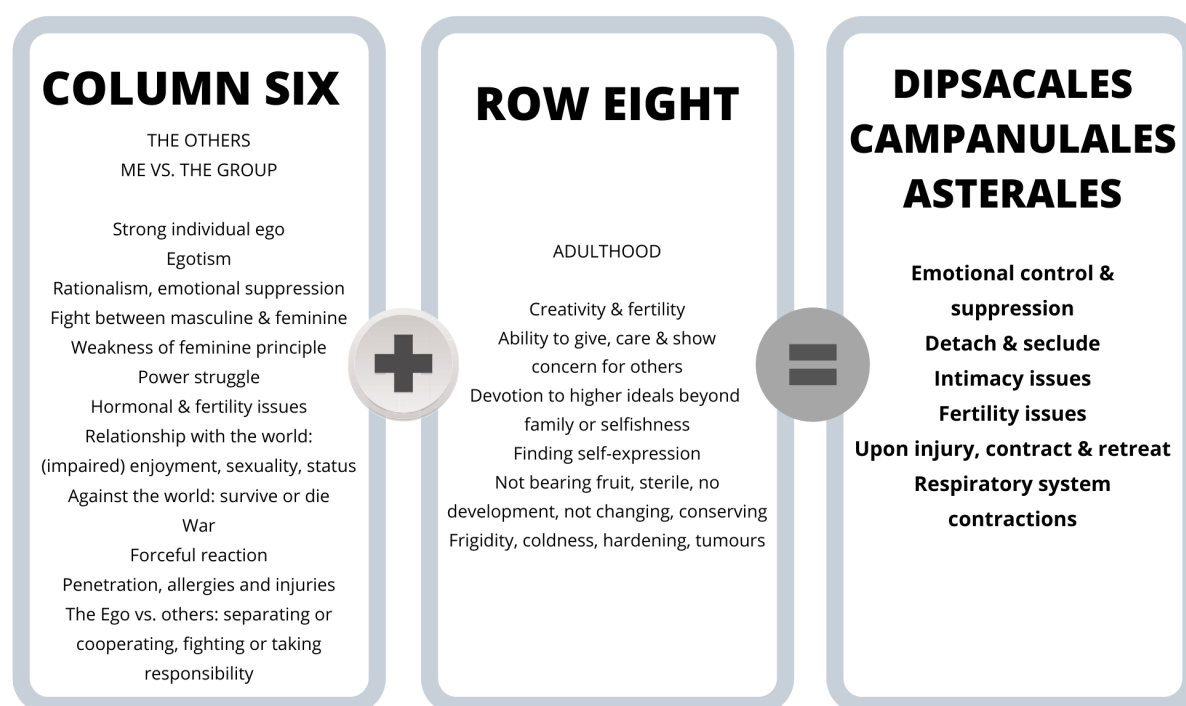
*Chamomilla* grows across temperate regions of Europe, growing up to 60cm high displaying finely cut leaves and white flowerheads. The seeds of the plant are sown in the spring and autumn, and the aromatic flowerheads are picked in summer when in full bloom (Chevallier, 2016: 77).

The herbal preparations are usually made using either fresh or dried flowers. As a herbal tea or infusion, the dainty flowers of German chamomile are well known to soothe digestive disorders, nervous tension and irritability. The aromatherapy oil preparation is added to salves and creams to soothe irritated skin such as in nappy rash or eczema (Chevallier 2016: 77).

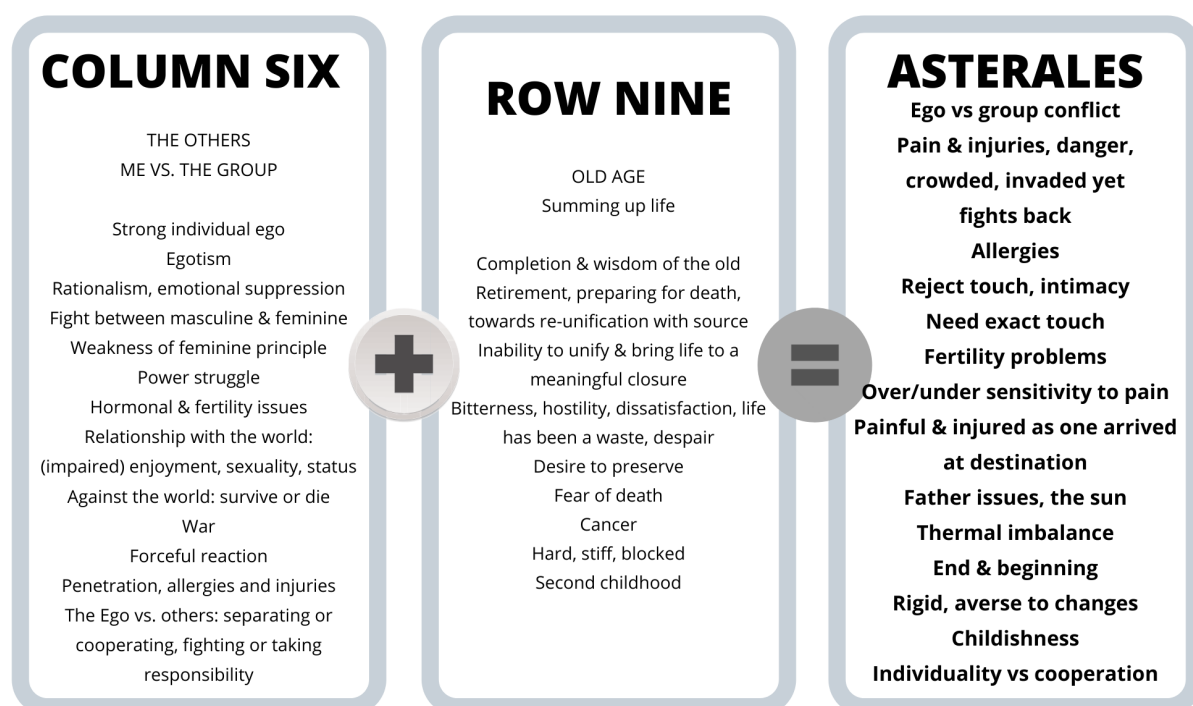
### 2.7.3.7.1 The Order *Asterales* based on Yakir's Table of Homeopathic Plant Remedies as represented in Table 3 (p21)

As reflected in the figures 20 and 21, the *Asterales* Order, containing a large number of species, encompasses qualities of both row 8 (representing the stage of adulthood) and row 9 (representing the stage of old age) as presented in Table 3 (p 21): functioning as an adult in society (a time of fertility vs infertility, in family and in life) and the progression towards the old age and the ending of life.

Botanically, Yakir (2017: 615) notes, the *Asterales* (formerly called *Compositales*) are mostly made up of shrubs or herbs and hardly any trees indicating their "youth" in evolutionary terms but, although they may be known as the "youngest" group, they are found worldwide, from hot deserts to cold mountain tops. Wherever they occur in the world, many plants from the Order "serve as a local 'Arnica' for injuries, bruises and bleeding"



**Figure 18: Summary of the themes of the Orders *Dipsacales*, *Campanulales* and *Asterales* located in Column six, corresponding with Row eight, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**



**Figure 19: Summary of the themes of the Order *Asterales* located in Column six, corresponding with Row nine, of Yakir's Table of Homoeopathic Plant Remedies (Yakir, 2017)**

What makes this *Asterales* Order so unique in its evolution, is the structure of the flowers. Yakir (2017: 615) explains that the flowers "are constructed as a collection of tubular florets" which are gathered together in a tightly packed formation on a single head (capitula). The central flowers are usually fertile (forming seeds), while the peripheral ligulate (ray-like pattern) flowers relinquish reproduction and serve only to attract pollinators with their "large, outward facing petals, creating the illusion that the capitula is a single, ordinary flower" thereby functioning as a collective and co-operative group (which signifies their place in the Column 6 of the Table). This general trend in advanced botanical structure, where "the individual flowers are less apparent" relates to the basic theme of 'Me versus The Group', where the individual oscillates between separation (maintaining individuality) and unity (cooperation).

As indicated on Yakir's Table (as represented in Table 3, p21), the *Asterales* are positioned at the culmination of the Ego's formation, representing "the final stage of self-definition and individuation" which relates to the inner conflict of the Order where the individual wants to remain "distinctive and unique" while finding their place in a group (such as family or society), although they often feel that to be a part of a group they must lose their uniqueness (Yakir 2017: 616). There appears to be a fight between belonging (accepted into the group) and embodying their unique individuality, with the feeling that there these qualities cannot co-exist. Therefore, there is a strong desire in the *Asterales*, and even within the entire column, to unite the masculine and feminine qualities, to reunify as part of a whole although resistance from the developed Ego makes this difficult.

Yakir (2017: 616 – 621) summarizes the basic themes of the *Asterales* Order as follows:

- Highly aware (conscious) and desires change, yet an inability to do so
- Desire much from the world and have much inner substance (capabilities, talents and hard-working), yet this abundance and plentitude becomes burdensome
- Excessive sensitivity (specially to touch) – sensitivity to pain following on from a wound from trauma
- 'Don't touch me' – rejects touch and connection (with defiance and uniqueness versus a need for specific touch)
- Over-reaction to alien/foreign energetic influences – during life transitions (change); boundaries and separation; contraction
- Aggressive and violent defense of a strong Ego – war
- Issues relating to authority (father figure)
- Complaints of the head
- Trauma: bleeding, injuries, accidents and surgery (all that is penetrating, injurious and attacking)
- Inflammation – fever, influenza, allergies, weak immune system, resistance
- Stamina: they deny pain and physical complaints
- Restlessness; intolerance of contradictions; behavioural disturbances are marked
- Exhaustion, loss of vitality: kidney pathology
- Sun, light – produce heat, fever, inflammation – congestion
- Sexuality and vitality (intensity leading to exhaustion)
- Disorders of fertility, unable to leave their mark on the world (bear fruit) – productivity vs laziness
- Childishness, persisting in health and preventing aging, weakening, death and finality
- Qualities of the Syphilitic miasm
- Pathological affinities:
  - Liver, spleen and kidney
  - Parasitic infestation
  - Problems arising after vaccination, surgical or transplant operations
  - Allergies

#### **2.7.3.7.2 The Homoeopathic proving of *Chamomilla vulgaris***

In early 1800's Hahnemann (1825) recorded his proving of *Chamomilla*, noting that it “must evidently be reckoned among the medicines of many uses” (what he referred to as a polychrest). Hahnemann (1825: para 2) felt that the proper use of *Chamomilla* as a medicinal substance was not being respected by physicians and therefore misused by the “common people” of that time, and that the plant belonged “to the category of powerful medicines”.

At the time, German chamomile was being utilized for almost any ailment or pain, as an infusion, tincture or topical treatment, but Hahnemann (1825) was disappointed by its misuse stating, “it is impossible that any one medicine, be it ever so useful, can be serviceable and curative in one tenth part of the

enormous number of different morbid states that exists in nature, so neither can chamomile” (*Chamomilla*).

From the proving, Hahnemann (1825) noted that *Chamomilla* “diminished in a remarkable manner oversensitiveness to pain or the too acute sufferings of the organs of emotions from excessive pain” indicating that the remedy is best suited to those who are highly sensitive and intolerant to pain and not for those who are able to bear pain with patience and calm.

#### **2.7.3.7.3 *Chamomilla vulgaris* in Homoeopathy**

This far reaching ‘polychrest’ remedy may be applied to numerous clinical symptoms (such as asthma, croup, fever, earache, toothache to name a few) marked by hypersensitivity, especially of the nervous system, and intolerance to pain, intense irritability and excessive overreaction of the emotions.

Bloch and Lewis (2006: 60) provide the following key characteristics relating to the *Chamomilla* remedy picture:

- For bad tempered, highly irritable individuals who throw tantrums at the slightest cause
- Ailments arise from the effect of anger
- Oversensitivity is marked – to touch, pain, being spoken to or even when looked at
- Pains are intolerable and seem unbearable
- Demanding and wanting of attention and for relief from pain
- One cheek may be hot and red while the other one pale and cold
- Desire to be carried, held and rocked
- Numbness may be experienced, accompanied by pain
- Ideal give for the pain and discomfort of teething in young children
- For colic and abdominal flatulence; cramping pains

#### **2.7.3.7.4 The Homoeopathic mind symptoms of *Chamomilla vulgaris***

The primary guiding symptoms belong to the mental and emotional sphere, from which most ailments arise for *Chamomilla*. The remedy can be employed to all age groups, although children who are peevish, restless and prone to colic respond well to its use. *Chamomilla* is indicated for a disposition that is mild, gentle and calm, although temperamental, and when pain arises or something sparks their oversensitivity, then a tyrant of irritability and restlessness becoming ugly and uncivil.

Boericke (2013: 191) and Phatak (1999: 201) summarize the mind of *Chamomilla* as follows:

- Behavior is ugly, cross and uncivil; impatient and quarrelsome, vexed at every trifle
- Whining restlessness – (child) is wanting of many things which when given, they refuse; only quietened by being carried and coddled.
- Piteous moaning because they can’t have what they want
- Very impatient and irritable, intolerance to being spoken to getting interrupted
- Intensely and intolerably sensitive to any pain

- Continuously complaining – can be spiteful and snappish
- Before menses, women suddenly become capricious, stubborn and quarrelsome
- Averse to talking – omits words while speaking and writing
- Abrupt; hasty and hurried
- Contraindication: mental calmness

#### **2.7.3.7.5 Yakir's findings on *Chamomilla vulgaris***

Yakir (2017: 633) remarks on the great sensitivity expressed as intense irritability in *Chamomilla* where “everything penetrates their boundaries and they respond with aggression” and they react “strongly to the slightest resistance or offence”. The sensitive nervous system becomes irritable in feverish states leading to convulsions.

The following descriptions by Yakir (2017: 633) depict the qualities embodied by an individual in need of *Chamomilla*:

- Pain is felt everywhere and with an intolerable intensity expressed with much whining and restlessness.
- Completely self-centered in their pain, everything seems insufferable and every pain drives them crazy.
- In children, the disposition is to be uncivil, aggressive and mean due to irritability and not getting what they want. The only relief of this inquietude is when they are carried about.
- A masculine quality is central in women, they come across as strong and dominant with a tendency to be capricious with loud mood-swings which drive everyone away from them.
- Change outside of themselves is not tolerated well: change is experienced as pain; capricious mood at every change; wanting of things but rejecting them when given; impose their own pain sensation
- High fevers are experienced depicting their strong resistance.

## **2.8 Conclusion of Literature Review**

One of the limitations in conducting group analysis studies in homoeopathy is access to sufficient and reliable data in the form of materia medica, provings and case studies, especially in ‘smaller’ and ‘newer’ remedies which have less representation in homoeopathic literature and research (Wulfsohn, 2005). For the purpose of this study, which primarily applies the rubrics from the mind section of the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) software, the seven systematically selected remedies were chosen based on having the highest number of mind rubrics relative to the plant Order to which each remedy belongs. On further review of the information and literature available on the selected remedies as well as an insight into the literature put forward by Yakir (2017), the researcher concludes there is adequate data for extraction, analysis and comparison to meet the objectives of the study.

## CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

### 3.1 Research Design

This study, a non-empirical, theoretical homoeopathic group analysis, investigated the mind symptoms of seven systematically selected remedies from seven Orders within the Subclass *Asteridae*. The data was collected and systematically organised into synonymous categories and then translated into hypothesized themes. The results were compared to that of Yakir (2017) in her work *Wondrous Order*, which unites developmental psychology, botany and homoeopathic materia medica into a Systematic Table of Homeopathic Plant Remedies. The system of classification developed by Cronquist in the 1980's, based on evolutionary taxonomy, was applied due to the schematic approach of ordering plants based on morphological characteristics which relates to the homoeopathic 'signs and symptoms' of function and sensation in the plant kingdom (Yakir, 2017) and to allow for a fair comparison to that of Yakir who applied the same system in *Wondrous Order*.

### 3.2 Plant remedies of the Subclass *Asteridae*

Biologically, organisms are classified into groups based on their relationships, common characteristics, molecular structure, reproductive methods and their evolutionary origin. Advances in biochemical and electron microscopic technologies have redefined earlier taxonomic schemas and fortified the five-kingdom classification as developed by Whittaker in the 1970's into a six-kingdom classification consisting of: Archaeobacteria, Eubacteria, Protista, Fungi, Plantae and Animalia. The Kingdom Plantae, a group of photosynthesizing organisms providing essential attributes to the functioning of all life on earth (producing oxygen, absorbing carbon dioxide, supplying a food source supporting most major food chains, useful in providing shelter, medicine, clothing etc.), is organized based on the characteristics of: vascular vs non-vascular; flowering vs nonflowering; and seed bearing vs non-seed bearing (Bailey, 2019).

This non-empirical, theoretical homoeopathic group analysis study investigates the mind symptomatology of selected remedies from the *Asteridae* Subclass of the Angiosperms (flowering plants) in the Kingdom *Plantae*. Through a quantitative search, as shown in Table 12, p 263 – 267, in Appendix A and described below, seven representative remedies of the Subclass *Asteridae* were reviewed and selected for the purpose of this study.

### 3.3 Sample selection

Due to the vast number (over 200) of plant remedies within the Subclass *Asteridae*, it may seem near impossible to choose seven remedies which best represent the Subclass. Previous group analysis studies from the Durban University of Technology, from Wulfsohn (2005) to Hull (2016), conducted homoeopathic group analysis research using a sample size of 5 to 10 remedies as representatives of their related group and thus the researcher and supervisor agreed that 7 remedies from the 7 predominant Orders of the Subclass *Asteridae* would be sufficient for the study. The researcher limited

the study to investigate the mind symptoms of the Subclass *Asteridae* in order to confirm and/or determine general mental themes of the Subclass, as proposed by Yakir (2017).

Stratified systematic sampling was applied using a quantitative process (the results of which are presented in Table 12, p 263 - 267, in Appendix A) to select the remedies which best represent the mind symptoms of the *Asteridae* Subclass of plants. The use of Synergy Homeopathics MacRepertory software's Complete Repertory 2017 (Van Zandvoort, 2018) was used to collect the data in the form of rubrics from the mind section. Remedies which had the highest number of mind rubrics were chosen as the best representatives of the Order under which they fall.

The methodology of the stratified systematic sample selection:

1. The MacRepertory software 'Search' function was used and 'Remedies and Words' option selected to open the 'Search Remedies and Words' window.
2. The 'Choose' function was opened, and the 'Families A-Z' option was highlighted. From the available list of plant families, the respective plant group (subclass, order or family) was selected. This automatically added all remedies under the selected group after following the 'OK' function and returning to the 'Search Remedies and Words' window to continue refining the search.
3. The number one (1) was chosen in the 'Match at least' block indicating that at least one of the selected remedies must appear per rubric found.
4. The 'Any number' of remedies option was selected for the 'Remedies in Rubric' function indicating that all rubrics are considered for the search no matter how broad it may be.
5. The 'Repertories' function is highlighted and the 'Complete 2017 Repertory.rep' is selected for the search.
6. The 'Section' function was highlighted, and the 'mind' section was selected. Under the 'RC' (clipboard) function, the relevant clipboard letter or number was selected, and the 'Empty' box was highlighted to ensure that all previous data from the chosen clipboard was cleared for the new search.
7. The 'Search' button was selected, and the clipboard appeared showing the number of rubrics found in the search.
8. Data was collected, and the results are organized into a table format in Table 12 (p 264 – 268) in Appendix A

From the quantitative process of remedy selection using the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), the remedies having the highest number of mind rubrics in each Order of the *Asteridae* Subclass were selected.



The following remedies were selected for the study: (Subclass – Order – Family – Species)

1. *Asteridae – Polemoniales – Solanaceae – Atropa belladonna* (Bell.)
2. *Asteridae – Gentianales – Loganiaceae – Nux vomica* (Nux-v.)
3. *Asteridae – Scrophulariales – Scrophulariaceae – Digitalis purpurea* (Dig.)
4. *Asteridae – Rubiales – Rubiaceae – China officinalis* (Chin.)
5. *Asteridae – Lamiales – Verbenaceae – Agnus castus* (Agn.)
6. *Asteridae – Dipsacales – Valerianaceae – Valeriana officinalis* (Valer.)
7. *Asteridae – Asterales – Asteraceae – Chamomilla vulgaris* (Cham.)

The homoeopathic provings, materia medica, published cases and literature of the above selected remedies of the *Asteridae* Subclass remedies were reviewed by the researcher and the supervisor.

### 3.4 Extraction of rubrics

A computer repertory search was performed using Synergy Homeopathic (2015) MacRepertory to extract rubrics containing the selected remedies. Parameters for the search were set to only extract rubrics from the mind section of the Complete Repertory 2017 in MacRepertory that have less than fifty remedies and at least three of the selected plant remedies from the Subclass *Asteridae*.

The list of rubrics from the search, as presented in Table 13 (p 268) in Appendix B, was arranged in ascending order in order to evaluate their relative significance. The rubrics containing the least number of remedies were deemed the most significant as these represent the characteristic nature of the remedies, whereas rubrics containing numerous remedies tend to be 'broader' in nature (Hull, 2016).

Using the same results shown in Table 13 (p 268 - 275) in Appendix B, a second list, as presented in Table 14 (p 275 – 280) in Appendix C, was formulated arranging the mind rubrics into alphabetical order to easily group the mind symptoms. Both Table 13 and Table 14 were used to determine the common mind symptoms that emerged from the extracted rubrics from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015).

### 3.5 Analysis of collected data

#### 3.5.1 Determination of common mind symptoms

The collected rubrics were systematically organized into the predominant mind symptom categories and synonymous concepts using Table 13 (p 268 – 275) of Appendix B and Table 14 (p 275 – 280) of Appendix c and recorded in Table 15 (p 280 - 288) of Appendix D. The mind symptoms were distinguished, compared and contrasted to establish common threads, patterns and themes. According to *The Concise Oxford Dictionary* (1999), a theme is "an idea that recurs in or pervades a work of art or literature".

To confirm the grouping of the common mind symptoms, the grouped concepts were defined using *The Concise Oxford Dictionary* (1999), their synonyms and antonyms reviewed using the *Oxford Paperback Thesaurus* (2012), and further adjustments to grouping were made. For instance, mania, insanity,

delirium and delusion, were all found to be synonymous concepts and therefore grouped under the umbrella term, hyperactive delirium.

### **3.5.2 Analysis of common mind symptoms: synonymous concepts, themes and patterns**

Keywords and synonyms of the common mind symptoms and synonymous concepts were cross-referenced with homoeopathic literature to form hypothesized themes and patterns. ReferenceWorks (Synergy Homeopathics, 2018) software was used to conduct a keyword search. The search was restricted to the selected representative remedies and the materia medica literature on the mind section of the following texts found in the ReferenceWorks (Synergy Homeopathics, 2018) software:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
- CLARKE, J. H., A Dictionary of Practical Materia Medica
- HERING, C., Guiding Symptoms of our Materia Medica
- MURPHY, R., Murphy's Nature's Materia Medica
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
- VERMEULEN, F., Concordant Reference

Any new concepts that arose from the above analysis were subjected to the same keyword search in order to verify the hypothesized themes. All searches in the study were limited to the mind section in the applicable homeopathic literature.

The common mind symptoms and correlating rubrics of the selected *Asteridae* homoeopathic plant remedies were confirmed. Thereafter common words, synonymous concepts and patterns were identified by subjective pattern analysis and a careful review of the data by the researcher to hypothesize the common mind symptoms into patterns and progressions of the emerged themes.

The results of the searches were recorded in Chapter 4.

### **3.5.3 Comparison of the emerged thematic data of the study to that of Yakir (2017)**

The emerged thematic data that arose from the subjective pattern analysis was then compared to the basic *Asteridae* themes postulated by Yakir in her work titled Wondrous Order (2017). The comparison, as discussed in Chapter 5, reflects the similarities and dissimilarities of the emerged set of themes and the themes postulated by Yakir (2017).

### **3.5.4 Determination of correlations with existing Homoeopathic remedy classification and botanical evolutionary taxonomy as proposed by Yakir (2017)**

The results from the comparison of themes were analyzed by pattern analysis to determine the validity of classifying plant homoeopathic by botanical evolutionary-based taxonomy. The observations are discussed in Chapter 4.

## CHAPTER FOUR: RESULTS AND DISCUSSION

### 4.1 Extraction and analysis of extracted rubrics of the representative *Asteridae* plant remedies

A computer search, as described in Chapter 3, using MacRepertory's Complete Repertory 2017 (Synergy Homeopathic, 2015) was conducted, all mind rubrics containing a minimum of three of the selected representative *Asteridae* remedies were extracted and arranged in ascending order (from least to most number of total remedies within the rubric and only including rubrics with 50 or less remedies) as presented in Table 13 (p 268 - 275) of Appendix B.

The selected remedies and their grading per rubric were tabulated (Table 13, p 268 – 275, Appendix B) and the extracted rubrics were then individually contrasted against the list of *Asteridae* remedies from Table 12 (p 263 – 267, Appendix A) and the mind rubrics showing to contain  $\geq 25\%$  of remedies from the Subclass *Asteridae* were noted and interpreted as 'stronger' representative rubrics (marked by a \* in Table 13). Consequently 125 (45,9%) of the 272 extracted rubrics showed to have  $\geq 25\%$  of remedies from the Subclass *Asteridae*. Alongside each extracted rubric represented in Table 13 is the size (total number of remedies) of the rubric, the number of selected remedies in each rubric and the total number of *Asteridae* remedies in each rubric.

In order to evaluate the significant concepts, relationships, patterns and thematic threads of the collected data shown in Table 13 (p 268 – 275) of Appendix B, the mind rubrics were arranged into categories. The first step in categorization was to arrange the extracted rubrics into alphabetical order to easily ascertain the number of rubrics relating to each of the extracted mind symptoms, the result of which is shown in Table 14 (p 275 – 280) in Appendix C. The second step in categorization was to group the extracted rubrics from Table 13 and Table 14 into synonymous concepts shown in Table 15 (p 280 – 288) in Appendix D. For example, all rubrics relating to sensitivity were grouped together, all rubrics relating to sadness were grouped together, and so on.

According to The Concise Oxford Dictionary (1999), a theme can be described as an identified pattern, recurring idea or common thread in a piece of writing or literature. In Sankaran's (2005) group analysis methodology, the search for a common sensation is key to understanding the primary theme of a family of remedies. He describes sensation as, "What you feel. What you perceive. What you experience. 'What' of any phenomena".

The researcher observed during the comparative analysis of the extracted mind rubrics, as seen in Table 13 and Table 15, that some of the concepts were opposing in nature, namely: sensitivity versus insensitivity; sadness versus joy; excess versus lack; and hyperactive delirium versus hypoactive delirium. This pairing of opposites, according to Sankaran (2005a), is a peculiar attribute of the plant kingdom. There were no opposing concepts found relating to the mind symptoms of anxiety or anger.

## 4.2 Determination of the common mind symptoms and synonymous concepts

From the process of categorization as described above and shown in Table 15 (p 280 - 288) in Appendix D, the grouping of the common mind symptoms was as follows:

- Sensitivity – oversensitivity versus insensitivity
- Anger, irritability, rage and violence
- Excess versus lack
- Sadness, melancholy and despair versus joy, mirth and playfulness
- Anxiety, fear and restlessness
- Delirium, madness and mania: hyperactive delirium versus hypoactive delirium
- Escape and death

Once the common mind symptoms were identified, the next step taken to expand the understanding of the emerged concepts was to define each one and list the synonyms and antonyms. To avoid the replication of any identified themes, concepts that were synonymous were captured as one. Using ReferenceWorks (Synergy Homeopathic, 2015) software, a keyword search (as described in Chapter 3) of each concept was carried out to investigate the related homoeopathic literature and materia medica as elaborated through Chapter 4.

In order to clarify which side of the opposites the literature supports, the researcher indicated with the use of brackets, [CONCEPT], for literature that may not contain the exact wording of the theme but relates directly to it. After the literature was gathered, the next step taken was to refer to Yakir's (2017) basic themes of each Order and relate her findings, if any, to the extracted common mind symptoms.

### 4.2.1 Sensitivity - oversensitivity and insensitivity

The first concept that stood out to the researcher was that of sensitivity. According to Sankaran (2017), the essential nature of the Kingdom *Plantae* is that of sensitivity and is therefore no surprise that one of the emergent mind themes of the plant Subclass *Asteridae*, is that of sensitivity. Sankaran (2017) also notes that another peculiar denotation of the Kingdom *Plantae* is the tendency for symptoms to arise with their opposing counterpart, for example, sadness and joy or liveliness and prostration. In the realm of sensitivity, mental states that arose in the extracted rubrics were that of the opposing pair: oversensitivity and insensitivity.

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 280) in Appendix D, were found to relate to the concept of oversensitivity:

1. Mind; CAREFULNESS
2. mind; SENSES; acute; dreaming, during
3. mind; SENSITIVE, oversensitive; children, in
4. mind; SENSITIVE, oversensitive; chill, during
5. mind; SENSITIVE, oversensitive; headache, during
6. mind; SENSITIVE, oversensitive; heat, during

7. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during
8. mind; SENSITIVE, oversensitive; moral impressions, to
9. mind; SENSITIVE, oversensitive; noise, to; perspiration, in
10. mind; SENSITIVE, oversensitive; perspiration, during
11. mind; SENSITIVE, oversensitive; wind, to

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 280) in Appendix D, were found to relate to the theme of insensitivity:

1. mind; DREAMS; indifference, with
2. mind; DREAMS; unimportant
3. mind; INSOLENCE; impertinence
4. mind; SENSES; dullness of, blunted; chill, during
5. mind; SENSITIVE, oversensitive; want of sensitiveness
6. mind; UNOBSERVING
7. mind; UNSYMPATHETIC, unscrupulous

On careful analysis of the rubrics, some aggravations were associated with sensitivity. For instance, the rubric mind, ADMONITION, agg., meaning the mind is aggravated when the individual is firmly reprimanded (*The Concise Oxford Dictionary*, 1999) was interpreted as the individual is sensitive to admonition. Similarly, the below list of rubrics is grouped under the concept of sensitivity:

1. mind; ADMONITION, agg.
2. mind; DENTITION agg.
3. mind; EVENING; agg; twilight
4. mind; LIGHT; agg.; daylight
5. mind; PALPITATION agg.
6. mind; PERSPIRATION; agg.
7. mind; PERSUASION; agg.
8. mind; REPROACHES; ailments from, agg; kind
9. mind; SCORN; ailments from, agg.
10. mind; SLEEP; loss of, agg.

Aversions were considered as sensitivities if they were supported by the extracted literature from ReferenceWorks (Synergy Homeopathic, 2015). The following rubrics were included in the list of rubrics relating to sensitivity:

1. mind; FEAR; of touch
2. mind; MUSIC; aversion to
3. mind; NOISE; aversion to
4. mind; PERSONS, aversion to

In order to better understand the concepts of sensitivity, oversensitivity and insensitivity, the English definitions and synonyms were used to clarify the researcher's interpretation of the extracted rubrics.

Table 4 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the theme of Oversensitivity and Insensitivity.

**Table 4: Sensitivity and Insensitivity**

THEME	DEFINITION	SYNONYMS
<b>Sensitive</b> <b>Oversensitive</b> <b>(Sensitivity)</b>	1. quick to detect, respond to, or be affected by slight changes, signals, or influences. 2. quickly and delicately appreciating the feelings of others 3. easily offended or upset 4. kept secret or with restrictions on disclosure	Responsive to, sensitized to, reactive to, sentient of, aware of, conscious of, susceptible to, easily affected by, vulnerable to; delicate, easily damaged, fragile; tender, sore, painful, raw; tactful, careful, thoughtful, subtle; sympathetic, compassionate, understanding, intuitive, empathic, feeling, receptive; perceptive, discerning, acute, insightful; easily offended, easily upset, easily hurt, touchy, oversensitive, hypersensitive, defensive, paranoid, neurotic; volatile, temperamental
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Admonition, agg.; aggravations; aversions; carefulness; agg. ailments from kind reproaches; oversensitive; acute senses; easily affected	
THEME	DEFINITION	SYNONYMS
<b>Insensitive</b> <b>(Insensitivity)</b>	1. showing or feeling no concern for others' feelings 2. not sensitive to physical sensation 3. not appreciative of or able to respond to something	Heartless, unfeeling, inconsiderate, thoughtless, thick-skinned, cold-hearted, compassionless, uncaring, unkind, hard, unconcerned, unsympathetic, callous, harsh, cruel, merciless, pitiless, uncharitable, inhuman; impervious, oblivious, unaware, unappreciative, unresponsive, indifferent, unaffected by, unmoved by, untouched by, immune to
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Indifference; unimportant; insolence, impertinence; dullness of senses; want of sensitiveness; unsympathetic, unscrupulous, unobserving	

To confirm if the concept of oversensitivity and insensitivity in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### **4.2.1.1 *Atropa belladonna***

*Belladonna* appeared in the following extracted mind rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathics, 2015) search:

##### Oversensitivity

1. mind; ADMONITION agg.
2. mind; DENTITION agg.

3. mind; FEAR; touch, of
4. mind; LIGHT; agg.; daylight
5. mind; NOISE; aversion to
6. mind; PERSONS, aversion to
7. mind; PERSPIRATION; agg.
8. mind; PERSUASION agg.
9. mind; REPROACHES, ailments from, agg.; kind
10. mind; SCORN; ailments from, agg.
11. mind; SENSES; acute; dreaming, during
12. mind; SENSITIVE, oversensitive; children, in
13. mind; SENSITIVE, oversensitive; headache, during
14. mind; SENSITIVE, oversensitive; heat, during
15. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during
16. mind; SENSITIVE, oversensitive; perspiration, during
17. mind; SENSITIVE, oversensitive; wind, to
18. mind; SLEEP; loss of, agg.

#### Insensitivity

1. mind; DREAMS; indifference, with
2. mind; DREAMS; unimportant
3. mind; INSOLENT; impertinence
4. mind; SENSES; dullness of, blunted; chill, during
5. mind; SENSITIVE, oversensitive; want of sensitiveness
6. mind; UNOBSERVING

*Belladonna* has rubrics relating to both sensitivity and insensitivity. There is an acuteness of all senses and general overactivity, where the mind is so delusional that it becomes 'insensible to external objects', even towards fellow human beings, in acts of pulling hair, spitting at and biting strangers (Boericke, 2013). The external environment (such as wind, heat, chill, people, animals etc.) is experienced with great sensitivity and responded to with violence, aggression and hyperactivity with a loss of awareness of the world that surrounds them (Allen, 1879).

There is numerous data supporting the spectrum of sensitivity in *Belladonna*, below are examples found in the keyword search in ReferenceWorks (Synergy Homeopathic, 2015) from the following texts:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Speechless and insensible to external objects, continues customary operations with great vivacity [INSENSITIVE]
  - Exceedingly irritable and sensitive humour, with inclination to utter abusive language and to strike [OVERSENSITIVE]
  - Apathy [INSENSITIVE]; nothing could make an impression; after some days there succeeds a very sensitive, fretful mood, in which nothing gives her pleasure

- Extreme indifference [INSENSITIVE]; one could have taken her life without affecting her
- Insensibility: loss of consciousness; to all external objects; and convulsive movements [INSENSITIVE]
- The pupils were widely dilated and quite insensible to light [INSENSITIVE]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Acuteness of all senses [OVERSENSITIVE]
  - While the retina is insensible to actual objects [INSENSITIVE], a host of visual hallucinations throng about him and come to him from within
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Mental excitation, with too great sensibility to every impression, immoderate gaiety, and disposition to be easily frightened [OVERSENSITIVE]
  - Ill-humour, disposition irritable and sensitive, with inclination to be angry and to give force [OVERSENSITIVE]
  - Great apathy and indifference [INSENSITIVE]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Foolish, ludicrous antics and gestures, they touch everything within their reach, foolish laughing, excessive sensibility [OVERSENSITIVE]
  - Insensible to light – pupils widely dilated, not sensitive to light [INSENSITIVE]
  - Very sensitive, irritable mood [SENSITIVE]
- MURPHY, R., Murphy's Nature's Materia Medica
  - All senses acute [SENSITIVE]
  - Starts in fright at approach of others [SENSITIVE]
  - Sadness, with indifference [INSENSITIVE]
  - Abhorrence of liquids; liquid poured out makes her furious [OVERSENSITIVE]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Acuteness of senses [SENSITIVE]
  - Excitable, easily weeps [SENSITIVE]
  - Starts in fright at the approach of others [SENSITIVE]
  - Patient lives in his own world [INSENSITIVE]
- VERMEULEN, F., Concordant Reference
  - While the retina is insensible to actual objects, a host of visual hallucinations throng about him and come to him from within [INSENSITIVE]
  - Supreme indifference, nothing makes an impression [INSENSITIVE]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sensitivity (oversensitivity and insensitivity) in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.



#### 4.2.1.2 *Nux vomica*

The search in Complete Repertory 2017 of MacRepertory (Synergy Homeopathic, 2015) showed the following mind rubrics relating to sensitivity and insensitivity in *Nux vomica*:

##### Oversensitivity

1. mind; ADMONITION agg.
2. mind; CAREFULNESS
3. mind; DENTITION agg.
4. mind; EVENING; agg.; twilight
5. mind; FEAR; touch, of
6. mind; LIGHT; agg.; daylight
7. mind; MUSIC; aversion to
8. mind; NOISE; aversion to
9. mind; PALPITATION agg.
10. mind; PERSONS, aversion to
11. mind; PERSPIRATION agg.
12. mind; PERSUASION agg.
13. mind; REPROACHES, ailments from, agg.; kind
14. mind; SCORN; ailments from, agg.
15. mind; SENSES; acute; dreaming, during
16. mind; SENSITIVE, oversensitive; children, in
17. mind; SENSITIVE, oversensitive; chill, during
18. mind; SENSITIVE, oversensitive; headache, during
19. mind; SENSITIVE, oversensitive; heat, during
20. mind; SENSITIVE, oversensitive; impressions, to all external – delivery, parturition, during
21. mind; SENSITIVE, oversensitive; moral impressions, to
22. mind; SENSITIVE, oversensitive; noise, to; perspiration in
23. mind; SENSITIVE, oversensitive; perspiration, during
24. mind; SENSITIVE, oversensitive; wind, to
25. mind; SLEEP; loss of sleep, agg.

##### Insensitivity

1. mind; DREAMS; indifference, with
2. mind; DREAMS; unimportant
3. mind; INSOLENCES; impertinence
4. mind; UNOBSERVING

A remedy best known to apply to symptoms resulting from over-indulgence (Boericke, 2013). The *Nux vomica* patient is highly sensitive to any influences on the senses, for example, to strong smells or bright lights, and any pain experienced is intolerable, not even the slightest ailment can be endured.

Insensitivity towards others is common and expressed through ugliness and maliciousness, with an inclination to quarrel, reproach, scold and insult (Allen, 1879).

From the extracted rubrics above and the literature below, it is obvious that *Nux vomica* is highly sensitive. The nervous system hypersensitivity parallels an oversensitivity of the digestive system which leads to contraction, constipation and sensitivities to rich foods (Boericke, 2013).

Marked oversensitivity and insensitivity were found during the keyword search using ReferenceWorks (Synergy Homeopathic, 2015) in the following texts:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - The usual pain seems intolerable; she would rather take her life [OVERSENSITIVE]
  - Pains not endured without loud cries and complaints, mingles with reproaches and quarreling; she cannot endure the slightest ailment [OVERSENSITIVE]
  - He obstinately resists what is desired by others [INSENSITIVE]
  - He is fearful and frightened and starts easily [OVERSENSITIVE]
  - Cannot tolerate the slightest contradiction or most gentle persuasion [OVERSENSITIVE]
  - Over-sensitive to impressions upon the senses; he cannot tolerate strong odours or bright light [OVERSENSITIVE]
  - He weeps if the least thing is done contrary to his wishes [SENSITIVE]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Very irritable; sensitive to all impressions [SENSITIVE]
  - Cannot bear noises, odours, light, etc.; does not want to be touched [OVERSENSITIVE]
  - Even the least ailment affects her greatly [SENSITIVE]
  - Disposed to reproach others; faultfinding [INSENSITIVE]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Inclined to find fault and scold, morose, stubborn [INSENSITIVE]
  - Moral exaltation and excitability, with extreme susceptibility of all organs, great sensitiveness to least pain, to least smell, noise or movement, extraordinary readiness to take fright, and sensibility so great that music even causes tears to flow [OVERSENSITIVE]
  - Light and music unbearable [OVERSENSITIVE]
  - Delirium tremens with oversensitivity, nervous excitability, and malicious vehemence [OVERSENSITIVE]
  - Every harmless word offends, every little noise frightens, cannot bear the least, even suitable medicine [OVERSENSITIVE]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Very easily bewildered [OVERSENSITIVE]
  - Oversensitivity to impressions upon the senses – noise, smell, light and music – and the most trifling symptoms are unbearable [OVERSENSITIVE]

- Delirium tremens: with over-sensitiveness [OVERSENSITIVE]
  - Very much inclined to violently reproach others for their faults [INSENSITIVE]
  - Gets frightened easily and is almost beside herself from least thing that may happen [SENSITIVE]
  - Hypochondriasis, with sensitiveness [SENSITIVE]
  - Mania puerperalis from excitement; hepatic and uterine regions sensitive to pressure [SENSITIVE]
- MURPHY, R., Murphy's Nature's Materia Medica
- Sensitive to all impressions; cannot bear noises, odours, light, touch, music; sensitive to singing [SENSITIVE]
  - Cannot stand pain, so mad, he cries [OVERSENSITIVE]
  - Reproaches others; can't endure slightest contradiction; impatient when spoken to, gets angry and violent without any provocation [INSENSITIVE]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
- Cannot stand pain [OVERSENSITIVE]
  - Ugly, faultfinding, reproaches others [INSENSITIVE]
  - Cannot bear noise, light, odour, touch, music, etc; cannot bear conversation or reading [SENSITIVE]
- VERMEULEN, F., Concordant Reference
- Very irritable; sensitive to all impressions [OVERSENSITIVE]
  - Cannot bear noises, odours, light etc. [OVERSENSITIVE]
  - Spiteful; censorious [INSENSITIVE]
  - Beside herself at slightest contraction [SENSITIVE]
  - Resists obstinately what is desired by others [INSENSITIVE]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sensitivity (oversensitivity and insensitivity) in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### **4.2.1.3 *Digitalis purpurea***

The following extracted rubrics from the Complete Repertory 2017 in the MacRepertory (Synergy Homeopathic, 2015) search show the qualities of both oversensitivity and insensitivity in *Digitalis*:

##### Oversensitivity

1. mind; CAREFULNESS
2. mind; EVENING; agg.; twilight
3. mind; MUSIC; aversion to
4. mind; PALPITATION agg.
5. mind; SENSITIVE, oversensitive; moral impressions, to

## Insensitivity

### 1. mind; UNSYMPATHETIC, unscrupulous

Known as a remedy of the heart, the *Digitalis* mind is easily disheartened and suffers greatly from the effects of a 'broken heart' which is reflected in the rubric *mind – ailments from – love; disappointed* (Schroyens, 2012). Sankaran (2005) notes the issue of "making and breaking of connections" in the *Scrophulariaceae* Family to which *Digitalis* reacts to with great sensitivity. According to Allen (1879), the *Digitalis* individual is deeply affected by "everything, especially sad things" and becomes aggravated, weepy and saddened by music. There is such sensitivity to music that he/she is fearful of it. Insensitivity is experienced by indifference and a dullness of the senses.

Oversensitivity and insensitivity were found in the following texts in the ReferenceWorks (Synergy Homeopathic, 2015) literature search:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Extremely aggravated by music [OVERSENSITIVE]
  - Great irritability; everything, especially sad things, affect him very much, and the merest trifle can make him hopelessly despondent [OVERSENSITIVE]
  - Indifferent mood in general [INSENSITIVE], as if he had not slept as much as usual, yet without sleepiness
  - Lost his consciousness; coma [INSENSITIVE]
  - Saddened by music [OVERSENSITIVE]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Dullness of sense [INSENSITIVE]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Indifference [INSENSITIVE]
  - Worse by music [OVERSENSITIVE]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Fear from music; weeping from music [SENSITIVE]
  - Unsympathetic [INSENSITIVE]
  - Dullness of senses [INSENSITIVE]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Sadness, from music [OVERSENSITIVE]
- VERMEULEN, F., Concordant Reference
  - Sadness, extremely worse for music; fear from music; weeping from music [SENSITIVE]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sensitivity (oversensitivity and insensitivity) in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### 4.2.1.4 *China Officinalis*

The mind rubrics extracted from the Complete Repertory 2017 of the MacRepertory (Synergy Homeopathic, 2015) search showing aspects of both oversensitivity and insensitivity for *China*:

##### Oversensitivity

1. mind; ADMONITION agg.
2. mind; CAREFULNESS
3. mind; FEAR; touch, of
4. mind; LIGHT; agg.; daylight
5. mind; NOISE; aversion to
6. mind; PERSONS, aversion to
7. mind; PERSPIRATION agg.
8. mind; PERSUASION agg.
9. mind; REPROACHES, ailments from, agg.; kind
10. mind; SENSITIVE, oversensitive; children, in
11. mind; SENSITIVE, oversensitive; chill, during
12. mind; SENSITIVE, oversensitive; headache, during
13. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during
14. mind; SENSITIVE, oversensitive; moral impressions, to
15. mind; SENSITIVE, oversensitive; noise, to; perspiration in
16. mind; SENSITIVE, oversensitive; perspiration, during
17. mind; SLEEP; loss of, agg.

##### Insensitivity

1. mind; DREAMS; indifference, with
2. mind; DREAMS; unimportant
3. mind; INSOLENCES; impertinence
4. mind; SENSES; dullness of, blunted; chill, during
5. mind; SENSITIVE, oversensitive; want of sensitiveness
6. mind; UNSYMPATHETIC, unscrupulous

The mind of *China* is highly impressionable as confirmed in the rubrics “*Mind – Impressionable*” and “*Mind – Sensitive – moral impressions, to*” (Schroyens, 2012). Sensitive to their own thoughts and imaginations, *China* individuals are known to get lost in the fancies of the mind, producing an apathetic, weeping mood “brought on by some self-made imaginary whim” (Allen, 1879). This oversensitivity, over time, progresses into a lack of sensitivity, as seen in the rubric, “*Mind – sensitive – want of sensitiveness*” where becoming lost in thought creates a separation between reality and illusion, and this lends itself to insensibility and indifference to all external impressions, except for noise, which he is highly intolerant of (Allen, 1879). *China* expresses a “desire for writing” (Vermeulen, 2000) as a way to access a sensitivity to their imagination, creativity and emotions. Sankaran (2006) signals the response

of *China* when offended and hurt is to feel “hindered in his ambition and starts fantasizing” developing an insensitivity expressed as “a contemptuous attitude towards everyone” (Sankaran, 1997).

Both oversensitivity and insensitivity are expressed in the mind of *China* in the below examples found in the literature search using ReferenceWorks (Synergy Homeopathic, 2015):

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Discontented and sensitive mood, inclined to anger [SENSITIVE]
  - Intolerance to noise [OVERSENSITIVE]
  - Indifference to all external impressions [INSENSITIVE]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Apathetic, indifferent [INSENSITIVE]
  - Disposition to hurt other peoples’ feelings [INSENSITIVE]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Apathy and moral insensibility [INSENSITIVE]
  - Ill-humour, with disposition to hurt the feelings of other people [INSENSITIVE]
  - Inability to bear the least noise [SENSITIVE]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Indifference, apathy, taciturnity [INSENSITIVE]
- MURPHY, R., Murphy’s Nature’s Materia Medica
  - Oversensitive to noise [OVERSENSITIVE]
  - Excitement after hearing horrible things [INSENSITIVE]
  - Irritable, sensitive and very touchy; irritable, even if looked at [SENSITIVE]
- VERMEULEN, F., Concordant Reference
  - Oversensitive to noise; during labour [SENSITIVE]
  - Can’t bear to be looked at [SENSITIVE]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sensitivity (oversensitivity and insensitivity) in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### **4.2.1.5 *Agnus castus***

From the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) software, *Agnus castus*, being a ‘smaller’ known predominantly for its effect on the sexual sphere of symptoms, only appears in the following rubric relating to insensitivity:

1. mind; SENSITIVE, oversensitive; want of sensitiveness

*Agnus castus* is often the remedy thought of for those who have lived a life of excessive sexual excitement and encounters. There is a ‘want of sensitiveness’, meaning a lack of sensitivity, and a fear of intimacy and connection holding them back, preferring to entertain superficial physical relationships and seek the thrill of a secret sexual rendezvous instead, which leads to depletion and exhaustion

(Kent, 2013). This overstimulation and overactivity results in the development of an insensitivity, an imperviousness, toward sexual stimulation resulting in no sexual power or desire (Allen, 1879).

In a literature search in ReferenceWorks (Synergy Homeopathic, 2015) for oversensitivity and insensitivity, the synonymous concepts in the context of insensitivity, appeared in the following texts:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - The things around him are entirely indifferent to him [INSENSITIVITY]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Desires death; doubts anything had existence [INSENSITIVITY]
  - Premature age with apathy [INSENSITIVITY]
  - Sexual thrill absent, from excessive masturbation [INSENSITIVITY]

From both the searches in Synergy Homeopathic (2015) MacRepertory and ReferenceWorks, the extracted rubrics and literature show to solely support the concept of insensitivity in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass. No extracted rubrics or literature from both Synergy Homeopathic (2015) searches related to sensitivity, only a lack thereof, in *Agnus castus*.

#### **4.2.1.6 *Valeriana officinalis***

*Valeriana* appeared in the following rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) search relating to the concept of oversensitivity:

1. mind; EVENING; agg.; twilight
2. mind; FEAR; touch, of
3. mind; SENSES; acute; dreaming, during
4. mind; SENSITIVE, oversensitive; heat, during

No extracted rubrics related to the concept of insensitivity.

This is a well-known medicinal herb used to aid sleep, and a relatively 'smaller' remedy used in homoeopathy. As seen from the search, *Valeriana* appears in rubrics relating to the notion of sensitivity, especially that of the senses being acute during dreaming. Considering that the herbal application is to induce sleep (Chevallier 2016), it is interesting that in the homoeopathic symptomology supports this notion, that the senses would be acute during dreaming, and the administration of the remedy would relieve that acuteness.

Women are particularly sensitive during the period of menopause which is shown by the rubric "Mind – sensitive – menopause, during" (Schroyens, 2012: 213), a symptom of *Valeriana* shared with eleven other remedies, four of which also belong to the *Asteridae* Subclass (*Absin.*, *Coff.*, *Dig.*, *Ign*). Another rubric, where six of twelve remedies belong to the Subclass *Asteridae*, "Mind – sensitive – heat, during" (Schroyens, 2012: 213), signifies sensitivity felt by *Valeriana*.

From the keyword search in ReferenceWorks (Synergy Homeopathic, 2015), marked oversensitivity, especially of all senses, appeared as below:

- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Over-sensitiveness [SENSITIVE]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Easily exasperated [SENSITIVE]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Over-sensitiveness [SENSITIVE]
- VERMEULEN, F., Concordant Reference
  - Over-sensitiveness, of all senses [SENSITIVE]

No literature in the ReferenceWorks (Synergy Homeopathy, 2015) search related to the concept of insensitivity, only sensitivity was noted in the mind sphere of the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### **4.2.1.7 *Chamomilla vulgaris***

The following extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) search were found to include *Chamomilla* relating to both oversensitivity and insensitivity:

##### Oversensitivity

1. mind; CAREFULNESS
2. mind; DENTITION agg.
3. mind; FEAR; touch, of
4. mind; LIGHT; agg.; daylight
5. mind; MUSIC; aversion to
6. mind; PALPITATION agg.
7. mind; PERSPIRATION agg.
8. mind; SCORN; ailments from, agg.
9. mind; SENSES; acute; dreaming, during
10. mind; SENSITIVE, oversensitive; children, in
11. mind; SENSITIVE, oversensitive; chill, during
12. mind; SENSITIVE, oversensitive; headache, during
13. mind; SENSITIVE, oversensitive; heat, during
14. mind; SENSITIVE, oversensitive; noise, to; perspiration in
15. mind; SENSITIVE, oversensitive; perspiration, during
16. mind; SENSITIVE, oversensitive; wind, to

##### Insensitivity

1. mind; DREAMS; indifference, with



2. mind; DREAMS; unimportant
3. mind; INSOLENT; impertinence
4. mind; SENSES; dullness of, blunted; chill, during
5. mind; UNOBSERVING
6. mind; UNSYMPATHETIC, unscrupulous

*Chamomilla*, another well-known 'polychrest' remedy in homoeopathy, also shows both oversensitivity and insensitivity in the realm of the mind. The disposition of *Chamomilla* is highly sensitive to any offence, 'very much affected by every depressing or exciting circumstance', becoming easily irritable and impatient (Allen, 1879). Over time the hypersensitivity dulls and diminishes, 'even to the point of being blunted' (Hering, 2005). There is an acute sensitivity and intolerance to every pain and to every impression which is responded to defensively, with much resistance and stubbornness (Vermeulen, 2000).

The following examples of materia medica literature from ReferenceWorks (Synergy Homeopathic 2015) shows the elements of oversensitivity and insensitivity expressed in the mind of *Chamomilla*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Moaning on every account of every trifling offence [SENSITIVE]
  - Want of attending, careless; external objects make no impression on him; he is indifferent to everything [INSENSITIVE]
  - A joyless dullness of senses [INSENSITIVE]
  - The child lies senseless, completely without consciousness [INSENSITIVE]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Extremely sensitive to every pain [SENSITIVE]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Disposition to weep, and to be angry, with great sensitiveness to offence [SENSITIVE]
  - Apathy to pleasure and to external objects [INSENSITIVE]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Insensibility [INSENSITIVE]
  - Dullness of senses, diminished power of comprehension [INSENSITIVE]
  - Indifference [INSENSITIVE]
  - Over-sensitiveness to pain, which seems unbearable and drives to despair [SENSITIVE]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Extremely sensitive to every type of pain; always complaining [SENSITIVE]
  - Sensitive to music, noise [SENSITIVE]
  - Aversion to being touched [SENSITIVE]
  - Oversensitive after coffee [SENSITIVE]
  - Sensitive to reprimand [SENSITIVE]
  - Sensitive nerves [SENSITIVE]

- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Averse to being spoken to or touched; or being looked at [SENSITIVE]
  - Cannot bear anyone near him [SENSITIVE]
- VERMEULEN, F., *Concordant Reference*
  - Has no consideration for feeling of others [INSENSITIVE]
  - Dullness of senses [INSENSITIVE]
  - Moaning on account of every trifling offence, which happened a long time ago [SENSITIVE]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sensitivity (oversensitivity and insensitivity) in the selected representative remedy, *Chamomilla*, in the *Asterales* Order of the *Asteridae* Subclass.

#### 4.2.1.8 Summary of findings: oversensitivity and insensitivity

The concept of sensitivity, and its opposing quality insensitivity, was found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All of the selected representative remedies from the *Asteridae* Subclass, except for *Agnus castus*, showed to share the common mind symptom of sensitivity. All of the selected representative remedies from the *Asteridae* Subclass, except for *Valeriana*, showed to share the opposite quality of insensitivity.

Oversensitivity was greatly marked in the extracted data and showed in 25 of the extracted rubrics versus insensitivity which showed in only 7 of the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), therefore oversensitivity was noted as the dominant common mind symptom in the category of sensitivity.

The extracted data from the mind rubrics and materia medica of the selected representative remedies showed a common thread of sensitivity in the mind symptomology as being easily affected, overwhelmed or aggravated. In *Belladonna*, *China* and *Nux vomica* this was noted in the following rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind; admonition agg.* (easily affected by reprimand); *mind; perspiration; agg.* (easily affected by perspiration); and *mind; persuasion agg.* (easily affected by persuasion). Clarke (1962) describes the mind of *Belladonna* as having “great sensibility to every impression”, *Nux vomica* as being oversensitive as every “harmless word offends, every little noise frightens, cannot bear the least, even suitable medicine”, and a “great sensitiveness to offence” in *Chamomilla*.

The sensory nervous system shows to be hypersensitive (to temperature, noise, light, touch, music and people) as indicated by the rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind; sensitive, oversensitive; chill, during* and *mind; sensitive, oversensitive; heat, during* (indicating a sensitivity to temperature); *mind; sensitive, oversensitive; noise, to; perspiration, in* and *mind; noise; aversion to* (indicating a sensitivity to noise); *mind; light; agg.; daylight* (indicating a sensitivity to light); *mind; fear; of touch* (indicating a sensitivity to touch); *mind; music;*

*aversion to* (indicating a sensitivity to music); and *mind; persons, aversion to* (indicating a sensitivity to being around people). Opposite to this was a dullness or blunting of the senses as seen in the extracted rubric '*mind; senses; dullness of, blunted; chill, during*'.

The hyper- and hyposensitivity of the mind and nervous system was confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015) where Murphy (2007) notes the acuteness of all senses in *Belladonna*; the intense sensitivity to all impressions in *Nux vomica* where the patient 'cannot bear noises, odours, light, touch, music or even singing'; *Digitalis*, too, has a sensitivity to music; *China* is oversensitive to noise; *Agnus castus* sexually lacks sensitivity (absent sexual thrills); the oversensitiveness in *Valeriana*; and the extreme sensitivity in *Chamomilla* to any pain, music, touch or coffee.

Insensitivity, the opposite of sensitivity, was found to be synonymous with being unsympathetic and inconsiderate, insensible, indifferent and apathetic in the extracted literature from ReferenceWorks (Synergy Homeopathic, 2015). The selected representative remedy from the *Dipsacales* Order, *Valeriana*, did not show any data relating to insensitivity. The selected representative remedy from the *Lamiales* Order, *Agnus castus*, only showed data relating to a lack of sensitivity in one extracted rubric from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind; sensitive, oversensitive; want of sensitiveness*.

Sensitivity (oversensitivity and insensitivity) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **4.2.2 Anger, irritability, rage and violence**

From the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 269 – 276) and Table 14 (p 276 - 281), the second group of common mind symptoms was identified by the researcher as anger, irritability, rage and violence, all of which were grouped under the term 'anger'. Unlike the concept of sensitivity, which showed opposing qualities, there were no extracted rubrics or literature showing quietude, calm or tranquility (the opposite quality of anger).

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 281 – 282) in Appendix D, were found to relate to the concept of anger:

1. mind; ANGER; ailments from, agg.; anxiety, with
2. mind; ANGER; ailments from, agg.; grief, with silent
3. mind; ANGER; ailments from, agg.; violent anger
4. mind; ANGER; chill, during
5. mind; ANGER; fever, during
6. mind; ANGER; looked at, when
7. mind; ANGER; pain, during
8. mind; ANGER; perspiration, during
9. mind; ANGER; red face, with

10. mind; ANGER; waking, on
11. mind; IRRITABILITY; coition, during
12. mind; IRRITABILITY; consolation, agg.
13. mind; IRRITABILITY; cough, during
14. mind; IRRITABILITY; dentition agg.
15. mind; IRRITABILITY; liver complaints, in
16. mind; IRRITABILITY; night
17. mind; IRRITABILITY; touch, by
18. mind; IRRITABILITY; with
19. mind; KICKS; temper tantrum, in
20. mind; RAGE, fury; convulsions, during
21. mind; STRANGE; crank

Anger is a strong emotion that is often expressed in order to protect oneself (Ego-self) from vulnerability or from feeling vulnerable feelings such as hurt, humiliation, fear, rejection or frustration (Pratt, 2014).

The researcher observed that anger, irritability, violence, rage and fury were presented in numerous extracted rubrics and materia medica in the Synergy Homeopathic (2015) software searches. Extracted rubrics showing an overlap of concepts between anger, anxiety/fear and delirium/madness were *mind; anxiety – anger, vexation – during* and *mind – fear – anger, vexation, after* which fall under the concept anxiety; and *mind – delirium – violent*; and *mind – mania, madness – rage, in* which fall under the concept of hyperactive delirium (Van Zandvoort, 2017). To avoid repetition, these extracted rubrics were noted to relate but categorized into their predominant theme.

In order to better understand the concept of anger, the English definitions and synonyms were used to clarify the researcher's interpretation of the extracted rubrics. Table 5 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the theme of Anger and Quietude.

**Table 5: Anger**

THEME	DEFINITION	SYNONYMS
<b>Anger</b>	A strong feeling of annoyance, displeasure or hostility	Annoyance, vexation, unrest, irritation, irritability, indignation, displeasure, rage, fury, wrath, temper, maddened, inflamed, war, fighting, outrage, irate
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Angry; cranky; fury; irritability; peevish; rage; temper tantrum; vexation; violence; violent	

To confirm if the concept of anger in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### 4.2.2.1 *Atropa belladonna*

*Belladonna* was found in the following extracted rubrics, relating to the concept of anger, from the MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; ANGER; ailments from, agg.; anxiety, with
2. mind; ANGER; ailments from, agg.; grief, with silent
3. mind; ANGER; ailments from, agg.; violent anger
4. mind; ANGER; chill, during
5. mind; ANGER; fever, during
6. mind; ANGER; perspiration, during
7. mind; ANGER; red face, with
8. mind; ANGER; waking, on
9. mind; IRRITABILITY; consolation, agg.
10. mind; IRRITABILITY; cough, during
11. mind; IRRITABILITY; dentition, agg.
12. mind; IRRITABILITY; touch, by
13. mind; IRRITABILITY; with
14. mind; KICKS; temper tantrum, in
15. mind; RAGE, fury; convulsions, during
16. mind; STRANGE, crank

Lilley (2019) describes how the shadow aspect of *Belladonna* “reveals insatiable desire for sense gratification, luxury, promiscuity, the abuse of recreational drugs and alcohol, and the destructive emotions – jealousy, hatred, pride, aggression, viciousness and malice” and further notes that, like other remedies of the *Solanaceae* Family, *Belladonna* “is most active in the treatment of those whose eternal qualities and awareness have been forgotten and whose true-self has been replaced by false-self filled with fear and anger.” This evaluation correlates with what Yakir (2017: 495) puts forward as the developed Ego (false self) fighting for its identity through defensive reactions to the overstimulating outside world, such as in the over-reactive expressions of anger, rage, fury and violence.

In the materia medica, *Belladonna* is noted to have furious tendencies, acting out in rage, biting, spitting and striking out in acts of violent delirium (Boericke 2013: 125). Phatak (1999: 114) describes the mind of *Belladonna* as “excited, ferocious, noisy” with an inclination to bite, strike, tear and “spit on the faces of other persons” and likens the sick state of *Belladonna* to that of a devilish disposition.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence) relating to *Belladonna* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Emotions, rage, and fury
  - Anger, proceeding even to paroxysms of convulsion rage
  - She tosses about in her bed in a perfect rage

- Rage: the boy does not know his parents; he injures himself and others, and beats about him; he bit at whatever came before him
- The head was hot, the face red, the look wild and fierce
- Inclination to tear everything about them to pieces
- She tears her nightdress and bedclothes
- They stammered out violent language
- Fury; raging violent fury; furious delirium; she pulled at the hair of the bystanders
- The forcible administration of fluid medicine makes her furious
- Such fury (with burning heat of the body and open, staring, and immovable eyes) that she had to be held constantly, lest she should attack someone; and when thus held, so that she could not move, she spat continually at those about her
- Violent madness; the children scratched themselves with their nails
- He took a piece of bread for a stone, and threw it far away, laughing violently and running about the room
- In the evening he was seized with such violent delirium that it required three men to confine him
- His face was livid
- Violent delirium, alternating with lethargy; the boy appeared very much heated
- Excessive terror was painted on her countenance, and she responded to all questions by pointing with a trembling finger to swarms of unclean beasts, which she fancied were scrambling all over the walls, beds, table etc.
- Inclination to violent exercise and rapid traveling
- She abhorred all liquids, and acted frightfully, bit the jaws tightly together, and raved so that she was obliged to be tied down
- Abhorred all liquids; he would scream, violent general convulsions would immediately occur
- Inclined to quarrel without cause, and disposed to laugh in an annoyingly manner
- Violent weeping, whimpering, and howling without cause, accompanied with timorousness, usually within twelve hours
- Extreme ill-humour on awaking out of sleep
- In the intervals free from spasms, she utters the most violent cries, as if she were suffering great pain
- The merest trifle provokes and irritates him; he is dissatisfied with everything
- Exceedingly irritable and sensitive humour, with inclination to utter abusive language and to strike
- Fretfulness; nothing seemed right to him; he was vexed with himself
- He is very easily made angry, even about trifles
- Violent quarrelsome, which cannot be appeased
- The patient's manner was apoplectic, and severe engorgement of the vessels
- Violently agitated, throwing his limbs about, groaning and moaning

- Rage and convulsions, with grinding of the teeth
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Furious; rages, bites, strikes
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Great agitation, with continual tossing about, inquietude
  - Repugnance to conversation
  - Fury and rage with desire to strike, to spit, to bite, and to tear everything, and sometimes with growling and barking like a dog
- HERING, C., Guiding Symptoms of our Materia Medica
  - Gets vexed easily, and then weeps, he tears things around him, bites and strikes, and when restrained, spits at those around him, strikes himself, curses and uses horrible words; symptoms of rage
  - Seized with violent delirium requiring confinement, face livid, eyes injected and protruding, pupils strongly dilated, carotid arteries pulsating most violently, a full, hard pulse, with loss of power to swallow
  - Excited and delirious, with violent motions of arms and legs, increasing to a raging delirium; furious delirium; bites at his attendants and himself, screams furiously
  - Rage, madness, disposition to bite, to spit, to strike and to tear things
  - Fury; with grinding teeth and convulsions; pulled at hair of bystanders
  - Wishes to strike, bite and quarrel
  - She was violently delirious, screamed and wept aloud, and was unmanageable, suffered great anxiety and despaired of recovery
  - She turns about her bed in a perfect rage
  - Nearly all symptoms lead to violence of action, patient must do everything violently
  - Became fearful when persons approached him in street, and when they passed, he insisted on it that he had stabbed them
  - Anger, proceeding even to paroxysms of convulsive rage
  - Quarrelsome, during exuberant mirth
  - Quarrelsomeness, cannot be quieted, with disposition to violent rage
  - Great inquietude, goes from place to place
- MURPHY, R., Murphy's Nature's Materia Medica
  - Quarrelsome
  - Wildly delirious; rage, doesn't know his relative; rage during headache
  - Spits on faces of other people
  - Abhorrence of liquids, liquid poured out makes her furious
  - Sees frightful images; hallucinations of monsters, hideous faces, ghosts
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Excited ferocious; noisy; cries out
  - Biting, striking, tearing mania
  - An angel when well, a devil when sick

— VERMEULEN, F., Concordant Reference

- Fury; pulling at hair of bystanders; with heat of body, staring eyes and spitting
- Aggravated or worse by consolation
- Visions of fire; horrible visions in the dark
- Kick in sleep
- Sardonic laughing
- Rage leading to violent deeds
- Nearly all symptoms lead to violence of action; patient must do everything violently; she wishes those around her to kill her
- Disposition to spit
- Quarrelsome during exuberant mirth
- Alternations of singing and scolding
- Quarrelsome mood; and disposition to laugh in annoying manner
- Losing her temper soon, when weeping

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, fury and violence) in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.

#### **4.2.2.2 *Nux vomica***

*Nux vomica* was found in the following extracted rubrics, relating to the concept of anger, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; ANGER; ailments from, agg.; anxiety, with
2. mind; ANGER; ailments from, agg.; grief, with silent
3. mind; ANGER; ailments from, agg.; violent anger
4. mind; ANGER; fever, during
5. mind; ANGER; looked at, when
6. mind; ANGER; chill, during
7. mind; ANGER; pain, during
8. mind; ANGER; perspiration, during
9. mind; ANGER; red face, with
10. mind; IRRITABILITY; consolation, agg.
11. mind; IRRITABILITY; coition, during
12. mind; IRRITABILITY; cough, during
13. mind; IRRITABILITY; dentition agg.
14. mind; IRRITABILITY; liver complaints, in
15. mind; IRRITABILITY; night
16. mind; IRRITABILITY; touch, by
17. mind; IRRITABILITY; with
18. mind; KICKS; temper tantrum, in



19. mind; RAGE, fury; convulsions, during

Souter (2019) cites Hahnemann, “Nux (*Nux vomica*) is chiefly successful with persons of an ardent character; of an irritable, impatient temperament, disposed to anger, spite and deception” and himself refers to *Nux vomica* as a remedy indicated in cases where irritability is marked, together with impatience and frustration, all of which tend to be expressed as a severely bad temper.

Phatak (1999: 519) notes the mind of *Nux vomica* as being “angry and impatient”, with a “fiery temperament” and inclination to reproach others and express themselves violently if provoked. Boericke (2013: 481) describes the mind of *Nux vomica* as highly sensitive, irritable, ugly and malicious.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence) relating to *Nux vomica* which was highlighted in the texts below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- He is hasty; looked angrily at anyone who asked him a question without answering, as though he was obliged to restrain himself to avoid being insulting; he was in such an irritable and unrestrained mood that it seemed as though he would like to strike anyone in the face who spoke a word to him
- Very much inclined to violently reproach others for their faults
- He quarrels, reproaches, scolds, insults from jealousy, mingled with unchaste expressions; soon after howls and weeps aloud
- Quarrelsome, even to violence
- Pains not endured without loud cries and complaints, mingles with reproaches and quarreling
- He knits his brow and folds his arms
- He obstinately resists what is desired by others
- He cannot tolerate a noise or talking; music and singing affect him
- Extreme anxiety, with violent palpitation, that impels him to suicide, after midnight
- She is peevish and lachrymose
- She is peevish, thoughtful, takes everything ill-naturedly, and easily quarrels and scolds
- Scornful, peevish, inclined to be angry
- She is very much inclined to quarrelsome vexation

— BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica

- Very irritable
- Ugly, malicious
- Disposed to reproach others

— CLARKE, J. H., A Dictionary of Practical Materia Medica

- Peevish, morose
- Inclined to find fault and scold, morose, stubborn, an insane desire when alone with her husband, whom she adores, to kill him

- After anger, chilliness alternating with heat, vomiting of bile, and thirst
- Incontrollable irritability, and lamentations, complaints and cries (during the sufferings), sometimes with heat, and redness of cheeks
- Inclination to weep, with great susceptibility and irritability, disposition to be angry (habitual), to yield readily to passion, to criticize, and to utter reproaches
- Spiteful, malicious
- Delirium tremens, with malicious vehemence
- Every harmless word offends
- Humour peevish and malevolent, quarrels, insults, and invectives (insults), with immodest expressions and excessive jealousy, mingled with tears and cries
- Ill-humour, vexation, and anger, breaking out in acts of violence
- Desire for solitude, repose, and tranquility, with repugnance to conversation
- HERING, C., Guiding Symptoms of our Materia Medica
  - Suits very particular, careful, zealous persons, inclined to get angry or excited, or of a spiteful, malicious disposition
  - Irritable, morose, sullen, quarrelsome if disturbed
  - Irritable, angry disposition, anxious concerns about little things – chlorosis (anaemia)
  - Fiery, excited temperament, violent, sensational
  - Very much inclined to violently reproach other for their faults
  - Ill-humoured, resists obstinately the wishes of others
  - He quarrels, reproaches, scolds, insults, from jealousy, mingled with unchaste expression, soon afterwards howls and weeps aloud
  - Is put out of patience when spoken to, gets angry and violent with any provocation, headstrong and self-willed
  - Melancholic in consequence of losing his position, morose, capricious, irritable, hasty, the least contradiction puts him out entirely, remains for hours without wishing to take part in conversation
  - Mental disturbance, patient tortured with a fixed idea
- MURPHY, R., Murphy's Nature's Materia Medica
  - Very irritable, sensitive to all impressions
  - Headstrong, self-willed; zealous, fiery temperament; angry and impatient; offended easily; obstinately resists wishes of others; can't bear conversation or reading; quarrelsome if disturbed; quarrels, reproaches, scolds, insults, from jealousy
  - Angry when consoled; faultfinding
  - Impatient when spoken to, gets angry and violent without any provocation
  - Spiteful; cursing; ugly; malicious; violent and abusive; disposition to slander
  - Fear of knives, she should kill herself or others; suicidal, homicidal impulses
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Angry and impatient; cannot stand pain; so mad, he cries
  - Sullen; spiteful; violent; ugly

- Suicidal, homicidal impulses
- Angry when consoled
- VERMEULEN, F., Concordant Reference
  - Very irritable and sensitive to all impressions; ugly and malicious
  - Disposed to reproach others; sullen fault-finding
  - Active, angry and impatient
  - Violent impulses
  - Anger; when obliged to answer; from interruption
  - Censorious
  - Cursing
  - Delusion; sees mutilated bodies
  - Disposition to slander
  - Quarrelsome if disturbed
  - Impatient when spoken to; gets angry and violent without any provocation

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, irritability and violence) in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### **4.2.2.3 *Digitalis purpurea***

*Digitalis* was found in the following extracted rubrics, relating to the concept of anger, from the MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; IRRITABILITY; coition, during
2. mind; IRRITABILITY; liver complaints, in
3. mind; IRRITABILITY; night
4. mind; IRRITABILITY, with

Hering (2005) notes that rage is expressed in the mind of *Digitalis* when in a state of paroxysmal mania, although the disposition of the remedy is to be of a more subdued and “peaceful, quiet mood” (Allen, 1879). *Digitalis*, if provoked to anger, is more likely to suppress emotions unless the mind has progressed to a state of delirium (Allen, 1879).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence). *Digitalis* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Rather violent delirium at night
  - Very irritable and out of humour
  - Great irritability; everything, especially sad things, affect him very much
  - Gloomy, morose mood; he gets angry at everything

- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Gloomy and peevish
- HERING, C., Guiding Symptoms of our Materia Medica
  - Paroxysmal mania with rage, attended by high degree of delirium, indigestion and melancholy, followed by headache
  - Morose; ill-humour; irresolute
- MURPHY, R., Murphy's Nature's Materia Medica
  - Reproaches himself
  - Irritability after sex
- VERMEULEN, F., Concordant Reference
  - Irritability after coition
  - Firm and obstinate dispositions

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, fury and violence) in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### **4.2.2.4 China Officinalis**

*China* was found in the following extracted rubrics, relating to the concept of anger, from the search in the Complete Repertory 2017 of MacRepertory (Synergy Homeopathic, 2015):

1. mind; ANGER; ailments from, agg.; grief, with silent
2. mind; ANGER; chill, during
3. mind; ANGER; fever, during
4. mind; ANGER; looked at, when
5. mind; ANGER; pain, during
6. mind; ANGER; perspiration, during
7. mind; ANGER; waking, on
8. mind; IRRITABILITY; coition, during
9. mind; IRRITABILITY; consolation agg.
10. mind; IRRITABILITY; night
11. mind; IRRITABILITY; with
12. mind; STRANGE; crank

*China*, as described in the mind section by Phatak (1999: 209), is “disobedient, stubborn and contempt for everything” with a mean “disposition to hurt other people’s feelings”. And according to Allen (1879), the *China* temperament is “peevish, ill-humoured and easily angered” and when in a discontented, morose or sensitive mood, they are inclined to anger and despise everything.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence), *China* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Ill humour, amounting to the most violent wrath, so that he could have stabbed himself
  - He is peevish, ill-humoured, and easily angered
  - Peevish when excited, at other times stupid, perplexed, embarrassed
  - Extremely inclined to become angry, and to seek every opportunity for being angry; afterwards quarrelsome, and inclined to grieve and reproach others
  - Morose, inclined to anger
  - Discontent; he considers himself unhappy, and thinks he is hindered and tormented by everyone
  - Discontented and sensitive mood, inclined to anger; he despises everything
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Disposition to hurt other peoples' feelings
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Disposition too scrupulous
  - Ill-humour, with disposition to hurt other people's feelings
  - Excessive irascibility (easily angered), with pusillanimity (lack of courage), and inability to bear the least noise
  - Contempt for everything, everything appears insipid
  - Slovenliness (appearing dirty), with irritability
  - Nervous irritation
- HERING, C., Guiding Symptoms of our Materia Medica
  - Fixed idea that he is unhappy, persecuted by enemies
  - Ill humour, cheerful persons become cross and irritable
  - Ill humour increased by petting and caressing
  - Inclined to reproach and vex others
- MURPHY, R., Murphy's Nature's Materia Medica
  - Dislike of mental and physical work
  - Dwells on past disagreeable occurrences at night
  - Irritable, sensitive, and very touchy; irritable, even if looked at; irritability after sex
  - Contempt for everything
  - Peevish, ill-humoured, easily angered
  - Reproaches others; disposition to hurt other people's feelings
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Disobedient, stubborn, contempt for everything
- VERMEULEN, F., Concordant Reference
  - Discontented mood
  - Irritability, even if looked at
  - Peevish, ill-humour, easily angered
  - Irritability after coition
  - Reproaches others

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, irritability and violence) in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### **4.2.2.5 *Agnus castus***

No extracted rubrics pertaining to the theme of anger (rage, violence, fury) contained the remedy *Agnus castus*, from the MacRepertory (Synergy Homeopathic, 2015) selective search. In the keyword search in ReferenceWorks (Synergy Homeopathic, 2015) the rubric, “*mind – RAGE, fury – amorous*” (Van Zandvoort, 2017) contains four remedies including *Agnus castus* and *Belladonna* and the rubric “*mind – RAGE, fury – amorous – morning, on rising*” is unique to *Agnus castus* alone, which relates to the theme of anger (rage, violence, fury) as experienced in the mind of *Agnus castus*.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence) relating to *Agnus castus* which was highlighted in the texts below:

- HERING, C., Guiding Symptoms of our Materia Medica
  - Peevish, inclined to get angry, with hiccough
- MURPHY, R., Murphy's Nature's Materia Medica
  - Peevish
  - Inclined to get angry

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, irritability and violence) in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass.

#### **4.2.2.6 *Valeriana officinalis***

*Valeriana* was found in the following extracted rubric, relating to the concept of anger, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; STRANGE, crank

*Valeriana* only shows one extracted rubric from the search in MacRepertory (Synergy Homeopathic, 2015) relating to anger. From the extracted literature and supporting materia medica from ReferenceWorks (Synergy Homeopathic, 2015), the mind of *Valeriana* manifests discontented feelings with marked irritability, impatience, obstinacy and a changeability from one extreme of emotion to another (Vermeulen, 2000). Phatak (1999: 724) notes impatience, anger, madness, raving, and swearing in the mind section of the materia medica of *Valeriana*.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence) relating to *Valeriana* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Extremely delirious, attempting to get out of the window, threatening and vociferating violently
  - Morbid irritation of the nerves
  - Ill-humour
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Irritable
  - Tremulous
- HERING, C., Guiding Symptoms of our Materia Medica
  - Irritability, morose, easily exasperated
- MURPHY, R., Murphy's Nature's Materia Medica
  - Changeable disposition and moods
  - Impatience, passes quickly from one subject to another
  - Irritable; anger; mad, raving, swearing
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Mental disturbances passing from one extreme of emotions to another; from mildness to grumbling
  - Impatience; anger; mad, raving, swearing
- VERMEULEN, F., Concordant Reference
  - Changeable disposition; from leniency, kindness, and mildness to grumbling impatience, obstinacy, and quarrelsomeness
  - Irritable
  - Extremely delirious; threatening and vociferating wildly

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, irritability and violence) in the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### **4.2.2.7 *Chamomilla vulgaris***

*Chamomilla* was found in the following extracted rubrics, relating to the concept of anger, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; ANGER; ailments from, agg.; anxiety, with
2. mind; ANGER; ailments from, agg.; grief, with silent
3. mind; ANGER; ailments from, agg.; violent anger
4. mind; ANGER; fever, during
5. mind; ANGER; looked at, when

6. mind; ANGER; pain, during
7. mind; ANGER; perspiration, during
8. mind; ANGER; red face, with
9. mind; ANGER; waking, on
10. mind; IRRITABILITY; cough, during
11. mind; IRRITABILITY; dentition, agg.
12. mind; IRRITABILITY; liver complaints, in
13. mind; IRRITABILITY; night
14. mind; IRRITABILITY; touch, by
15. mind; IRRITABILITY; with
16. mind; KICKS; temper tantrum, in
17. mind; RAGE, fury; convulsions, during

The highly irritable *Chamomilla* is inclined to a quarrelsome temperament, easily provoked to anger and scorn (Allen, 1879). Boericke (2013: 191) mentions that *Chamomilla* develops “complaints from anger and vexation” and that “mental calmness contra-indicates” the remedy, meaning that a patient requiring *Chamomilla* will not show behaviours of mental quietude and calm. Hering (2005) confirms *Chamomilla*’s inclination towards anger through having an “insulting, cross and uncivil temper”.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anger (rage, irritability and violence) relating to *Chamomilla* which was highlighted in the texts below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- Excited, irritable temper
- Mood irritable; easily becomes impatient; disposition irritable and impatient
- Ill-humoured and irritable; suspects he has been imposed upon
- Peevish disposition; pains sometimes made him very peevish, especially those which involved the joints, and extended along the bones as paralytic and drawing pains
- Peevishness; she seeks a cause for being peevish at everything; peevish about everything, with dyspnea
- Fretful and easily irritated
- Fretful, out of humour, and obstinate, even to quarreling, on the appearance of the menses; everything another does is wrong; no one does anything to please him
- Disposed to anger, scorn, and quarrelsomeness
- Morose, inclined to scorn; talks with aversion, in a short, abrupt way
- He cannot stop talking about old vexatious circumstances
- His hypochondriac whims and his peevishness about the most trifling circumstances seem to him to depend upon stupidity and heaviness of the head and constipation

— BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica

- Impatient, intolerant of being spoken to or interrupted
- Spiteful, snappish



- Complaints from anger and vexation
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Excessive inquietude, agitation and tossing
  - Disposition to weep, and be angry, with great sensitiveness to offence
  - Quarrelsome and choleric humour
  - Peevishness, ill-humour, absence of mind, taciturnity and repugnance to conversation
  - Frantic and furious delirium
- HERING, C., Guiding Symptoms of our Materia Medica
  - Child becomes stiff and bends itself backward, kicks with his feet when carried, screams immoderately, and throws everything off
  - Averse to talking, short and snappish
  - Disinclined to talk, is angry if anyone speaks to her
  - Patient cannot bear any one near him, and answers snappishly
  - Everything she undertakes is very unsatisfactory, she is irresolute, with flushes of heat in face, and cool sweat in palms
  - Peevish disposition, nothing pleases
  - Peevishness, she seeks a cause for being peevish at everything, can't return a civil answer
  - Very irritable and fretful, child must be carried; moaning and groaning
  - Irritable, impatient mood
  - She is sleepless and cross
  - Ill-humoured and irritable the whole day
  - She is always out of humour, particularly at her menstrual periods, when she is headstrong even unto quarreling
  - In all her sufferings there is a vein of ill humour, she can hardly speak pleasantly, feels like scolding about everything, she often gives vent to her ill humour in spite of all restraint; she becomes almost furious about the pain, she cannot bear her clothes to touch the part affected
  - Easily chagrined or excited to anger
  - Insulting, cross and uncivil temper
  - Great tendency to quarrel, to speak in an obstreperous manner
  - All bad effects following anger
  - Jerking and twitching in its sleep, or the nurse may have had a fit of anger which causes the convulsions in the child
- MURPHY, R., Murphy's Nature's Materia Medica
  - Capricious
  - Violent from pains
  - Kicks when carried and becomes stiff
  - Obstinate; fretful, peevish, a frenzy of irritability
  - Fussy; ugly behaviour; cross and uncivil, quarrelsome

- Spiteful, snappish; fidgety, hyper, hasty, hurried; abrupt
- Complaints from anger and vexation; anger can bring out Chamomilla state
- Impatient, intolerant of being interrupted; cross and sleepless
- No consideration of feelings of others and will enter into a dispute or quarrel with them regardless
- Peevishness about everything; dwells on past disagreeable occurrences
- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Cross and uncivil
  - Quarrelsome
  - Vexed at every trifle
  - Women become suddenly capricious, quarrelsome, obstinate, before menses
- VERMEULEN, F., *Concordant Reference*
  - Conscientious scruples about everything
  - Cannot stop talking about all vexations
  - Feels like scolding about everything
  - Seeks a cause at being peevish at everything
  - Violent, from pain
  - Irritability when spoken to

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anger (rage, irritability and violence) in the selected representative remedy, *Chamomilla*, in the *Asterales* Order of the *Asteridae* Subclass.

#### 4.2.2.8 Summary of findings: anger, irritability, rage and violence

The concept of anger appeared in 21 of the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of anger in varying degrees. Anger appeared more strongly in the remedies *Belladonna*, *Nux vomica*, *Digitalis*, *China* and *Chamomilla* and less so in *Agnus castus* and *Valeriana*.

The extracted rubric, *mind – irritability – with* (Van Zandvoort, 2017), contains 5 of the 7 selected representative remedies and there are seven other rubrics relating to irritability as listed on Page 139. This supports the tendency of irritability, synonymous with anger, in the selected representative remedies of the *Asteridae* Subclass.

From the materia medica (Vermeulen, 2000), a common thread of anger, rage, irritability and violence was shown in the selected representative remedies of the *Asteridae* Subclass:

- *Belladonna* (*Solanales*) shows the highest degree of reactivity through violent and rageful outbursts – screaming, shouting, biting, spitting and striking anything or anyone around them.

- *Nux vomica* (*Gentianales*) follows with a heightened irritability and a fiery temper, easily reproaching and criticizing others but showing more control than that of *Belladonna*.
- *Digitalis* (*Scrophulariales*), the only remedy showing a disposition to a peaceful and quiet mood, when provoked to anger, is more likely to suppress strong emotions unless in a state of delirium.
- *China* (*Rubiales*) then attempts to rebel against the suppressive forces with an abundant flow of energy and idea but is soon depleted from trying too hard.
- This state of complete collapse continues to *Agnus castus* (*Labiales*) who has no inclination to express intense emotions because they have become cold and detached from feeling.
- The intense emotions in *Valeriana* (*Dipsacales*) begin to resurface again appearing as a changeable mood that oscillates from one extreme to another, at times reaching hysterical spasms, rage and irritability.
- Finally, in *Chamomilla* (*Asterales*) anger emerges as a projection of the inner chaos that has been suppressed in the group and is expressed as an intolerable irritability causing impatience, insolence and a terrible temper.

In summary, from the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, anger (the collective term relating to rage, irritability, fury and violence) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### 4.2.3 Excess versus lack

The third group of common mind symptoms identified by the researcher, from the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 268 – 275) and Table 14 (p 275 – 280), was that of excess and its opposing quality, lack. Excess was more heavily represented in the number of extracted rubrics (23) as listed below, compared to that of lack (14).

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 281) in Appendix D, were found to relate to the concept of excess:

1. mind; ALCOHOLISM, dipsomania; recurrent
2. mind; BOASTER, braggart
3. mind; BOISTEROUS, out-going
4. mind; BUSY; ailments from being, agg.
5. mind; CONVULSIONS; during and after
6. mind; CHAOTIC; fever, during
7. mind; DEBAUCHERY; ailments from, agg.
8. mind; DEBAUCHERY; as after
9. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual
10. mind; EXCITEMENT, excitable; chill, during

11. mind; EXCITEMENT, excitable; fever, during; heat
12. mind; EXCITEMENT, excitable; perspiration, during
13. mind; EXCITEMENT, excitable; violent, extreme
14. mind; EXTRAVAGANCE
15. mind; HEMORRHAGE, with uterine
16. mind; HURRY, haste; eating, while
17. mind; IDEAS; abundant; evening
18. mind; IDEAS; abundant; night
19. mind; INDUSTRIOUS, mania for work; menses, before
20. mind; LIBERTINISM
21. mind; SHRIEKING, screaming, shouting; diarrhea, in
22. mind; SHRIEKING, screaming, shouting; night
23. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 282) in Appendix D, were found to relate to the opposing quality of excess, the concept of lack:

1. mind; DOUBTFUL; souls welfare, of
2. mind; DULLNESS; chill, during
3. mind; DULLNESS; coryza; during
4. mind; DULLNESS; fever; during
5. mind; DULLNESS; heat; during
6. mind; DULLNESS; perspiration, during
7. mind; DULLNESS; sexual excess, after
8. mind; DREAMS; efforts, unsuccessful; do various things, to
9. mind; FORGETFULNESS; periodically
10. mind; FORGETFULNESS; persons, for
11. mind; FORGETFULNESS; sexual excess, after
12. mind; FORGETFULNESS; sudden and periodical
13. mind; INDOLENCE, aversion to work; eating, after
14. mind; SLEEP; loss of, agg.

One could argue that excess can be correlated to oversensitivity (ie. excessive sensitivity) as shown in 4.2.1 of this chapter as well as hyperactive delirium in 4.2.6 of this chapter. Similarly, with the concept of lack, it could correlate with the aspects of insensitivity and hypoactive delirium. The researcher carefully considered, through the use of the *Concise Oxford Dictionary* (1999) and the *Oxford Paperback Thesaurus* (2012) and materia medica (Vermeulen, 2000), all the extracted data and, to avoid repetition of concepts, categorized the rubrics into the groups where they most relevantly relate to. For example, rubrics relating to dullness, meaning 'lacking interest or excitement' or 'slow to understand' (*The Concise Oxford Dictionary*, 1999) were categorized under the concept of lack instead of hypoactive delirium (a state of apathy or sedation).

From a homoeopathic perspective, Ullman (2017b) postulates that the concept of excess is manifested in the mind as an intensification of emotions, a liveliness of thoughts and ideas, and a tendency to over-do or over-react to the outside world. Lack and scarcity are manifested in the mind as dullness, prostration of thought, confusion and loss of memory. 'Excess' can be related to the physical manifestation of convulsions or spasms and 'lack' to the physical manifestation of paralysis and numbness.

In order to better understand the concept of excess and lack, the english definitions and synonyms were used to clarify the researcher's interpretation of the extracted rubrics. Table 6 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the theme of Excess and Lack.

**Table 6: Excess and Lack**

THEME	DEFINITION	SYNONYMS
<b>Excess</b> <b>Excessive</b>	1. an amount that is too much 2. extreme or outrageous behaviour 3. going beyond an allowed or desirable amount 4. more than is necessary, normal or desirable	Surplus, surfeit, over-abundance, superfluity, glut, extra, overindulgence, intemperance, immoderation, profligacy, extravagance, self-indulgence, immoderate, unrestrained, uncontrolled, exorbitant, extortionate, excessive
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Abundant, acute, alcoholism, boaster, boisterous, busy, convulsions, chaotic, debauchery, excitement, extravagance, hemorrhage, hurry, industrious, libertinism, shrieking	
<b>Lack</b>	1. the state of being without or not having enough of something 2. be without or without enough of	Absence, want, need, deficiency, dearth, shortage, shortfall, scarcity, paucity, scarceness, be without, in need of, be short of, be low on
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Dullness, doubtful, forgetfulness, indolence, loss, unsuccessful	

To confirm if the concept of excess and lack in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### **4.2.3.1 *Atropa belladonna***

*Belladonna* is a remedy marked by intensity and manifests in degrees of extreme as seen in the numerous rubrics that were extracted using the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) software. The following rubrics support the notion of excess and lack in *Belladonna*:

##### Excess

1. mind; ALCOHOLISM, dipsomania; recurrent
2. mind; BOASTER, braggart

3. mind; BOISTEROUS, out-going
4. mind; BUSY; ailments from being, agg.
5. mind; CHAOTIC; fever, during
6. mind; CONVULSIONS; during and after
7. mind; DEBAUCHERY; as after
8. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual
9. mind; EXCITEMENT, excitable; chill, during
10. mind; EXCITEMENT, excitable; fever, during; heat
11. mind; EXCITEMENT, excitable; perspiration, during
12. mind; EXCITEMENT, excitable; violent, extreme
13. mind; EXTRAVAGANCE
14. mind; HURRY, haste; eating, while
15. mind; INDUSTRIOUSNESS, mania for work; menses, before
16. mind; LIBERTINISM
17. mind; SHRIEKING, screaming, shouting; diarrhea, in
18. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal
19. mind; SHRIEKING, screaming, shouting; night

#### Lack

1. mind; DULLNESS; chill, during
2. mind; DULLNESS; fever, during
3. mind; DULLNESS; heat, during
4. mind; DULLNESS; perspiration, during
5. mind; FORGETFULNESS; periodically
6. mind; FORGETFULNESS; persons, for
7. mind; FORGETFULNESS; sudden and periodical
8. mind; SLEEP; loss of, agg.

The mind of *Belladonna* operates with intensity and expresses extremes of emotions abruptly and violently. Excess is seen in the liveliness of *Belladonna* in whatever state they are in (when playful, when anxious, when delirious, in memory and in action) (Boericke, 2013). They tend to be excessively sensitive and over-reactive to any slight, making ludicrous gestures, wanting to touch everything around them and laughing foolishly (Hering, 2005).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of excess (liveliness, excitement and fancies) and lack (prostration and dullness) relating to *Belladonna* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Condition resembling constant intoxication [EXCESS]
  - State of joyous intoxication, with disturbed vision and difficult speech; he imagines that he cannot move his tongue [EXCESS]

- As if drunk, immediately after a meal; directly after a meal, as if intoxicated [EXCESS]
- Intoxication immediately after drinking the least quantity of beer [EXCESS]
- Takes pleasure only in voluptuous ideas [EXCESS]
- Senseless [LACK], as in intoxication [EXCESS]
- General excitement; this was followed by giddiness, a feeling of intoxication, and a disposition to quarrel, laugh, and talk [EXCESS]
- Insensibility [LACK], somewhat similar to that of a person in the last state of intoxication [EXCESS]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Mental excitation, with too great sensibility to every impression, immoderate gaiety, and disposition to be easily frightened [EXCESS]
  - Great apathy and indifference, desire for solitude, dread of society and of all noise [LACK]
  - Dejection and weakness of mind and body [LACK]
  - Loss of consciousness [LACK]
  - Complete loss of reason, stupidity, inadvertence and distraction, inaptitude for thought, and great weakness of memory [LACK]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Loss of consciousness [LACK]
  - Memory lively [EXCESS]
  - Absent-minded and forgetful [LACK]
  - Paroxysms of cerebral exaltation with abundance of ideas and images, generally fantastic and incoherent [EXCESS]
  - Became wantonly merry, ran from house, and exposed their nakedness [EXCESS]
  - They behaved like drunken people [EXCESS]
  - Great loquacity [EXCESS]
  - Mania: with intense craving for snuff, voracious appetite, they swallow everything in their reach, generally constipated, wild, unsteady look, eyes brilliant, face flushed, breathing anxious and regular, sexual excitement, inclined to masturbate, sleepless and restless [EXCESS]
  - Loss of courage [LACK]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Overactive mind [EXCESS]
  - Memory impaired; mistrustful [LACK]
  - Increased sexual desire, with great inclination to masturbation [EXCESS]
  - Diminished desire [LACK]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Acuteness of senses; talks fast; excitable [EXCESS]
- VERMEULEN, F., Concordant Reference
  - Overactive [EXCESS]

- Excited; ferocious; noisy; cries out [EXCESS]
- Restless and talks fast [EXCESS]
- Mistrust [LACK]
- Hasty motion of hands [EXCESS]
- Pleasure in voluptuous ideas only [EXCESS]
- Talkative [EXCESS], then mute [LACK]
- Running in the street naked [EXCESS]
- Forgot how to do simplest things [LACK]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.

#### **4.2.3.2 *Nux vomica***

There are numerous rubrics, found in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) software, supporting the concept of excess and lack:

##### Excess

1. mind; ALCOHOLISM, dipsomania; recurrent
2. mind; BOISTEROUS, out-going
3. mind; BOASTER, braggart
4. mind; BUSY; ailments from being, agg.
5. mind; CHAOTIC; fever, during
6. mind; DEBAUCHERY; ailments from, agg.
7. mind; DEBAUCHERY; as after
8. mind; DREAMS; efforts, unsuccessful; do various things, to
9. mind; DREAMS; excitement, emotional, agg.
10. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual
11. mind; EXCITEMENT, excitable; chill, during
12. mind; EXCITEMENT, excitable; fever, during; heat
13. mind; EXCITEMENT, excitable; perspiration, during
14. mind; EXTRAVAGANCE
15. mind; IDEAS; abundant; evening
16. mind; IDEAS; abundant; night
17. mind; HEMORRHAGE, with uterine
18. mind; HURRY, haste; eating, while
19. mind; INDUSTRIOUS, mania for work; menses, before
20. mind; LIBERTINISM
21. mind; SKRIEKING, screaming, shouting; night



## Lack

1. mind; DOUBTFUL; souls welfare, of
2. mind; DULLNESS; chill, during
3. mind; DULLNESS; coryza; during
4. mind; DULLNESS; fever, after
5. mind; DULLNESS; heat, during
6. mind; DULLNESS; perspiration, during
7. mind; DULLNESS; sexual excess, after
8. mind; FORGETFULNESS; periodically
9. mind; FORGETFULNESS; persons, for
10. mind; FORGETFULNESS; sexual excess, after
11. mind; FORGETFULNESS; sudden and periodical
12. mind; INDOLENCE, aversion to work; eating, after
13. mind; SLEEP; loss of, agg.

As a 'polychrest' remedy, *Nux vomica* is commonly known to be applied in cases of overindulgence, overwork, overeating, overdrinking etc. but, as gathered from the resultant rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) and the literature search using ReferenceWorks (Synergy Homeopathic 2015), due to their hypersensitivity (as discussed under the theme of sensitivity), their acts of over-doing are poorly tolerated leading to collapse of the mind, fatigue and loss of energy or motivation, indolence and lassitude (Allen 1879).

Kent (2013) comments that "impulses are strongly marked at times" leading to "an uncontrolled state of irritability" accompanied by "a lack of balance". One can imagine the young professional or businessman, addicted to work, social, fast foods, recreational drugs, alcohol and sex. Their lives are governed by social events and networking through after-work dinners, entertainment and parties, doing whatever it takes to be successful in their vocation. Money is made but then extravagantly spent to show their power, control and success. Soon depleting themselves of mental and physical energy, they rely on medication and stimulants to keep them going but eventually succumb to the consequences of such an excessive lifestyle.

"Old debauchees, broken down with stimulants, sexual excess and the worry and fret of business; they work half an hour and then go out and get a drink, and this goes on until finally they must give up" becoming "fatigued" until eventually breaking down, describes Kent (2013), summarizing the tendency towards excess in *Nux vomica* which results in depletion and exhaustion.

Sankaran (1997) explains how *Nux vomica* "expresses himself without much inhibition" as if intoxicated by alcohol, he "craves for alcohol and for all forms of stimulants and may also be addicted to laxatives" to alleviate their tendency to ineffectual urges and constipation.

With the concept of excess and lack being a predominant characteristic of *Nux vomica*, there is abundant supportive literature from ReferenceWorks (Synergy Homeopathic, 2015) as seen below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- Hasty [EXCESS]
- Intoxication; an intoxication mounted to the head [EXCESS]
- Everything miscarries; it seems to go contrary [LOSS]
- Irresolution; constant fickleness in plans; dawdles and is irresolute [LACK]
- Scarcely knows himself on account of excessive flow of ideas, in the morning after rising [EXCESS]
- Wishes to accomplish much, but thinks it will not succeed [DOUBT/LACK]
- Intellectual faculties appear troubled; unable to think correctly; thinks everything miscarries with him [LACK]
- Indolent at every undertaking in business; soon becomes weary; no desire for work [LACK]
- Taciturn; slow flow of ideas [LACK]
- Loss of consciousness, stupefaction [LACK]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Excessive uneasiness, often with agitation which allows no rest whatsoever [EXCESS]
  - Moral exaltation and excitability, with extreme susceptibility of all organs [EXCESS]
  - Uncontrollable irritability [EXCESS]
  - Immodest expressions and excessive jealousy [EXCESS]
  - Fiery, excited temperament [EXCESS]
  - Ennui (great laziness), with dislike to and unfitness for bodily and mental labour [LACK]
  - Extravagant and frantic actions [EXCESS]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Slow train of ideas; cannot read or calculate; loses connection of ideas [LOSS/LACK]
  - Loss of energy [LACK]
  - Oversensitive to all impressions [EXCESS]
  - Nervous excitability [EXCESS]
  - Melancholic in consequence of losing his position [LOSS/LACK]
  - Disinclination to work and great lassitude or weakness; no patience for work [LACK]
  - Ailments from continued mental exertion [EXCESS]
  - Disappointed ambition [LACK]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Overactive mind [EXCESS]
  - Loses connection of ideas, thinks she will lose her reason [LACK]
  - Zealous, fiery temperament [EXCESS]
  - Nervous and excitable [EXCESS]
  - Workaholics; ambitious and competitive; obsessive and compulsive behavior [EXCESS]
  - Fastidious [EXCESS]
  - Alcoholism; drug addictions [EXCESS]
  - Fears poverty [LACK]

- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Active; zealous, fiery temperament [EXCESS]
  - Aversion to work; fears poverty [LACK]
- VERMEULEN, F., *Concordant Reference*
  - Overly sensitive, even the least ailment affects her greatly: every harmless word offends, every little noise frightens, can't bear the least, even suitable, medicine [EXCESS]
  - Censorious (severely critical) [EXCESS]
  - Confusion after a carousal (wild, drunken party) [EXCESS]
  - Loses connection of ideas, fears loss of reason [LACK]
  - Gets angry and violent without any provocation [EXCESS]
  - Jumps from subject to subject; launches into high-flying, fantastic plans, fancies himself rich and wants to make presents of thousands, and makes large useless purchases; broods all night over a lawsuit, by which he may gain or lose millions [EXCESS]
  - Great lassitude [LACK]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### **4.2.3.3 *Digitalis purpurea***

*Digitalis* was found in the following extracted rubrics, relating to the concept of excess and lack, from the search in the Complete Repertory 2017 from MacRepertory (Synergy Homeopathic, 2015):

##### Excess

1. mind; BUSY; ailments from being, agg.
2. mind; DEBAUCHERY; ailments from, agg.
3. mind; DREAMS; efforts, unsuccessful; do various things, to
4. mind; FORGETFULNESS; sexual excess, after
5. mind; HURRY, haste; eating, while

##### Lack

1. Mind; DOUBTFUL; souls welfare, of
2. mind; INDOLENCE, aversion to work; eating, after

The *Digitalis* mind has “lascivious fancies” meaning that they entertain thoughts and imaginings of an overt sexual desire (Hering, 2005). Hahnemann (1999) describes the sexual nature of *Digitalis* as having excited sexual desires where their fancies are “very much excited voluptuously, with lascivious images by day and night, and frequent erections” and experience nocturnal ejaculations, “always with lewd dreams”.

The mind of *Digitalis* is susceptible to extreme (excessive) anxiety and apprehension, especially at night with fears of the future. They can be apathetic and indifferent, experiencing a dullness of senses, a difficulty thinking and with a weakness of memory (Clarke, 1962).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of excess (liveliness and excitement) and lack (loss and dullness) relating to *Digitalis* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - In a state bordering drunkenness; intoxicated feeling [EXCESS]
  - Excessively intoxicated [EXCESS]
  - Many lively fancies [EXCESS]
  - Gaiety bordering on intoxication [EXCESS], with debility [LACK]
  - Loss of courage [LACK]
  - Increased energy of the intellectual faculties; particularly unusually active imagination [EXCESS]
  - Intellectual faculties affected: obscured and dull; weakened; as if had taken more wine than usual [LACK]
  - Impaired thought; thinking difficult, forgets everything [LACK]
  - Dullness of mind, with indifference [LACK]
  - Confusion; unable to connect ideas; weakened memory [LACK]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Dullness of sense [LACK]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Indisposed to speak, inclination to lassitude [LACK]
  - Great love of labour [EXCESS]
  - Indifference; weakness of memory [LACK]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Thinking difficult, forgets everything immediately [LACK]
  - Dullness of head, as if from inebriation, with increased mental activity [EXCESS]
  - Lascivious fancies day and night [EXCESS]
  - Inclination to lassitude [LACK]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Excitement at night [EXCESS]
  - Fearful: of suffocation at night; of insanity; from music; of death while walking; arising from stomach [EXCESS FEARS]
  - Hurried, abrupt speech [EXCESS]
  - Thinking difficult; weakness of memory [LACK]
  - Insane obstinacy and disobedience [EXCESS]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Lascivious thoughts in old men, with enlarged prostate [EXCESS]

— VERMEULEN, F., Concordant Reference

- Excessive desire to be alone [EXCESS]
- Forgetfulness; forgets everything immediately; thinking difficult [LACK]
- Excitement at night [EXCESS]
- Lasciviousness fancies, day and night; in older men with enlarged prostate [EXCESS]
- Tortured by loss of reason [LACK]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### 4.2.3.4 *China Officinalis*

*China* was found in the following extracted rubrics, relating to the concept of excess and lack, from the MacRepertory (Synergy Homeopathic, 2015) search:

##### Excess

1. mind; ALCOHOLISM, dipsomania; recurrent
2. mind; BOISTEROUS, out-going
3. mind; CHAOTIC; fever, during
4. mind; CONVULSIONS; during and after
5. mind; DEBAUCHERY; ailments from, agg.
6. mind; DEBAUCHERY; as after
7. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual
8. mind; EXCITEMENT, excitable; chill, during
9. mind; EXCITEMENT, excitable; perspiration, during
10. mind; EXCITEMENT, excitable; violent, extreme
11. mind; EXTRAVAGANCE
12. mind; HEMORRHAGE; with uterine
13. mind IDEAS; abundant; evening
14. mind IDEAS; abundant; night
15. mind; INDUSTRIOUS, mania for work; menses, before
16. mind; LIBERTINISM
17. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal

##### Lack

1. mind; DULLNESS; coryza, during
2. mind; DULLNESS; perspiration, during
3. mind; DULLNESS; sexual excess, after
4. mind; FORGETFULNESS; sexual excess, after

5. mind; FORGETFULNESS; periodically
6. mind; FORGETFULNESS; sudden and periodical
7. mind; INDOLENCE, aversion to work; eating, after
8. mind; SLEEP; loss of, agg.

*China* is a remedy that is known to be applied in cases where there has been an excessive loss of fluids (blood, sweat, semen, urine etc) often following an excessive pursuit of sorts, for example, excessive indulgence in sexual activity leads to excessive loss of semen which results in complete fatigue of the body and mind in *China* (Farrington, 2008).

The mind of *China* is excessively excitable and has a “great abundance of ideas, and of projects, with slow progress of thought” (Clarke, 1962) – the mind dulls as it cannot keep up with the influx of thoughts, imaginations and ideas, soon leading to exhaustion and fatigue (Hering, 2005).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of excess (liveliness and excitement) and lack (loss and dullness) relating to *China* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Excessive excitability [EXCESS], with despondency and intolerance to noise [LACK]
  - Dreadful feeling of excitement [EXCESS]
  - Lively the whole evening, though with staring eyes [EXCESS]
  - Uncommonly lively in the forepart of the night until 2am [EXCESS]
  - Feels intoxicated [EXCESS]
  - Absence of usual lively mood [LACK]
  - Excessive, intolerable anxiety; excessive anxious carefulness [EXCESS]
  - Excessively anxious solicitude about trifles [EXCESS]
  - During a cheerful mood, sudden, transient screaming, and tossing about the bed, without any apparent or visible cause [EXCESS]
  - Desire for work, to read, to write, to reflect; a general remarkable activity and industriousness [EXCESS]
  - Has many ideas, a variety of things occupy the mind; a large number of projects; makes many plans for the future and reflects upon their execution; many ideas crowd upon him at once [EXCESS]
  - In the evening, no desire for work, he is inactive; disinclination for mental labour and serious business, with sleepiness [LACK]
  - Disinclination to think [LACK]
  - Perception is slow, with a slow flow of ideas; periodic stoppage of thought [LACK]
  - Cannot arrange thoughts in order; makes mistakes in writing and speech [LACK]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Apathetic, taciturn [LACK]
  - Ideas crowd in the mind, preventing sleep [EXCESS]
- CLARKE, J. H., A Dictionary of Practical Materia Medica

- Apathy and moral insensibility [LACK]
  - Excessive irascibility (easily provoked) [EXCESS], with pusillanimity (cowardly), and inability to bear the least noise [LACK]
  - Disobedience [LACK]
  - Great abundance of ideas, and of projects [EXCESS], with slow progress of thought [LACK]
- HERING, C., Guiding Symptoms of our Materia Medica
- Delirium after depletion [LACK]
  - Head confused in morning, after intoxication, with dryness of mouth [EXCESS]
  - Full of projects and ideas [EXCESS]
  - Excessive vividness of mind and fancy, with headache [EXCESS]
  - Slow train of ideas, as though there was a difficulty in thinking [LACK]
  - Fixed idea that he is unhappy [LACK]
  - Excessively anxious solicitude about trifles [EXCESS]
  - Indifference, apathy, taciturnity [LACK]
  - Indifference to pains, great lassitude and weakness [LACK]
  - Excessive nervousness [EXCESS], with lowness of spirits and intolerance of noise [LACK]
  - Dreadful feeling of excitement [EXCESS]
  - Intolerance to sensual impressions [EXCESS]
  - Worse after exerting the mind [EXCESS]
- MURPHY, R., Murphy's Nature's Materia Medica
- Apathetic, indifferent, disobedient, taciturn [LACK]
  - Lack of self-confidence [LACK]
  - Unable to think; slow flow of ideas, cannot arrange thoughts [LACK]
  - Mental exhaustion [LACK]
  - Ideas crowd the mind and prevent sleep; abundant ideas and clearness of mind in evening; full of plans and projects [EXCESS]
  - Insomnia from fantasies [EXCESS]
  - Loss of control over the mind [LACK]
  - Excessive anxiety about trifles [EXCESS]
  - Excessive vividness of mind and imagination, during headaches [EXCESS]
  - Excitement after hearing horrible things [EXCESS]
  - Discontented, disobedient, stubborn [LACK]
  - Delirium from loss of fluids [LACK]
  - Fixed ideas, that he is unhappy [LACK]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
- Disobedient [LACK]
  - Mistakes in speech and writing; spoonerism [LACK]
  - Loss of control over mind [LACK]

— VERMEULEN, F., Concordant Reference

- Ideas crowding the mind and preventing sleep; full of plans and projects [EXCESS]
- Excessive anxious solicitude; inconsolable anxiety [EXCESS]
- Excessive excitability [EXCESS]
- Self-confidence lacking [LACK]
- Abundance of ideas and clarity of mind in evening [EXCESS]
- Unable to control the mind [LACK]
- Excessive vividness of mind and fancies [EXCESS]
- Intoxication and inclination to be jolly [EXCESS]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### 4.2.3.5 *Agnus castus*

*Agnus castus* was found in the following extracted rubrics, relating to the concept of excess and lack, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Excess

1. mind; BOASTER, braggart

##### Lack

1. mind; DULLNESS; sexual excess, after
2. mind; FORGETFULNESS; sexual excess, after

*Agnus castus* is commonly applied for issues around sex and sexuality. Homoeopathically it is prescribed in cases where there is a strong history of sexual excess which later progresses to the exhaustion and incapacitation of sexual function experienced as impotency, sterility, mental depression or nervous anxiety. Excessive sexual indulgence, often secretive, desensitizes the sexual organs resulting in loss of function (Sharma, 2018).

Kaisrani (2019) quotes Vithoulkas, from his work in *Materia Medica Viva*, describing *Agnus castus* as being a remedy that “first excites the sexual sphere to the point of perversion and eventually depresses it, resulting in a decline of sexual power” and in this way the *Agnus castus* “patient becomes prey to perverted desires and later on finds himself incapable of having normal sexual intercourse.”

The following literature sourced from ReferenceWorks (Synergy Homeopathic, 2015) supports the sexual sphere of excess and lack in *Agnus castus* from the following texts:

- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Sexual melancholy [LACK]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Chief effects in the sexual sphere, causing depression of function [LACK]



- HERING, C., Guiding Symptoms of our Materia Medica
  - Hysteria, with maniacal lasciviousness [EXCESS]
  - Want of sexual desire; sexual desire lessened, almost lost [LACK]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Mental ailments from sexual excess, masturbation [EXCESS]
  - Sexual melancholy [LACK]
  - Self-contempt with sexual abuse [LACK]
  - Aversion to sex [LACK]
  - Sexual thrills absent [LACK] from excessive masturbation [EXCESS]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass.

#### 4.2.3.6 *Valeriana officinalis*

*Valeriana* was found in the following extracted rubrics, relating to the concept of excess and lack, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Excess

1. mind; CONVULSIONS; during and after
2. mind; DREAMS; excitement, emotional, agg.
3. mind; EXCITEMENT, excitable; fever, during; heat
4. mind; EXCITEMENT, excitable; perspiration, during
5. mind; EXCITEMENT, excitable; violent, extreme
6. mind; IDEAS; abundant; evening
7. Mind; SHRIEKING, screaming, shouting; diarrhea, in

##### Lack

1. mind; DULLNESS; chill, during
2. mind; DULLNESS; fever, during
3. mind; DULLNESS; heat, during
4. mind; DULLNESS; perspiration, during

Changeability between extremes of emotions, such as “from greatest joy to deepest sorry” (Phatak, 1999) together with their oversensitive nature, describes the theme of excess as expressed by *Valeriana*. There is also a tendency to become excessively impatient and even hysterical, especially if alone and in the dark (Boericke, 2013).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of excess (liveliness, excitement and fancies) and lack (prostration and dullness) relating to *Valeriana* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Remarkable liveliness with great courage, with slight acceleration of the pulse [EXCESS]
  - More joyous and active mood than usual, in the evening [EXCESS]
  - Unusually joyous mood [EXCESS]
  - Morbid irritation of nerves; although appears more cheerful and vigorous than before [EXCESS], nevertheless the eyes, arms, knees, feel very weak, in the afternoon [LACK]
  - The room appears to him desolate; he does not feel at home in the room [LACK]
  - Great flow of ideas, one chasing the other, as in intoxication [EXCESS]
  - Confused, faint recollections of former thoughts and actions, presented themselves to his mind, but they chased each other with such rapidity [EXCESS], that he at last became quite stupefied and lost his thoughts [LACK]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Joyous, tremulous excitement, mild delirium [EXCESS]
  - Intellect clouded [LACK]
  - Extreme instability of ideas [EXCESS]
  - Hysteria, with nervous over-excitability of the nerves [EXCESS]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Passes quickly from one subject to another, hysteria [EXCESS]
  - Ecstasy [EXCESS]
  - Mild delirium, with great excitement and trembling; trembling excitability [EXCESS]
  - Hysteria, over-excitability, changeable disposition and ideas [EXCESS]
  - Great irritability, easily exasperated [EXCESS]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Mental disturbances passing from one extreme of emotions to another, from the highest joy to the deepest grief, from mildness to grumbling [EXCESS and LACK]
  - Impatience and over-sensitiveness [EXCESS]
  - Hysterical spasms [EXCESS]
  - Inclined to faint [LOSS/LACK]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Mental disturbances passing between extremes of emotions [EXCESS]
  - Wiggles or squirms about [EXCESS]
  - Erroneous ideas [LACK]
- VERMEULEN, F., Concordant Reference
  - Over-sensitiveness of all senses [EXCESS]
  - Very mobile ideas; oscillating between extremes of emotions [EXCESS]
  - Nervous, excitable [EXCESS] and weak [LACK]
  - Confusion as to his identity [LACK]
  - Delusion that he is poor [LACK]

- Room appears desolate, he doesn't feel at home in the room [LACK]
- Confusion; replies incoherently [LACK]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### **4.2.3.7 *Chamomilla vulgaris***

*Chamomilla* was found in the following extracted rubrics, relating to the concept of excess and lack, from the MacRepertory (Synergy Homeopathic, 2015) search:

##### Excess

1. mind; BOISTEROUS, out-going
2. mind; DREAMS; excitement, emotional, agg.
3. mind; EXCITEMENT, excitable; chill, during
4. mind; EXCITEMENT, excitable; fever, during; heat
5. mind; EXCITEMENT, excitable; perspiration, during
6. mind; HEMORRHAGE; with uterine
7. mind; IDEAS; abundant; night
8. mind; SHRIEKING, screaming, shouting; night
9. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal

##### Lack

1. mind; DREAMS; efforts, unsuccessful; do various things, to
2. mind; DULLNESS; chill, during
3. mind; DULLNESS; coryza, during
4. mind; DULLNESS; heat, during
5. mind; FORGETFULNESS; persons, for

The homoeopathic preparation of *Chamomilla* is applied to individuals who tend to be excessively irritable, uncivil and easily antagonized, with a demanding want of everything yet nothing satisfies them, and they refuse anything when presented to them (Phatak, 1999). There is an excessive sensitivity to any and all pain, “pains are unendurable” which can lead to a physical numbness (a lack of feeling) (Boericke, 2013).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of excess (liveliness and excitement) and lack (loss and dullness) relating to *Chamomilla* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Great mental excitement [EXCESS]
  - Excessively anxious in bed, but not out of it, with rapidly changing pupils [EXCESS]

- Much more excitement than usual [EXCESS]
- Mood irritable, easily becomes impatient [EXCESS]
- Constantly fretful, and inclined to be peevish [EXCESS]
- Indifferent to everything [LACK]
- Confused, excited mind [EXCESS]
- Absence of mind; sits lost in thought [LACK]
- Great distraction of mind, even amounting to loss of ideas [LACK] and inability to reflect earnestly for any length of time, in the afternoon
- Dullness of senses, diminished comprehension [LACK]
- Joyless dullness of the senses, with sleepiness, without, however, being able to sleep [LACK]
- He understands and comprehends nothing right, as if a kind of deafness prevented him, or as if he were in a waking dream [LACK]
- Exhaustion of mind; complete mental exhaustion, in the evening; easily exhausted by reflecting [LACK]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Extremely sensitive to every pain [EXCESS]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Attacks of great anguish, as if the heart would break, with complete discouragement, excessive inquietude, agitation and tossing, groans and tears [EXCESS]
  - Great sensitiveness to offence [EXCESS]
  - Mental excitement, with strong tendency to be frightened [EXCESS]
  - Peevishness, ill-humour, absence of mind, taciturnity and repugnance to conversation [LACK]
  - State of mental abstraction and inadvertence, as if plunged in meditation, with diminished comprehension [LACK]
  - A sort of stupidity and apathy to pleasure and to external objects [LACK]
  - Tendency to misapply word when speaking or writing [LACK]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Child lies senseless, completely without consciousness [LACK]
  - Insensibility and absence of mind [LACK]
  - Dullness; of senses, diminished power of comprehension [LACK]
  - Imbecility [LACK]
  - Ecstasies and delirium [EXCESS]
  - Piteous moaning because cannot have what he wants [LACK]
  - Tosses anxiously about bed at night, full of fancies [EXCESS]
  - Hopelessness [LACK]
  - Everything she undertakes is very unsatisfactory, she is irresolute [LACK]
  - Indifference; peevish disposition, nothing pleases [LACK]
  - Frets internally about every trifle [EXCESS]; irritable, impatient

- Great impatience, everything seems to go too slowly
- Pains are very distressing, can hardly bear them [EXCESS]
- Great tendency to quarrel, to speak in an obstreperous manner [EXCESS]
- Great restlessness; excessive uneasiness, anxiety, agonizing tossing about, with tearing pains in abdomen; oversensitive to pain, which seem unbearable and drives to despair [EXCESS]
- Jerking and twitching in sleep [EXCESS]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Indifference to pleasure [LACK]
  - Discontented and dissatisfied, demanding [EXCESS]
  - Extremely sensitive to every type of pain; violent from pains [EXCESS]
  - Sensitive to music, noise, coffee; aversion to talking, being touched [EXCESS]
  - A frenzy of irritability and sensitivity [EXCESS]
  - Fidgety, hyper, hasty, hurried, abrupt [EXCESS]
  - Faint after intense emotions or intense pain [EXCESS]
  - Excitement [EXCESS] and confusion [LACK]
  - Restlessness [EXCESS], driving out of bed
  - No consideration for feelings of others and will enter a dispute or quarrel with them regardless [LACK]
  - Dissatisfaction with everything she undertakes [LACK]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Ugly in behavior [EXCESS], abrupt
  - Want many thing [EXCESS], but refuse them when give [LACK]
  - Omits words while writing and speaking [LACK]
  - Hasty, hurried [EXCESS]
- VERMEULEN, F., Concordant Reference
  - Child wants many things which he then refuses [EXCESS]
  - Vexed at every trifle [EXCESS]
  - Dissatisfaction with everything she undertakes, irresolution with flush of heat in face and cold sweat in palms [EXCESS]
  - Indifference to pleasure [LACK]
  - Dullness of senses and sleepiness, yet cannot sleep; diminished power of comprehension [LACK]
  - Tossing anxiously about in bed, full of fancies [EXCESS]
  - Frets internally about every trifle [EXCESS]
  - Feels like scolding at everything; she often gives vent to her ill-humour in spite of all restraint [EXCESS]
  - Mistrust [LACK]
  - Conscientious scruples about everything [EXCESS]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of excess and lack in the selected representative remedy, *Chamomilla*, in the *Asterales* Order of the *Asteridae* Subclass.

#### 4.2.3.8 Summary of findings: excess versus lack

The concept of excess, and/or it's opposing quality of lack, was found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of excess and/or lack.

Excess was greatly marked in the extracted data and appeared in 23 of the extracted rubrics versus the concept of lack which showed in only 14 of the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015).

The extracted rubrics *mind – dullness – sexual excess, after* and *mind – forgetfulness – sexual excess, after* (Van Zandvoort, 2017) encompass the opposing aspects of both excess and lack in that there is a resultant lack (dullness or forgetfulness) due to an excess (in this example, sexual excess). This is seen in the extracted materia medica where Boericke (2013) notes how “ideas crowd the mind (excess), preventing sleep (lack)” in the mind of *China*. Allen (1879) describes the mind of *Digitalis* as being in a state of ‘gaiety bordering on intoxication’ (excess) with debility (lack). *Agnus castus* shows the same tendency where there is a resultant absence (lack) in sexual thrill due to excessive masturbation (excess) (Murphy, 2007).

Mentally, excessiveness can be associated with over-thinking, over-reacting and over-analyzing. The concept of excess is manifested in the mind as an intensification of emotions (*mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of*), a liveliness of thoughts and ideas (*mind – ideas – abundant*), and a tendency to over-do or over-react to the outside world (*mind – libertinism* and *mind – extravagance*) (Van Zandvoort, 2017). Lack and scarcity are manifested in the mind as dullness (*mind – dullness*), prostration of thought, confusion, loss of memory (*mind – forgetfulness*) and an inability to recognize the ordinary aspects of one's life (*mind – recognize – does not – people – anyone*) (Van Zandvoort, 2017). ‘Excess’ can be related to the physical manifestation of convulsions or spasms and ‘lack’ to the physical manifestation of paralysis and numbness (Ullman, 2017b).

The rubrics, *mind – BOISTEROUS, out-going* and *mind – BOASTER, braggart* (Van Zandvoort, 2017), suggest an extroverted and egotistic aspect in the selected representative remedies, both supporting the concept of excess. Murphy (2007) describes the opposite in the mind of *Digitalis* as having a lack in self-confidence, supporting the opposing concept, lack.

From the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, excess (the collective term encompassing the excessive aspects of intensity, debauchery, chaos, alcoholism, liveliness, excitement, extravagance and boisterousness) together with its opposing quality, lack (the collective term encompassing the aspects of loss, depletion, collapse

apathy, indifference, dullness and exhaustion) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **4.2.4 Sadness, melancholy and despair versus joy, mirth and playfulness**

The fourth group of common mind symptoms identified by the researcher, from the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 268 – 275) and Table 14 (p 275 – 280), was that of sadness (melancholy and despondency) and its opposing quality, joy (mirth and playfulness). Sadness was more heavily represented in the number of extracted rubrics (32) as listed below, compared to that of joy (6).

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 282) in Appendix D, were found to relate to the concept of sadness (melancholy and despair):

1. mind; DESPAIR; chill, during
2. mind; INCONSOLABLE
3. mind; MOANING, groaning; fever, during
4. mind; MOANING, groaning; fever, during; heat
5. mind; MOANING, groaning; pain, from
6. mind; MOANING, groaning; perspiration, during
7. mind; MOANING, groaning; sleep, during; perspiration, with
8. mind; MOROSE, sulky; fever; during
9. mind; MOROSE, sulky; heat, during
10. mind; MOROSE, sulky; night
11. mind; MOROSE, sulky; perspiration, during
12. mind; MOROSE, sulky; sadness, with
13. mind; MOROSE, sulky; waking; agg.
14. mind; MOROSE, sulky; weeping; with
15. mind; SADNESS; company; aversion to, desire for solitude
16. mind; SADNESS; consoled, cannot be
17. mind; SADNESS; cough, during
18. mind; SADNESS; eating, after
19. mind; SADNESS; emissions, pollutions; after seminal
20. mind; SADNESS; fever, during; intermittent
21. mind; SADNESS; heart complaints, with
22. mind; SADNESS; indigestion, in
23. mind; SADNESS; liver complaints, in
24. mind; SADNESS; music; agg.
25. mind; SADNESS; perspiration; during
26. mind; SADNESS; sighing; with
27. mind; SIGHING; fever, during

28. mind; SIGHING; heat, during
29. mind; SIGHING; perspiration, during
30. mind; WEeping, tearful mood; children, in; babies
31. mind; WEeping, tearful mood; headache, with
32. mind; WEeping, tearful mood; waking, on

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 283) in Appendix D, were found to relate to the opposing quality of sadness, the concept of joy (mirth and playfulness):

1. mind; CHEERFULNESS; ailments from, agg.
2. mind; DREAMS; carousing
3. mind; EXHILARATION; mania, in merry
4. mind; LAUGHING; convulsions, before, during or after
5. mind; MIRTH, hilarity, liveliness; evening
6. mind; PLAY; desire to, playful; gambling, passion for

Sadness is likened to the broader and more prevalent mental disorder of clinical depression. According to the DSM-5 (American Psychiatric Association, 2013) depression is classified as a mood disorder that expresses itself as sadness, aggression and feelings of guilt. This deranged state is frequently followed by joylessness; disruptions of sleep rhythms; an increase or decrease in appetite; suicidal thoughts accompanied by physical or mental changes that affect the individual's capacity to function.

In order to better understand the concepts of sadness and joy, the English definitions and synonyms were used to clarify the researcher's interpretation of the extracted rubrics. Table 7 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the theme of Sadness and Joy.

**Table 7: Sadness versus Joy**

THEME	DEFINITION	SYNONYMS
<b>Sad Sadness</b>	1. feeling sorrow; unhappy 2. causing, or characterized by, sorrow or regret.	Unhappy, unhappiness, sorrow, sorrowful, depressed, depression, misery, miserable, despondent, despondency, wretched, wretchedness, glum, gloom, gloominess, melancholy, mournful, forlorn, heartbroken, sorry, pitiful, pathetic
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Despair; inconsolable; moaning, groaning; morose; sighing; weeping	
<b>Joy Joyful</b>	1. a feeling of great pleasure and happiness 2. a cause of joy; something that brings joy 3. success or satisfaction	Delight, pleasure, jubilation, triumph, exultation, rejoicing, happiness, gladness, elation, euphoria, bliss, ecstasy, rapture, cheerful, merry, mirthful, pleasing, jolly, smiling, gleeful, jovial
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Cheerfulness; carousing; exhilaration, merry; laughing; mirth, hilarity, liveliness; play, playful	



To confirm if the concept of sadness (melancholy and despair) and joy (mirth and playfulness) in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### **4.2.4.1 *Atropa belladonna***

From the rubric search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), *Belladonna* was found to be represented in the following rubrics relating to sadness (melancholy and despair) and joy (mirth and playfulness):

##### Sadness

1. mind; DESPAIR; chill, during
2. mind; INCONSOLABLE
3. mind; MOANING, groaning; fever, during
4. mind; MOANING, groaning; fever, during; heat
5. mind; MOANING, groaning; pain, from
6. mind; MOANING, groaning; sleep, during; perspiration, with
7. mind; MOROSE, sulky; fever, during
8. mind; MOROSE, sulky; heat, during
9. mind; MOROSE, sulky; perspiration, during
10. mind; MOROSE, sulky; waking; agg.
11. mind; MOROSE, sulky; weeping, with
12. mind; SADNESS; company; aversion to, desire for solitude
13. mind; SADNESS; cough, during
14. mind; SADNESS; heart complaints, with
15. mind; SADNESS; liver complaints, in
16. mind; SADNESS; perspiration, during
17. mind; SIGHING; heat, during
18. mind; SIGHING; fever, during
19. mind; WEEPING, tearful mood; children, in; babies
20. mind; WEEPING, tearful mood; headache, with
21. mind; WEEPING, tearful mood; waking, on

##### Joy

1. mind; CHEEFULNESS; ailments from, agg.
2. mind; EXHILARATION; mania, in merry
3. mind; LAUGHING; convulsions, before, during and after
4. mind; MIRTH, hilarity, liveliness; evening
5. mind; PLAY; desire to, playful; gambling, passion for

*Belladonna* is somewhat more extroverted in their sadness, with weeping, groaning, moaning, whimpering and howling, in a state of hysteria or delirium, their saddened condition often occurs without cause (Vermeulen, 2015). Their melancholic disposition is “made worse by gentle comforting” (Hering, 2005). Lamenting and brooding with an air of supreme indifference and feeling dejected and despondent, desiring solitude and rest. They tend to feel deeply morose, sullen and weary of life, desiring death by drowning or strangling themselves or for others to kill them. Their sullen despairing mood can change suddenly and violently into one of ‘impatience and vehement howling’ or alternately into manic “laughter, songs and gambols” (Allen, 1879). The morning after their fever or illness the *Belladonna* child can be “lively and playful, apparently well, but completely unconscious”, thinking bread to be a stone and throwing it (Allen, 1879).

The extracted rubrics listed above depict the states of exhilaration, exaltation, mirth and play, as well as the opposing states of weeping, sadness and moaning. Even cheerfulness causes ailments and can aggravate the mind of *Belladonna* seen in the rubric *Mind; CHEERFULNESS; ailments from, agg.* from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015).

The following literature from ReferenceWorks (Synergy Homeopathic, 2015) software was reviewed and supporting materia medica extracted, relating to the concept of sadness (melancholy and despair) and joy (mirth and playfulness), as shown below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Weeping; dejected, despondent [SADNESS]
  - Very excited mood; she is readily brought to weep [SADNESS]
  - Violent weeping, whimpering, and howling without cause, accompanied with timorousness [SADNESS]
  - Weeping and extreme ill-humour on awaking out of sleep [SADNESS]
  - Groans, cries, and weeping, especially in the afternoon and night [SADNESS]
  - In waking in open air, she is overwhelmed with tearful anguish; she is weary of life, and inclines to drown herself [SADNESS]
  - Tearful timidity; extremely morose and serious [SADNESS]
  - Want of cheerfulness, ill-humour, inclined to nothing [LACK OF JOY]
  - Hourly alteration of weeping and fretful humour [SADNESS]
  - At first, sad, weeping, which then passed into impatient and vehement howling
  - Sighing [SADNESS], alternating with jumping and dancing [JOY]
  - Groaning [SADNESS], alternating with bursts of laughter, songs and gambols [JOY]
  - Lively and playful [JOY], apparently well, but completely unconscious
  - State of joyous intoxication [JOY]
  - Exuberant mirth; very mirthful mood; he is inclined to sing and whistle; great mirthfulness after supper [JOY]
  - Emotions of wild joy, danced, made the most remarkable gesticulations, and performed different motions of the body with greatest rapidity and dexterity [JOY]
- CLARKE, J. H., A Dictionary of Practical Materia Medica

- Melancholy, with grief [SADNESS]
- Lamentations, groans, cries, and tears [SADNESS]
- Perversity, with tears (in children) [SADNESS]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Likes to brood in silence, supreme indifference, nothing makes an impression [SADNESS]
  - Moaning; much moaning, distress, a sudden crying out [SADNESS]
  - Weeping and screaming, made worse by gentle comforting [SADNESS]
  - Depression [SADNESS], or too great hilarity [JOY]
  - Sadness and dejection, patients are indifferent to everything [SADNESS]
  - Melancholy, hypochondriasis, hopelessness [SADNESS]
  - She is very despondent; tremulous despondency; despair [SADNESS]
  - Hysteria, with melancholic mood; weeping, irritable mood; morose and serious [SADNESS]
  - Delirium, mirthful at first [JOY], subsequently changing to frenzy
  - Quarrelsome during exuberant mirth [JOY]
  - Changes from quiet to gay and merry mood [JOY], in which trills and sings ditties, great thirst, violent motion of arms
- MURPHY, R., Murphy's Nature's Materia Medica
  - Constant moaning; sadness, with indifference [SADNESS]
  - Fright, with weeping [SADNESS]
  - Hypochondriac depression; consolation aggravates [SADNESS]
  - Suicidal disposition while walking in open air [SADNESS]
  - Weeping and screaming, worse consolation [SADNESS]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Excitable, easily weeps [SADNESS]
  - Constant moaning [SADNESS]
- VERMEULEN, F., Concordant Reference
  - Fright and weeping; constant moaning [SADNESS]
  - Hypochondriac depression [SADNESS]
  - Likes so brood in silence [SADNESS]
  - Consolation worsens weeping and screaming [SADNESS]
  - Howling; about trifles, worse for soothing words [SADNESS]
  - Losing her temper soon, when weeping [SADNESS]

The above extracted literature supports the concepts of both sadness (melancholy and despair) and joy (mirth and playfulness), with sadness showing to be more evident than joy which parallels to the volume of extracted rubrics relating to sadness (21) versus joy (5) found in MacRepertory (Synergy Homeopathic, 2015).

#### **4.2.4.2 *Nux vomica***

The rubrics extracted from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) search showing *Nux vomica* relating to the concepts of sadness (melancholy and despair) and joy (mirth and playfulness) were found to be as follows:

##### Sadness

1. mind; DESPAIR; chill, during
2. mind; INCONSOLABLE
3. mind; MOANING, groaning; fever during
4. mind; MOANING, groaning; fever during; heat
5. mind; MOANING, groaning; pain, from
6. mind; MOANING, groaning; perspiration, during
7. mind; MOANING, groaning; sleep, during; perspiration, with
8. mind; MOROSE, sulky; fever; during
9. mind; MOROSE, sulky; heat, during
10. mind; MOROSE, sulky; night
11. mind; MOROSE, sulky; perspiration, during
12. mind; MOROSE, sulky; sadness, with
13. mind; MOROSE, sulky; waking; agg.
14. mind; SADNESS; company; aversion to, desire for solitude
15. mind; SADNESS; consoled, cannot be
16. mind; SADNESS; cough, during
17. mind; SADNESS; eating, after
18. mind; SADNESS; emissions, pollutions; after seminal
19. mind; SADNESS; fever, during; intermittent
20. mind; SADNESS; heart complaints, with
21. mind; SADNESS; indigestion, in
22. mind; SADNESS; liver complaints, in
23. mind; SADNESS; music; agg.
24. mind; SADNESS; perspiration; during
25. mind; SADNESS; sighing; with
26. mind; SIGHING; fever, during
27. mind; SIGHING; heat, during
28. mind; SIGHING; perspiration, during
29. mind; WEEPING, tearful mood; headache, with
30. mind; WEEPING, tearful mood; waking, on

##### Joy

1. Mind; DREAMS; carousing
2. mind; PLAY; desire to, playful; gambling, passion for

*Nux vomica*, like *Belladonna*, is also more extroverted and hyperactive in their sadness, although shows more control and less violence or mania. A sullen and sad mood is brought on by a loss of position, usually related to their vocation, “weeping at the least thing that is contrary to their wishes” (Allen, 1879). Moaning, groaning, nagging, weeping aloud and sobbing, the *Nux vomica* patient can be “extremely solicitous and inconsolable” (Allen, 1879), even music can easily bring them to tears (Vermeulen, 2000). Pains and wounded honour send them into a sullen, despondent and morose mood, becoming suicidal as the common pain seems intolerable and they would rather take their life (Allen, 1879). They are easily bewildered, and averse to everything, and inclined to be irritable, critical and reproachful (Boericke, 2013). There appears to be an alternation of states between sadness (despondency or weeping) and joy (laughing or buoyancy) (Allen, 1879).

From the keyword search on ReferenceWorks (Synergy Homeopathic, 2015), the extracted materia medica supporting the concept of sadness (melancholy and despair) and joy (mirth and playfulness) is seen in the following literature:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - She moans and groans piteously without any assignable cause; weeps aloud and sobs [SADNESS]
  - Extremely solicitous and inconsolable; breaks out into loud weeping, with complaints and reproaches that at times change to constant groaning, with very red, hot cheeks, without thirst [SADNESS]
  - He weeps if the least thing is done contrary to his wishes [SADNESS]
  - Extremely tender, gentle mood; music affects him to tears [SADNESS]
  - While sad she is unable to weep; silent grief and sadness [SADNESS]
  - Despondent and fretful; she believes she is near death [SADNESS]
  - She is peevish and lachrymose (tearful) [SADNESS]
  - Ill-humour and very sad after eating [SADNESS]
  - Hypochondriac, sullen mood [SADNESS]
  - Laughing [JOY] and weeping [SADNESS] alternately in quick succession
  - Indolent at every undertaking in business; she soon becomes weary
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Sullen [SADNESS]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Hypochondriacal, peevish, morose (stubborn), thoughtful and sorrowful humour; sometimes with inclination to weep, without being able to do so [SADNESS]
  - Melancholy, with great uneasiness respecting the health, eagerness to speak of the disease, despair of a cure, and fear of approaching death [SADNESS]
  - Incontrollable irritability, and lamentations, complaints and cries (during the sufferings), sometimes with heat, and redness of cheeks [SADNESS]
  - Inclination to weep, with great susceptibility or irritability, disposition to be angry (habitual), to yield readily to passion, to criticize, and to utter reproaches [SADNESS]

- HERING, C., Guiding Symptoms of our Materia Medica
  - Very easily bewildered, everything goes wrong; morose, sullen, if disturbed [SADNESS]
  - He quarrels, reproaches, scolds, insults, from jealousy, mingled with unchaste expressions, soon afterwards howls and weeps aloud [SADNESS]
  - Despondent [SAD] and buoyant [JOY] alternately
  - Melancholic in consequence of losing his position, morose, capricious, irritable, hasty, the least contradiction puts him out entirely, remains for hours without wishing to take part in conversation [SADNESS]
  - Melancholia [SADNESS] after extraction of carious tooth, speaks of nothing but his tooth, retires to his room and unlocks door only after much entreaty, on entrance of physician withdraws timidly to farthest corner of room, with his eyes cast down, of many questions answers but few and speaks of nothing but his tooth, intolerance to slightest noise and great aversion to labour, sits idly about whole day, crying, and complaining of his anxiety
  - Is sullen [SADNESS] and obstinate, would not eat nor speak, eyes large, congested, urine high coloured, with mealy sediment
- MURPHY, R., Murphy's Nature's Materia Medica
  - Melancholy; pessimistic, sullen, nagging; suicidal [SADNESS]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Sullen, nagging [SADNESS]
  - Melancholia [SADNESS]
- VERMEULEN, F., Concordant Reference
  - Great anxiety, and inclination to commit suicide, but is afraid to die; much lamentation and weeping [SADNESS]
  - Thoughtful and sad mood, sometimes, and inclination to weep, without being able to do so [SADNESS]
  - Sensibility so great that even music causes tears to flow [SADNESS]
  - Melancholia in consequence to losing his position [SADNESS]
  - Awakens at 4 a.m. with mental anguish; eyeballs aching, vision impaired, despondent [SADNESS]; fears she will lose her sight
  - Effects of wounded honour; lies awake in bed in stupid state, sometimes with a friendly expression, sometimes staring straight before him; can't speak a word, yawns, groans, and sighs occasionally; often puts hand to forehead and frowns [SADNESS]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) confirms the concept of sadness (melancholy and despair) found in the numerous extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015). The concept of joy arose in the above literature as laughter (Allen, 1879) and buoyancy (Hering, 2005) which alternates with weeping or despondency.

#### 4.2.4.3 *Digitalis purpurea*

From the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), *Digitalis* was found relating to the concept of sadness (melancholy and despair) as shown in the following:

1. mind; INCONSOLABLE
2. mind; MOROSE, sulky; sadness, with
3. mind; MOROSE, sulky; weeping; with
4. mind; SADNESS; consoled, cannot be
5. mind; SADNESS; emissions, pollutions; after seminal
6. mind; SADNESS; heart complaints, with
7. mind; SADNESS; indigestion, in
8. mind; SADNESS; liver complaints, in
9. mind; SADNESS; music; agg.
10. mind; SADNESS; sighing; with

There were no rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search relating to the opposing aspect of sadness, joy (mirth and playfulness), and again, no direct literature found relating to joy in the ReferenceWorks (Synergy Homeopathic, 2015) search.

*Digitalis* is known as a remedy for the heart. On a mental and emotional level, individuals of a *Digitalis* disposition are highly sensitive to the effects of heart break, experiencing “sadness from unhappy love”, “as if the heart will fly to pieces”, feeling dejected, “hopelessly despondent” and greatly depressed (Murphy 2007). Their grief is commonly accompanied with heart problems (Allen, 1879).

They are easily affected by sad things and extremely aggravated by music, causing weeping, sighing, groaning and low spirits. They feel as though they are tortured by a fear of death or loss of reason, driving them into a profound state of melancholy, wanting to be left alone, the only relief is experienced through weeping and sighing (Vermeulen, 2000).

The theme of sadness (melancholy and despair) is clearly seen in the examples below as extracted from the keyword search of the following texts using ReferenceWorks (Synergy Homeopathic, 2015):

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Great sadness and dejection throughout; emotional; continual sighs and groaning
  - Great depression; dejection of mind and apprehensiveness
  - Sadness, with the feeling as though he were very sick; all objects appear to him as to one sick with fever
  - Gloominess, ill-humour; weeping sadness about many things which have disappointed
  - Anxiety, with great dread of the future, worse about 6 p.m., with sadness and weeping, which bring relief
  - Fearful apprehensiveness of a sad character, with great depression, extremely aggravated by music

- Great irritability; everything, especially sad things, affect him very much, and the merest trifle can make him hopelessly despondent
- Gloomy, morose mood; he gets angry at everything
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Despondency
  - Melancholia, dull, lethargic with slow pulse
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Extreme anguish, especially in evening, with disposition to weep, great fear of future
  - Remorse; gloomy and peevish
  - Indisposed to speak, inclination to lassitude
  - Tearful moroseness, with sensation of internal uneasiness
  - Sadness from music
- HERING, C., Guiding Symptoms of our Materia Medica
  - Indigestion and melancholy, followed by headache
  - Tearfulness, low spirits
  - Profound melancholy, worse by music, with frequent sighing and weeping, which bring relief, gloomy, morose, ill-humour, great fear of future, insane obstinacy and disobedience, with desire to escape
  - Melancholic, despondent, and constantly tortured by fear of death or loss of reason
  - Desponding and irresolute
- MURPHY, R., Murphy's Nature's Materia Medica
  - Reproaches himself; great guilt, better weeping
  - Anxious, low-spirited and tearful
  - Despair, despondent; deep sighing and grief with heart problems; arrhythmias and palpitations that are worse since grief
  - Sadness from unhappy love; a broken heart with the sensation that the heart will fly to pieces
  - Sadness, great depression, with sleeplessness
  - Weeping improves symptoms
  - Weeping from music
  - Melancholy, dull, lethargic with slow pulse; excessive desire to be alone
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Sadness; with sleeplessness, from unhappy love; from music
  - Wants to be alone; despondent
- VERMEULEN, F., Concordant Reference
  - Despondency; fearful; anxious about the future; worse 6 p.m.
  - Melancholic, dull lethargy and slow pulse
  - Sadness, great depression; extremely worse for music; and frequent sighing and weeping, which bring relief
  - Symptoms better for weeping; anxiety better for weeping; weeping from music



- Desponding and irresolute; reproaches himself
- Sadness about trifles
- Anxious and concentrated sadness, sleeplessness at night, owing to pains at the heart; for instance, from unhappy love
- Melancholic, despondent and constantly tortured by fear of death or loss of reason
- Sadness and weeping about disappointments

The above literature confirms the concept of sadness (melancholy and despair) in the selected representative remedy, *Digitalis*, as gathered from the extracted rubrics in the MacRepertory (Synergy Homeopathic, 2015) search. No extracted rubrics from MacRepertory or materia medica from ReferenceWorks (Synergy Homeopathic, 2015) were found to support the concept of joy (mirth and playfulness).

#### **4.2.4.4 China Officinalis**

*China* was found in the following extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) pertaining to the concept of sadness (melancholy and despair) and joy (mirth and playfulness):

##### Sadness

1. mind; INCONSOLABLE
2. mind; MOANING, groaning; perspiration, during
3. mind; MOROSE, sulky; night
4. mind; MOROSE, sulky; perspiration, during
5. mind; MOROSE, sulky; sadness, with
6. mind; MOROSE, sulky; waking; agg.
7. mind; MOROSE, sulky; weeping; with
8. mind; SADNESS; company; aversion to, desire for solitude
9. mind; SADNESS; eating, after
10. mind; SADNESS; fever, during; intermittent
11. mind; SADNESS; indigestion, in
12. mind; SADNESS; perspiration; during
13. mind; SIGHING; perspiration, during
14. mind; WEeping, tearful mood; children, in; babies

##### Joy

1. mind; CHEERFULNESS; ailments from, agg.
2. mind; DREAMS; carousing
3. mind; LAUGHING; convulsions; before, during and after
4. mind; MIRTH, hilarity, liveliness; evening
5. mind; PLAY- desire to, playful; gambling, passion for

Falling into a “weeping mood without external cause” (Allen, 1879), *China* gets carried away and easily affected by their own imaginary world of whims, fancies and fixed ideas. They can alternate between cheerfulness and gloominess, and when in a gloomy mood, they become “despondent and inconsolable” (Allen, 1879), having no desire to live yet no courage to end their life. Feeling very sorry for themselves, thinking that they are “unfortunate and ill-used by the world” (Clarke, 1962), they become morose in their discontent and are inclined to anger, “moaning, complaining and screaming” (Allen, 1879). They are brought to tears by their own fanciful needs and tend to “dwell on past disagreeable occurrences” (Murphy, 2007).

*China* also embodies a creative, lively and inspired nature and can be full of laughter and mirth although, if they feel judged or hindered in anyway, this soon turns their cheerfulness into self-woe and despondency (Vermeulen, 2000).

The below extracted materia medica from the ReferenceWorks (Synergy Homeopathic, 2015) software supports the notion of sadness (melancholy and despair) and joy (mirth and playfulness) as found in the following texts:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Excessive excitability [JOY], with despondency [SADNESS] and intolerance of noise
  - From time to time she falls into a weeping mood without any external cause, brought on by some self-made imaginary whim, for example, fancied need, something that she could not eat to satisfy her appetite etc. [SADNESS]
  - Moaning, complaining, and screaming [SADNESS]
  - Sadness, despair; discouragement [SADNESS]
  - Despondency; inconsolable; gloomy mood; has no desire to live [SADNESS]
  - Morose, inclined to anger; discontented [SADNESS]
  - Alternating conditions of cheerfulness [JOY] and gloominess [SADNESS]
  - What usually appears to him bright and joyous [JOY] seems now unattractive, unworthy, and shallow
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Apathetic, taciturn, despondent [SADNESS]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Hypochondriacal dejection; discouragement [SADNESS]
  - Discontent, the patient deems himself unfortunate, and ill-used by the whole world [SADNESS]
  - Slovenliness, with easily provoked tears [SADNESS], or with irritability
- HERING, C., Guiding Symptoms of our Materia Medica
  - Fixed idea that he is unhappy, persecuted by enemies [SADNESS]
  - She thinks she is very unfortunate and constantly harassed by enemies (in pregnancy) [SADNESS]
  - Disinclination to think, alternating condition of cheerfulness [JOY] and gloom [SADNESS]

- Fitful mood, cheerfulness [JOY] alternating with sadness
- Low-spirited, gloomy, has no desire to live [SADNESS]
- Excessive nervousness, with lowness of spirits and intolerance of noise [SADNESS]
- General excitation during attacks, followed by depression (ciliary neuralgia) [SADNESS]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Despondent; lack of self-confidence [SADNESS]
  - Sudden crying and tossing about, when cheerful [JOY]
  - Dwells on past disagreeable occurrences at night [SADNESS]
  - Cheerfulness [JOY] alternating with gloom [SADNESS]
  - Weeping about a fancied need [SADNESS]
  - Discontented mood [SADNESS]
  - Indifference, sad, has no desire to live [SADNESS]
  - Fixed ideas, that he is unhappy, persecuted by enemies [SADNESS]
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Fixed ideas, that he is unhappy, persecuted by enemies [SADNESS]
  - Sudden crying and tossing about, when cheerful [JOY]
  - Indifference, sad, has no desire to live [SADNESS]
- VERMEULEN, F., Concordant Reference
  - Apathetic, despondent [SADNESS]
  - Cheerfulness [JOY] alternating with gloom [SADNESS]
  - Dwells on past disagreeable occurrences; at night [SADNESS]

The above literature confirms the concepts of sadness (melancholy and despair) and joy (mirth and playfulness) as gathered from the extracted mind rubrics in the MacRepertory (Synergy Homeopathic, 2015) search.

#### **4.2.4.5 *Agnus castus***

The following mind rubrics were extracted from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) relating to sadness (melancholy and despair) in *Agnus castus* (no rubrics relating to joy were found):

1. mind; SADNESS; emissions, pollutions; after seminal
2. mind; SADNESS; sighing; with

*Agnus castus*, being a remedy of the sexual sphere, experiences sexual melancholy. Reproach and contempt are self-directed in situations of sexual abuse. The spirit is low, feeling “as if he were nobody” and “nothing existed around him” with a despairing fear that death is approaching, or that “he would rather be dead than have that feeling” (Allen, 1879). Dissatisfaction with the self, fuels a nervous depression and mental forebodings (Vermeulen, 2000).

The following text show supporting literature of the theme sadness (again, no references to joy were found) from the keyword search using ReferenceWorks (Synergy Homeopathic, 2015):

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Melancholy, hypochondriac mood the whole day; he feels as if nothing existed around him; he is dissatisfied with himself all the time; he is incapable of attending to any business; the things around him are entirely different to him; he is apt to fall into a thoughtless mood
  - He sometimes feels as if he were nobody, and would rather be dead than have that feeling; when possessed by that feeling, he has no courage to undertake anything
  - She is very sad, and keeps repeating that she will soon die
  - Gloomy sensation in the head over the eyes
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Sexual melancholy
  - Sadness with impression of speedy death
  - Nervous depression and mental forebodings
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Despairing sadness, low-spirited
- HERING, C., Guiding Symptoms of our Materia Medica
  - Low-spirited, fears of approaching death
  - Despairing sadness, keeps repeating that she will die, that there is no use doing anything
  - Melancholy
- MURPHY, R., Murphy's Nature's Materia Medica
  - Depression
  - Nervous depression and mental forebodings
  - Great sadness with fixed idea of approaching death
  - Sad and despairing, repeats that she will soon die
  - Doubts if anything had existence
  - Discouragement alternating with haughtiness
  - Exhilaration alternating with sadness
  - Premature old age with apathy and melancholy
  - Sexual melancholy
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Despairing sadness with impression of speedy death
  - Says that she will die soon and there is no use doing anything
- VERMEULEN, F., Concordant Reference
  - Sexual melancholy
  - Sadness and impression of speedy death; sad and despairing, repeats that she will soon die; thinks death is for sure to come, after a while, and there is no use in doing anything

- Nervous depression and mental forebodings
- Puerperal mania, hints at suicide
- Doubts if anything had existence
- Discouragement alternating with haughtiness; exhilaration alternating with sadness; indifference to everything, alternating with cheerfulness

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) confirms the concept of sadness (melancholy and despair) as a common mind symptom in the selected representative remedy *Agnus castus* from the *Labiales* Order of plants.

#### 4.2.4.6 *Valeriana officinalis*

The concept of sadness (melancholy and despair) did not arise in the extracted rubrics, although the concept of joy (mirth and playfulness) was found in the following extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; CHEERFULNESS; ailments from, agg.
2. mind; EXHILARATION; mania, in merry
3. mind; LAUGHING; convulsions, before, during or after
4. mind; MIRTH, hilarity, liveliness; evening

Interestingly, *Valeriana* has a tendency toward a more joyous disposition, the opposite of sadness, although is susceptible to changeable extremes of emotions, “from highest joy to deepest grief, from mildness to grumbling” (Phatak, 1999). Great melancholy is experienced with irritability and they are “easily exasperated” (Hering, 2005).

The keyword search using ReferenceWorks (Synergy Homeopathic, 2015) showed the following supporting materia medica literature for the theme of sadness and joy in *Valeriana*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Ill-humour [SADNESS]
  - More joyous and active mood than usual, in the evening [JOY]
  - Very joyous mood all day [JOY]
  - Unusually joyous mood [JOY]
  - More cheerful than before; he comprehended everything more easily than before; a sort of joyfulness, as is sometimes felt after drinking coffee [JOY]
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Despair [SADNESS]
  - Joyous, tremulous excitement, mild delirium [JOY]
- HERING, C., Guiding Symptoms of our Materia Medica
  - Great melancholy and irritability, morose, easily exasperated [SADNESS]
  - Ecstasy [JOY]
- MURPHY, R., Murphy's Nature's Materia Medica

- Changeable disposition and moods; from the highest joy to deepest grief [SADNESS]
- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Mental disturbance passing from one extreme of emotions to another, from the highest joy to deepest grief [SADNESS], from mildness to grumbling
- VERMEULEN, F., *Concordant Reference*
  - Mirth in evening [JOY]

The extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search only showed to support the concept of joy in the selected representative remedy *Valeriana*. Upon reading the literature extracted from a keyword search in ReferenceWorks (Synergy Homeopathic, 2015), elements of both sadness and joy arose, as seen above.

#### **4.2.4.7 *Chamomilla vulgaris***

From the extracted rubrics in the search using the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), *Chamomilla* correlated with the concept of sadness (melancholy and despair) and joy (mirth and playfulness) in the following rubrics:

##### Sadness

1. mind; DESPAIR; chill, during
2. mind; INCONSOLABLE
3. mind; MOANING, groaning; fever, during
4. mind; MOANING, groaning; fever, during; heat
5. mind; MOANING, groaning; pain, from
6. mind; MOANING, groaning; sleep, during; perspiration, with
7. mind; MOROSE, sulky; fever, during
8. mind; MOROSE, sulky; heat, during
9. mind; MOROSE, sulky; night
10. mind; MOROSE, sulky; perspiration, during
11. mind; MOROSE, sulky; sadness, with
12. mind; MOROSE, sulky; waking; agg.
13. mind; MOROSE, sulky; weeping, with
14. mind; SADNESS; consoled, cannot be
15. mind; SADNESS; cough, during
16. mind; SADNESS; eating, after
17. mind; SADNESS; fever, during; intermittent
18. mind; SADNESS; music; agg.
19. mind; SIGHING; fever, during
20. mind; SIGHING; heat, during
21. mind; SIGHING; perspiration, during
22. mind; WEeping, tearful mood; children, in; babies

23. mind; WEEPING, tearful mood; headache, with
24. mind; WEEPING, tearful mood; waking, on

### Joy

1. mind; DREAMS; carousing
2. mind; EXHILARATION; mania, in merry

The *Chamomilla* disposition is highly sensitive and irritable, never satisfied and tends to dwell on trifling matters of the past, especially if they felt offended. Their depressed mood is often accompanied by anxiety, restlessness, apprehension, whining and much moaning. They are temperamental and easily vexed into an ill-humoured mood. Lack or loss of sleep causes and aggravates their depressive state, leading to piteous moaning, weeping and wailing. *Chamomilla* is commonly indicated for emotionally sensitive and irritable young children who are whining and restless, demanding this and that but refuse it when given, and will only calm if carried (Vermeulen, 2000).

While *Chamomilla* can be excitable and lively, qualities often associated with joy, it is more likely to progress into irritability (especially during heat, fever, chill or perspiration) as seen in the extracted rubrics above. The mind rubric “Mind; indifference, apathy; joy, to” (Van Zandvoort, 2017) depicts how the unfeeling and dissatisfied nature of *Chamomilla*.

From the reviewed materia medica in ReferenceWorks (Synergy Homeopathic, 2015) of *Chamomilla*, the following literature was found to support the concept of sadness (melancholy and despondency):

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Weeping and wailing; weeping mood and despondency; she complains of loss of sleep on account of general bruised feeling in the limbs; cries piteously [SADNESS]
  - Moaning on account of every trifling offense, which had happened a long time ago; moaning, groaning on account of ill-humour; involuntary moaning with heat of the face [SADNESS]
  - Piteous moaning of a child because he cannot have what he wants; mood depressed, and uneasy [SADNESS]
  - Very depressed mood, with anxiety and oppression, as of impeding evil [SADNESS]
  - Apprehensive feeling and depressed mood [SADNESS]
  - Morose fretfulness; everything that another does is wrong; no one does anything to please him [SADNESS]
  - Morose, inclined to scorn; whining restlessness, the child wants this and that, and when it is given, he will not have it, or pushes it from him [SADNESS]
  - He cannot stop talking about old vexatious circumstances [SADNESS]
  - A joyless dullness of the senses, with sleepiness, without, however, being able to sleep [SADNESS]
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Piteous moaning because he cannot have what he wants; whining restlessness [SADNESS]

- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Attacks of great anguish, as if the heart would break, with complete discouragement, excessive inquietude, agitation and tossing, groans and tears, accompanied by drawing colic, and pressure at the pit of the stomach [SADNESS]
  - Disposition to weep, and to be angry, with great sensitiveness to offence [SADNESS]
  - Crying and howling; the child cries and wants to be carried on the arm [SADNESS]
- HERING, C., Guiding Symptoms of our Materia Medica
  - A joyless dullness of senses, with sleepiness, without, however, being able to sleep [SADNESS]
  - Child cries, quiet only when carried [SADNESS]
  - Piteous moaning of child because he cannot have what he wants [SADNESS]
  - Moaning on account of every trifling offence, which had happened a long time ago [SADNESS]
  - Involuntary moaning, with heat of face [SADNESS]
  - Sadness; hopelessness [SADNESS]
  - Melancholia, with constant moaning and muttering to herself, walks all the time with downcast eyes [SADNESS]
  - Morose fretfulness, everything that another does is wrong, no one does anything to please him [SADNESS]
  - Bad effects of having feelings wounded [SADNESS]
- MURPHY, R., Murphy's Nature's Materia Medica
  - Irritable, fussy, whining and moaning [SADNESS]
  - Despair with pains; weeping during sleep [SADNESS]
  - Melancholia, with constant moaning and muttering to herself, walks all the time with downcast eyes [SADNESS]
  - Moaning on account of a very trifling offence, which has happened a long time ago [SADNESS]
- VERMEULEN, F., Concordant Reference
  - Whining restlessness; child wants many things which he then refuses; piteous moaning because he can't have what he wants [SADNESS]
  - Moaning and heat of face; despair with pains [SADNESS]
  - Dissatisfaction with everything she undertakes [SADNESS]
  - Weeping in sleep; melancholia and constant moaning [SADNESS]

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of sadness (melancholy and despair). No literature was found to directly relate to the concept of joy as the mind disposition of *Chamomilla* was found to be dissatisfied with everything, melancholic and constantly moaning (Vermeulen, 2000).



#### 4.2.4.8 Summary of findings: sadness, melancholy and despair versus joy, mirth and playfulness

The concept of sadness (melancholy and despair), and/or its opposing quality joy (mirth and playfulness), was found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of sadness and/or joy.

Sadness was greatly marked in the extracted data and appeared in 32 of the extracted rubrics versus the concept of joy which showed in only 6 of the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), therefore sadness was noted as the dominant common mind symptom in this category.

Sadness, as gathered from the extracted rubrics from the Complete Repertory 2017 in MacRepertory software (Synergy Homeopathic, 2015) and expanded on in the literature search in ReferenceWorks (Synergy Homeopathic, 2015), is experienced by the representative remedies as a morose, sullen, deep and gloomy melancholy (*Digitalis*), with moodiness, a want of solitude, a strong aversion to company and to any consolation (*Nux vomica* and *Belladonna*) (Vermeulen, 2015). There is much discontent (*Chamomilla*), apathy (*Agnus castus*), taciturn (*Digitalis*), and a desire for an end, a death, of a feeling or of themselves (*Nux vomica*) (Vermeulen, 2015). Sadness is experienced through the filter of sensitivity, the predominating theme of the plant kingdom (Sankaran, 2017).

The extracted rubrics from the Complete Repertory 2017 (Synergy Homeopathic, 2015), *mind; inconsolable*, contains 5 of the 7 selected representative remedies and there are three extracted rubrics that begin with *mind; morose, sulky* which contain 4 of the 7 selected representative remedies. This shows, amongst the other 32 extracted rubrics found, that sadness is a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

The selected representative remedy, *Valeriana*, only appeared in the extracted rubrics relating to the concept of joy although upon reading the literature from the keyword search in ReferenceWorks (Synergy Homeopathic, 2015) sadness or grief appeared to be a changeable with joy. Hering (2005) notes in the mind section of the materia medica that *Valeriana* experiences 'great melancholy and irritability; is morose and easily exasperated' and Murphy (2007) describes the mind of *Valeriana* as having a 'changeable disposition and mood; from the highest joy to deepest grief'.

From the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, sadness (the collective term encompassing the aspects of melancholy, moroseness moodiness, despondency, despair and discontent) together with its opposing quality, joy (the collective term encompassing the aspects of mirth, merriment, laughter and playfulness) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### 4.2.5 Anxiety, fear and restlessness

The current rise in global mental health awareness has revealed that anxiety and depression are two of the most prevalent psychological disorders worldwide (Bagherian et al, 2014). According to the DSM-5 (American Psychiatric Association, 2013), anxiety is an unreasonable inner anguish, uneasiness or discomfort that can easily be distinguished from fear (which is determined from external reasons). Fear is an emotional response to a real or perceived imminent threat, pain or harm, whereas anxiety is an anticipation of a future threat associated with physiological agitation and excitement.

Hypochondria, also known as Illness Anxiety Disorder, is an obsession or excessive worry with the notion of having a serious but undiagnosed illness or medical condition and was found to be prevalent in all remedies of the study (American Psychiatric Association, 2013).

From the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 268 – 275) and Table 14 (p 275 – 280), the fifth group of common mind symptoms was identified by the researcher as anxiety, anguish, fear, restlessness, and nervousness, all of which were grouped under the term 'anxiety'. Unlike the first two grouped concepts which showed opposing qualities, there were no extracted rubrics or literature showing calmness (the opposite quality of anxiety).

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 282 – 283) in Appendix D, were found to relate to the concept of anxiety:

1. mind; ANGUISH; abdominal complaints, in
2. mind; ANGUISH; hypochondriasis, in
3. mind; ANGUISH; night
4. mind; ANGUISH; stomach complaints, in
5. mind; ANXIETY; abdomen; in; hypochondria
6. mind; ANXIETY; anger, vexation; during
7. mind; ANXIETY; cough; during
8. mind; ANXIETY; eating; after
9. mind; ANXIETY; inconsolable
10. mind; ANXIETY; lying; agg.
11. mind; ANXIETY; pain, with; heart, in and about
12. mind; ANXIETY; pressing; chest, in
13. mind; ANXIETY; pressing; stomach, in
14. mind; ANXIETY; pressing; stomach, in; pit of stomach
15. mind; ANXIETY; sleep; preventing
16. mind; ANXIETY; suicidal disposition, with
17. mind; ANXIETY; vertigo; during
18. mind; ANXIETY; weariness of life, with
19. mind; BESIDE oneself, being; anxiety, after
20. mind; BESIDE oneself, being; toothache, in
21. mind: FEAR; anger, vexation, after

22. mind: FEAR; death of; impending of
23. mind: FEAR; fever; during
24. mind: FEAR; imaginary things
25. mind: FEAR; night; agg.; children, in, pavor nocturnus
26. mind: FEAR; perspiration, with
27. mind: FEAR; touch, of
28. mind: FEAR; work, of
29. mind; FRIGHTENED easily; perspiration, during
30. mind; HYPOCHONDRIASIS; abdominal complaints, with
31. mind; IMPATIENCE; heat, during
32. mind; RESTLESSNESS, nervousness; abortion, in threatening
33. mind; RESTLESSNESS, nervousness; busy
34. mind; RESTLESSNESS, nervousness; climacteric period; in
35. mind; RESTLESSNESS, nervousness; perspiration; during
36. mind; RESTLESSNESS, nervousness; sensitive
37. mind; STARTING, startled; heat, during
38. mind; STARTING, startled; perspiration, during
39. mind; STARTING, startled; sleep; during; perspiration, with
40. mind; WEARY of life; anxious

In order to better understand the concept of anxiety, the English definition and synonyms were used to clarify the researcher's interpretation of the extracted rubrics. Table 8 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the concept of anxiety.

**Table 8: Anxiety**

THEME	DEFINITION	SYNONYMS
<b>Anxious Anxiety</b>	<ol style="list-style-type: none"> <li>1. experiencing worry or unease</li> <li>2. very eager or concerned to do something</li> <li>3. a feeling of being anxious</li> <li>4. a nervous disorder marked by excessive uneasiness</li> </ol>	Worry, concern, apprehension, unease, fear, disquiet, doubts, nervousness, nerves, disturbed, fretful, agitated, on edge, worked up
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Anguish; anxious; beside oneself; easily frightened; fear; hypochondria; hypochondriasis; nervousness; palpitation; pressing in chest, stomach; restlessness; starting; startled; weariness; weary	

To confirm if the concept of anxiety in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### 4.2.5.1 *Atropa belladonna*

The search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2017) showed numerous extracted rubrics relating to anxiety and restlessness as follows:

1. mind; ANGUISH; abdominal complaints, in
2. mind; ANGUISH; hypochondriasis, in
3. mind; ANGUISH; night
4. mind; ANGUISH; stomach complaints, in
5. mind; ANXIETY; anger, vexation; during
6. mind; ANXIETY; eating, after
7. mind; ANXIETY; lying, agg.
8. mind; ANXIETY; pressing; chest, in
9. mind; ANXIETY; cough, during
10. mind; ANXIETY; pressing; stomach, in
11. mind; ANXIETY; pressing; stomach, in; pit of stomach
12. mind; ANXIETY; sleep; preventing
13. mind; ANXIETY; suicidal disposition, with
14. mind; ANXIETY; vertigo; during
15. mind; ANXIETY; weariness of life, with
16. mind; BESIDE oneself, being; toothache, in
17. mind; FEAR; anger, vexation, after
18. mind; FEAR; death of; impending of
19. mind; FEAR; fever, during
20. mind; FEAR; imaginary things
21. mind; FEAR; night; agg.; children, in, pavor nocturnus
22. mind; FEAR; perspiration, with
23. mind; FEAR; touch, of
24. mind; FEAR; work, of
25. mind; FRIGHTENED easily; perspiration, during
26. mind; IMPATIENCE; heat, during
27. mind; RESTLESSNESS, nervousness; busy
28. mind; RESTLESSNESS, nervousness; perspiration, during
29. mind; STARTING, startled; heat, during
30. mind; STARTING, startled; perspiration, during
31. mind; STARTING, startled; sleep, during; perspiration, with
32. mind; WEARY of life; anxious

Restlessness, agitation, anxiety, hypochondria, nervousness and apprehension are strongly expressed in the mind sphere of *Belladonna* (Vermeulen, 2000). As one can see by the materia medica information from literature search in ReferenceWorks (Synergy Homeopathic, 2015) below that there is a strong theme of anxiety. The patient is tormented by terrible anxiety (Hering, 2005), with disturbing and

frightening hallucinations, intense fear and great restlessness, they become overwhelmed with tearful anguish (Allen, 1879) leading to violent outbreaks and a desire to escape the madness and inquietude they are experiencing (Clarke, 1962).

Anxiety is often followed by perspiration and is worse at night where they can be found nervously picking at their bedclothes (a behavioural symptom in delirium called Carphologia) (Allen, 1879). Anxiety is experienced during menses in women and she may become beside herself with fears, restlessness and weariness of life (Vermeulen, 2000).

*Belladonna* is not often associated with a sense of calm or peacefulness, although there is a “desire for solitude and quiet” and a change of state may initiate from quiet but very soon becomes lively and eruptive in expressing thoughts and emotions (Allen, 1879).

Extracted from the keyword search using ReferenceWorks (Synergy Homeopathic, 2015), the following data was found to support the concept of anxiety in the mind of *Belladonna*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Is beside himself, raves, talks much about dogs, and his arm and face swell
  - Passed a restless night, sleep being much disturbed by frightful dreams, phantoms
  - Hallucinations, with great restlessness
  - She is so anxious and confused that she fears she is about to die
  - Anxiety and inquietude; very anxious and timorous
  - By day, great anxiety; she has no peace anywhere
  - Anxiety, anguish, trembling, constant restlessness; groans, cries and weeping, especially in the afternoon and night
  - Anxiety during menses
  - Much anxiety, followed in an hour by perspiration
  - In her momentary lucid intervals, she complains of intolerable anguish, so that she wishes to die
  - In walking in the open air, she is overwhelmed with tearful anguish; she is weary of life, and inclines to drown herself
  - Starts in a fright very readily, especially when anyone approaches him
  - Events which had been previously anticipated with pleasure appeared to him in an anxious light; he thought them fearful and dreadful
  - Very restless, tossing about the bed, picking at the bedclothes and throwing about her arms in a meaningless way
  - Extreme anguish and agitation; he was fretful about this and that
  - Desires solitude and quiet
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Hypochondriacal humour
  - Great agitation, with continual tossing about, inquietude, and anguish, chiefly at night, and in the afternoon, sometimes with headache and redness of face
  - Timidity, disposition fearful, mistrustful, and suspicious, apprehension

- Fear of approaching death
- Disposition to be easily frightened
- Nervous anxiety, restlessness, desire to escape
- HERING, C., Guiding Symptoms of our Materia Medica
  - The patient is conscious but tormented by terrible anxiety and a fear of imaginary things
  - Suffered greatest anxiety and despaired of recovery
  - Hypochondriasis; tremulous despondency; great distress, with inquietude
  - Starts in affright at approach of others
  - Cardiac anxiety, with anguish and restlessness
  - Anxiety and fear of imaginary objects and hallucinations, ghosts, soldiers which come to take them away, black animals, rats, dogs, wolves, etc.
  - Anxiety, restlessness, nausea and pain in back, with wind colic
  - Anxiety, anguish, trembling, constant restlessness
  - By day great anxiety, she has no peace anywhere
  - Tremulous, anxious, nervous; anxious and timorous; anxiety, followed by sweat
  - Intolerable anguish during time she is free from rage, with desire to die
  - Fretfulness, nothing seemed right to him, was vexed with himself
  - Great restlessness, indescribable anxiety, cannot sit or lie in any position, seek to fly
  - Breathing anxious and irregular
  - Changes from quiet [CALM] to gay and merry mood
- MURPHY, R., Murphy's Nature's Materia Medica
  - Overactive mind; anxious and confused; weary of life
  - Fear of imaginary animals, dogs
  - Anxiety during menses; sleep
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Very restless
- VERMEULEN, F., Concordant Reference
  - Restless and talks fast
  - Fear of imaginary animals
  - Imagines: ghosts, hideous faces, insects, black animals, dogs, wolves, etc.
  - Hypochondriac depression; frightful and weeping
  - Anxiety during menses; during sleep
  - Worse by and aggravated by consolation
  - Restlessness during headache

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.

#### 4.2.5.2 *Nux vomica*

*Nux vomica* is full of restlessness, irritability and anxiety. This is evident from the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) showing numerous rubrics relating to anxiety:

1. mind; ANGUISH; abdominal complaints, in
2. mind; ANGUISH; hypochondriasis, in
3. mind; ANGUISH; night
4. mind; ANGUISH; stomach complaints, in
5. mind; ANXIETY; abdomen, in; hypochondria
6. mind; ANXIETY; anger, vexation; during
7. mind; ANXIETY; eating, after
8. mind; ANXIETY; cough, during
9. mind; ANXIETY; inconsolable
10. mind; ANXIETY; lying, agg.
11. mind; ANXIETY; pain, with; heart, in and about
12. mind; ANXIETY; pressing; stomach, in
13. mind; ANXIETY; pressing; stomach, in; pit of stomach
14. mind; ANXIETY; sleep; preventing
15. mind; ANXIETY; suicidal disposition, with
16. mind; ANXIETY; vertigo, during
17. mind; ANXIETY; weariness of life, with
18. mind; BESIDE oneself, being; anxiety, after
19. mind; BESIDE oneself, being; toothache, in
20. mind; FEAR; anger, vexation, after
21. mind; FEAR; death of; impending of
22. mind; FEAR; fever, during
23. mind; FEAR; perspiration, with
24. mind; FEAR; touch, of
25. mind; FEAR; work, of
26. mind; FRIGHTENED easily; perspiration, during
27. mind; HYPOCHONDRIASIS; abdominal complaints, with
28. mind; IMPATIENCE; heat, during
29. mind; RESTLESSNESS, nervousness; abortion, in threatening
30. mind; RESTLESSNESS, nervousness; busy
31. mind; RESTLESSNESS, nervousness; perspiration, during
32. mind; RESTLESSNESS, nervousness; sensitive
33. mind; STARTING, startled; heat, during
34. mind; STARTING, startled; perspiration, during
35. mind; STARTING, startled; sleep, during; perspiration, with
36. mind; WEARY of life; anxious

*Nux vomica* is a remedy suiting to conditions and consequences of modern life, where in order to keep up with the stresses and strains demanded by work, family and status, stimulants (food, coffee, wine, drugs etc) are sought after to keep them going (Vermeulen, 2000). But, to their detriment, the stress and stimulant pattern produces an irritable nervous system, anxieties and much restlessness (Boericke, 2013). Their indulgence is more of consequence of convenience and getting ahead than one of seeking pleasure (Allen, 1879).

In the early stages of a *Nux vomica* state, before the nervous system becomes overstimulated and overwhelmed, they can be extremely tender and in a quiet mood (Allen, 1879).

The high levels of stress affect the digestive system, as evident from the extracted rubrics above from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), resulting in numerous abdominal and stomach complaints including indigestion and constipation.

*Nux vomica* is susceptible to extraordinary and extreme anxiety due to the hypersensitivity of the nervous system. This, over time, becomes overstimulated leading to marked irritability, ugliness and maliciousness (Boericke 2013: 481).

From the ReferenceWorks (Synergy Homeopathic, 2015) keyword search, the following literature was found to support the concept of anxiety in *Nux vomica*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Anxious, delirious fantasies, in the evening in bed
  - He is fearful and frightened, and starts easily
  - Extremely solicitous and inconsolable; breaks out in loud weeping, with complaints and reproaches that at times change to constant groaning, with very red, hot cheeks, without thirst
  - Apprehension, oppression, and a feeling of intoxication, in the evening, while walking
  - Uneasiness, with very easily dilated pupils
  - Intolerable anxiety
  - Extraordinary anxiety
  - Extreme anxiety, with violent palpitation, that impels him to suicide, after midnight
  - Great anxiety; he had to rise from any place and wished rather to die
  - Anxiety; an anxious solicitude, as though something serious were dreaded, in the morning and afternoon
  - Anxiety; with desire to commit suicide
  - Anxiety and apprehension, as if he had committed a crime
  - Anxiety; he could not remain quietly in any place
  - Anxiety; caused by a suspicious and apprehensive condition of mind, especially during the afternoon hours
  - Anxiety, with orgasm of blood and ill-humour, in the morning on waking; all of these disappearing on rising
  - Anxiety, that causes perspiration, at least on the forehead
  - Anxiety, causing only internal heat, followed by perspiration on the forehead



- Anxious solicitude and irresolution
  - Anxiety; in sleep he threw off the covering
  - Anxiety, in the evening, after lying down, followed by sweat after midnight
  - Dreads death; she believes that she is near death; she was in great alarm, kept fast hold on her husband and refused to let him go
  - Easily startled
  - Hypochondriac mood after dinner, and still more after supper
  - Hypochondriac, sullen mood
  - Very hypochondriacal, and affected by the slightest thing, after eating
  - Dread of that kind of literary work at which one must think and employ the ideas, whether to be elaborated by writing or delivered orally, in the morning; but he is not averse to reading or committing to memory
- CLARKE, J. H., A Dictionary of Practical Materia Medica
- Hypochondriacal
  - Hypochondriac humour of persons of sedentary habits, and of those who dissipate at night, with abdominal sufferings
  - Melancholy, with great uneasiness respecting the health, eagerness to speak of the disease, despair of a cure, and fear of approaching death
  - Anguish, anxiety, and excessive uneasiness, often with agitation which allows no rest whatsoever, as from consciousness of having committed a crime, and which urges even to suicide, but is afraid to die
  - The fits of anguish take place mostly on lying down in evening, or after midnight, towards morning, and are sometimes accompanied by palpitation of the heart, heat and sweat, nausea, and vomiting, dilation of pupils, and oppression of heart
  - Anxiety and restlessness in evening
  - Dizziness of mind, i.e. unsteady, wavering conditions
  - Timidity, mistrust, and suspicion, with wavering and indecisions
  - Frightfully apprehensive about getting married, girl lies on sofa and throws her arms and legs about and refuses to see a doctor
  - Incapacity for meditation
- HERING, C., Guiding Symptoms of our Materia Medica
- Agoraphobia; becomes dizzy and faint in a crowd, or where many gaslights are burning
  - Oversensitive to impressions upon the senses, noise, smell, light and music, and the most trifling symptoms are unbearable, every harmless word offends, every little noise frightens, anxious and beside themselves, cannot bear even the least suitable medicine
  - Anxious concern about little things
  - Indescribably anxiety, finds no rest in any place, sees different images, trembling of limbs, cannot bring glass to lips without spilling contents
  - Desire to talk about one's condition, with anxious reflections about it

- Anxiety with irritability and inclination to commit suicide, but is afraid to die
- Great anxiety of mind without particular cause, thinks she will not be able to get along in life, caducity, chilliness, sleeplessness, stool infrequent, hard, although appetite is good, frequent and quick urination, at times involuntary
- Gets frightened easily and is almost beside herself from least thing that may happen, shuns the fresh air
- Hypochondriasis: with studious men sitting too much at home, with abdominal complaints and costiveness (infrequent bowel movement), after all types of quack medicines, for dyspepsia, irritable temper, arising from liver or gastric troubles
- Melancholia after extraction of carious tooth... sits idly about whole day, crying, and complaining of his anxiety
- Since mental shock, fears to be alone, and menses, formerly regular, have not appeared, in morning as if stupefied, starting in sleep, nocturnal sweats, pain in pit of stomach when touched or pressed, frequent risings in throat and feeling as if she would choke, roaring in ears, shooting headache from crown to poll, with rigor, inclination to sleep, fear of knives and the like, lest she should kill herself or others, attacks commence with palpitation, the fever rises to the brain and she is prey to anxiety, thoughts distracted, heat breaks out and yawning closes attack
- MURPHY, R., Murphy's Nature's Materia Medica
  - Every harmless word offends, every little noise frightens, anxious and beside himself
  - Anxiety about business affairs
  - Anxiety in morning on waking
  - Frightened easily, wakes in fright from least noise
  - Frightfully apprehensive about getting married
  - Fears poverty
  - Hypochondriasis; even the lest ailment affects them
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Nervous and excitable
  - hypochondriasis
- VERMEULEN, F., Concordant Reference
  - Great anxiety, and inclination to commit suicide, but is afraid to die
  - Anxiety in morning on waking, better for rising, and orgasm of blood, and ill-humour
  - Frightened easily, wakes in fright from least noise
  - Fastidious
  - Frightful apprehension about getting married (girls)
  - Desire to talk of one's condition, and anxious reflections about it
  - Causeless anxiety; thinks she will not be able to get along in life; caducity
  - Melancholia after extraction of carious tooth... sits about idly about whole day, crying and complaining of his anxiety
  - Hypochondriasis; after all kinds of quack medicines, for dyspepsia

- Awakens at 4 a.m. with mental anguish; eyeballs aching, vision impaired, despondent; fears she will lose her sight

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### 4.2.5.3 *Digitalis purpurea*

The extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) indicated the following as relating to the concept of anxiety:

1. mind; ANGUISH; hypochondriasis, in
2. mind; ANGUISH; night
3. mind; ANGUISH; stomach complaints, in
4. mind; ANXIETY; pain, with; heart, in and about
5. mind; ANXIETY; pressing; chest, in
6. mind; ANXIETY; vertigo, during
7. mind; FEAR; death, of; impending, of
8. mind; FEAR; fever, during
9. mind; RESTLESSNESS, nervousness; busy
10. mind; RESTLESSNESS, nervousness; climacteric period, in

*Digitalis* carries an anxiousness about the future, with fears, especially at night of suffocation, as if he would fly to pieces (Phatak, 1999). They believe they have surely done something wrong, like committing a crime, from which they suffer great anxiety in anticipation of being reproved (Allen, 1879).

Irritability and anguish accompany liver and stomach complaints, and anxiety is felt as a pressing of the chest or a pain in the heart region (Van Zandvoort, 2017).

The following texts show literature found in a search, using ReferenceWorks (Synergy Homeopathic, 2015) computer software, as pertaining to the theme anxiety:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Dejection of mind and apprehensiveness
  - Anxiety, as though he has done wrong
  - Anxiety, with great dread of the future, worse about 6 p.m., with sadness and weeping, which bring relief
  - Great anxiety
  - Internal anxiety, like pangs of conscience, as though he had committed a crime, or expected be reproved
  - Fear of death
  - Apprehensiveness; as if rising from the upper abdomen; with much singing

- Fearful apprehensiveness of a sad character, with great depression, extremely aggravated by music
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Anxious about the future
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Extreme anguish, especially in the evening, with disposition to weep and great fear of the future
  - Tearful moroseness, with sensation of internal uneasiness
- HERING, C., Guiding Symptoms of our Materia Medica
  - Constantly tortured by fear of death or loss of reason
- MURPHY, R., Murphy's Nature's Materia Medica
  - Great anxiety, as from troubled conscience
  - Anxious, low-spirited and tearful
  - Extreme anxiety related to the heart
  - Anxious about the future
  - Fearful; fear of suffocation at night; fear of insanity; fear from music; fear of death while walking; fear arising from stomach
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Anxious about the future
  - Fearful; fear of suffocation at night
  - Great anxiety from troubled conscience
- VERMEULEN, F., Concordant Reference
  - Despondency; fearful; anxious about the future; worse 6 p.m.
  - Every shock strikes the epigastrium; fear arising from stomach
  - Fear of death while walking
  - Anxiety better for weeping
  - Anxious and concentrated sadness, and sleeplessness at night, owing to pains in the heart
  - Great anxiety from troubled conscience
  - Anxiety as if he has committed a crime or expected to be reproved

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### **4.2.5.4 *China Officinalis***

The mind rubric search from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) showed the following extracted rubrics relating to anxiety in *China*:

1. mind; ANXIETY; abdomen, in; hypochondria

2. mind; ANXIETY; eating, after
3. mind; ANXIETY; inconsolable
4. Mind; ANXIETY; lying, agg.
5. Mind; ANXIETY; pressing; chest, in
6. mind; ANXIETY; sleep; preventing
7. mind; ANXIETY; suicidal disposition, in
8. mind; ANXIETY; weariness of life, with
9. mind; BESIDE oneself, being; anxiety, after
10. mind; FEAR; imaginary things
11. mind; FEAR; touch, of
12. mind; FEAR; work, of
13. mind; HYPOCHONDRIASIS; abdominal complaints, with
14. mind; RESTLESSNESS, nervousness; abortion, in threatening
15. mind; RESTLESSNESS, nervousness; perspiration, during
16. mind; RESTLESSNESS, nervousness; sensitive
17. mind; STARTING, startled; heat, during
18. mind; STARTING, startled; sleep, during; perspiration, with
19. mind; WEARY of life; anxious

This remedy shows great anxiety, especially at night, as a “dreadful feeling of excitement” and their anxiety arises again in the morning on waking with anxious thoughts and ideas (Allen, 1879). Carefulness and solicitude about trifles dominates the mind of *China* and there is great difficulty in quietening their fretful, rapid (or slow) flow of thoughts and ideas (Vermeulen, 2000). Their anxiety feels intolerable, wishing for life to end but has no courage to take suicidal actions (Phatak, 1999). They experience excessive nervousness or nervous irritation, becoming anxious and fretful about illusions and imaginations (Allen, 1879).

By conducting a keyword search using ReferenceWorks (Synergy Homeopathic, 2015), the following literature was found relating to anxiety in the *China* mind:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Dreadful feeling of excitement
  - Completely beside himself and in despair; tosses about in bed
  - Anxiety; at night, on waking from frightful dreams; great anxiety, death
  - Excessive anxiety
  - Intolerable anxiety; he springs out of bed and wishes to take his own life, but does not go near the open window, or take a knife; with heat of the body, without thirst
  - Nameless anxiety
  - Excessive anxious carefulness
  - An excessively anxious solicitude about trifles
  - In the morning on waking, anxious thoughts and ideas
  - Hypochondriac troubles

- Fretful, though neither sad nor quarrelsome, but not inclined to rapid thought
- Complaining fretfulness
- Sighing fretfulness
- Internally very fretful
- Want of docility
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Hypochondriacal dejection
  - Great anxiety
  - Fear of dogs and other animals, especially at night
  - Nervous irritation, with slowness of ideas
- HERING, C., Guiding Symptoms of our Materia Medica
  - An excessively anxious solicitude about trifles
  - Excessive nervousness, with lowness of spirits and intolerance to noise
  - Hypochondriacal mood and inability to work, especially after a meal
  - In morning on waking, anxious thoughts and ideas
  - Inconsolable anxiety, even to suicide
  - Dread of dogs and other animals at night
- MURPHY, R., Murphy's Nature's Materia Medica
  - Lack of self-confidence
  - Ideas crowd the mind, prevent sleep
  - Anxiety in morning on waking; excessively anxious about trifles
  - Inconsolable anxiety
  - Fearful and apprehensive
  - Intolerable anxiety about 8 p.m. and 2 a.m. springs out of bed and wishes to take his own life, but does not go near the window or take a knife
- VERMEULEN, F., Concordant Reference
  - Anxiety in the morning on waking
  - Excessive anxious solicitude about trifles
  - Inconsolable anxiety; fearful; apprehensive

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### **4.2.5.5 *Agnus castus***

*Agnus castus*, represented as a 'smaller' remedy in homoeopathy, arose in the following extracted rubric from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), relating to anxiety:

1. mind; FEAR; death of; impending of

Anxiety, although not a marked symptom, accompanies a low-spirited mood in *Agnus castus* with a tendency toward “nervous depression” and the apprehension of “mental forebodings” (Clarke, 1962), particularly death, thinking and “repeating that they will soon die” (Boericke, 2013). Depression seems to dominate the mental sphere of *Agnus castus* with an undertone of a nervous (hypochondriacal) temperament, fearfulness and mental weakness (Vermeulen, 2000).

The keyword search using ReferenceWorks (Synergy Homeopathic, 2015) lead to the following literature showing the mind symptoms relating to anxiety in *Agnus castus*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Hypochondriac mood the whole day
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Nervous depression and mental forebodings
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Fears of approaching death, keeps repeating that she will die soon
- HERING, C., Guiding Symptoms of our Materia Medica
  - Melancholy, hypochondriac mood
  - Anxious, fear and weakness
- MURPHY, R., Murphy's Nature's Materia Medica
  - Neurotic
  - Starting during sleep
- VERMEULEN, F., Concordant Reference
  - Fear of death
  - Nervous depression
  - Starting during sleep; from sleep

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass.

#### **4.2.5.6 *Valeriana officinalis***

The following extracted rubrics from the search using the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) indicated the use of *Valeriana* as relating to anxiety:

1. mind; ANXIETY; eating, after
2. mind; FEAR; night; agg.; children, in, pavor nocturnus
3. mind; FEAR; touch, of
4. mind; RESTLESSNESS, nervousness; climacteric period, in

The mind of *Valeriana* is susceptible to agitation, tremulous anxiety and fearfulness as reflected from the literature below found in a keyword search in ReferenceWorks (Synergy Homeopathic, 2015). Insomnia is commonly experienced by the *Valeriana* individual, particularly in women going through

menopause as seen in the rubric “*Mind; restlessness, nervousness; climacteric period*” (Van Zandvoort, 2017), with the accumulation of tiredness causing greater excitability and anxiousness (Yakir, 2017: 609). Boericke (2013: 673) notes the tendency to nervous affections with much irritability and tremulousness in the *Valeriana* mind.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of anxiety relating to *Valeriana* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Agitation
  - Anxiety, hypochondriac feeling, as if the objects around him had been estranged from him; the room appears to him desolate, he does not feel at home in the room, he is impelled to leave it
  - Fearfulness in the evening when sitting in the dark (imagining that someone might hurt him)
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Tremulous
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Anxious, hypochondriacal sensation, as if all around were desolate, disagreeable, or strange (very changeable disposition)
  - Fear, especially in evening, and in the dark
- HERING, C., Guiding Symptoms of our Materia Medica
  - Fear, especially in the evening, palpitation, trembling
  - Changeable, hypochondriacal anxiety, or trembling excitability
- MURPHY, R., Murphy’s Nature’s Materia Medica
  - Mental disturbances passing from one extreme of emotion to another, from highest joy to deepest grief, from mildness to grumbling
  - Tremulous
  - Dreads being alone and especially in the dark
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Dreads being alone and especially in the dark
- VERMEULEN, F., Concordant Reference
  - Nervous, excitable and weak; wriggles or squirms about; inclined to faint
  - Dreads being alone
  - Fear of warm room; anxiety in house; better for open air
  - Worse for darkness (caused by fear, trembling and palpitation)
  - Fear better for open air; fear on entering a room
  - Anxious, hypochondriac feeling, as if the objects around him had been taken from him; the room appears to him desolate, he doesn’t feel at home in the room, he is compelled to leave it



The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### **4.2.5.7 *Chamomilla vulgaris***

The following extracted rubrics from the search using the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) indicated the use of *Valeriana* as relating to anxiety:

1. mind; ANGUISH; abdominal complaints, in
2. mind; ANGUISH; hypochondriasis, in
3. mind; ANGUISH; night
4. mind; ANGUISH; stomach complaints, in
5. mind; ANXIETY; abdomen; in; hypochondria
6. mind; ANXIETY; anger, vexation; during
7. mind; ANXIETY; cough; during
8. mind; ANXIETY; eating; after
9. mind; ANXIETY; inconsolable
10. mind; ANXIETY; pain, with; heart, in and about
11. mind; ANXIETY; pressing; chest, in
12. mind; ANXIETY; pressing; stomach, in
13. mind; ANXIETY; pressing; stomach, in; pit of stomach
14. mind; ANXIETY; sleep; preventing
15. mind; BESIDE oneself, being; anxiety, after
16. mind; BESIDE oneself, being; toothache, in
17. mind; FEAR; anger, vexation, after
18. mind; FEAR; imaginary things
19. mind; FEAR; night; agg.; children, in, pavor nocturnus
20. mind; FEAR; perspiration, with
21. mind; FEAR; touch, of
22. mind; FEAR; work, of
23. mind; FRIGHTENED easily; perspiration, during
24. mind; HYPOCHONDRIASIS; abdominal complaints, with
25. mind; IMPATIENCE; heat, during
26. mind; RESTLESSNESS, nervousness; abortion, in threatening
27. mind; RESTLESSNESS, nervousness; climacteric period; in
28. mind; RESTLESSNESS, nervousness; perspiration; during
29. mind; STARTING, startled; heat, during
30. mind; STARTING, startled; perspiration, during
31. mind; STARTING, startled; sleep; during; perspiration, with

*Chamomilla* is apprehensive about everything, 'full of anxiety with great uneasiness' and hypochondriacal about the most trivial situations (Allen, 1879). Their anxiety edges on great agitation and irritability, and they are contraindicated by mental calmness. They tend to whine about everything and are dissatisfied by everything, being susceptible to attacks of great anguish, 'excessive inquietude, agitation and tossing' (Clarke, 1962). Fretting internally about every trifle, they become 'beside themselves on account of anxiety' (Allen, 1879).

The keyword search in ReferenceWorks (Synergy Homeopathic, 2015) computer software showed the following literature found in the chosen texts to support the theme of anxiety in *Chamomilla*:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Very depressed mood, with anxiety and oppression, as of impeding evil
  - Apprehensiveness
  - Great dread of mind; dread of work; anxiety, as if he was obliged to go to stool and ease himself; anxiety, with ineffectual urging to urinate without much urine in the bladder
  - Anxiety while urinating, without mechanical hinderance
  - Repeated attacks of anxiety during the day
  - Full of anxiety with great uneasiness
  - He is beside himself on account of anxiety, weeps and sweats profusely
  - Very anxious; everything that she undertakes is very unsatisfactory; she is irresolute, with flushes of heat in the face, and cool sweat in the palms
  - He is excessively anxious in bed, but not out of it, with rapidly changing pupils
  - Hypochondriac anxiety
  - Trembling anxiety, with palpitation
  - Fretful and easily irritated
  - His hypochondriac whims and his peevishness about the most trifling circumstances seem to him to depend upon stupidity and heaviness of the head and constipation
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Whining restlessness
  - Mental calmness contraindicates *Chamomilla*
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Attacks of great anguish, as if the heart would break, with complete discouragement, excessive inquietude, agitation and tossing, groans and tears, accompanied often by drawing colic, and pressure at the pit of the stomach
  - Hypochondriacal humour
- HERING, C., Guiding Symptoms of our Materia Medica
  - Whining restlessness, the child wants this and that, which, when offered, is refused or pushed away
  - Tosses anxiously about the bed at night, full of fancies
  - Attacks of anxiety

- Full of anxiety, with great uneasiness
- Anxiety with ineffectual urging to urinate, without much urine in bladder
- He frets internally about every trifle
- Great restlessness and anxiety; and inward chilliness; excessive uneasiness, anxiety, agonizing tossing about, with tearing pains in abdomen
- MURPHY, R., Murphy's Nature's Materia Medica
  - Fear of wind
  - Restlessness driving out of bed
  - Anxiety with ineffectual urge to urinate
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Vexed at every trifle
- VERMEULEN, F., Concordant Reference
  - Whining restlessness
  - Anxiety; ineffectual urging to urinate without much urine in bladder
  - Driven out of bed with restlessness, during menses
  - Tosses anxiously about in bed, full of fancies

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of anxiety in the selected representative remedy, *Chamomilla*, in the *Asterales* Order of the *Asteridae* Subclass.

#### 4.2.5.8 Summary of findings: Anxiety

The concept of anxiety was found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of anxiety.

Anxiety was greatly marked in the extracted data and appeared in 40 of the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), therefore anxiety was noted as a common mind symptom in the selected group of representative remedies.

Anxiety and anguish appear to be commonly felt in the abdomen and stomach. This is evident in the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind – anguish – abdominal complaints, in; mind – anguish – stomach complaints, in; mind – anxiety – abdomen, in – hypochondria; mind – anxiety – pressing – stomach, in; mind – anxiety – pressing – stomach, in – pit of stomach; and mind – hypochondriasis – abdominal complaints, with*. Similarly, in the region of the chest, anxiety and anguish were also found to be experienced as seen in the extracted mind rubrics: *mind – anxiety – cough – during; mind – anxiety – pain, with – heart, in and about; and mind – anxiety – pressing – chest, in* (Synergy Homeopathic, 2015).

Fear, according to the *Oxford Paperback Thesaurus* (2012), is a synonym to anxiety. All of the selected representative remedies in the study showed extracted mind rubrics (Van Zandvoort, 2017) relating to

fear. *Belladonna* fears imaginary things, especially at night (Hering, 2005) and *Nux vomica* has a fear of work with anxieties about business affairs (Murphy, 2007). Five of the seven selected representative remedies have a fear of being touched which is shown in the extracted rubric *mind – fear – touch, of* (Van Zandvoort, 2017).

From the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, anxiety (the collective term representing restlessness, nervousness, fretfulness and fearfulness) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **4.2.6 Delirium, madness and mania – hyperactive delirium versus hypoactive delirium**

The sixth group of common mind symptoms identified by the researcher, from the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 268 - 275) in Appendix B and Table 14 (p 275 – 280) in Appendix C, was that of delirium, madness and mania, ranging from hyperactive delirium to hypoactive delirium. Hyperactive delirium was more heavily represented in the number of extracted rubrics (48) as listed below, compared to that of hypoactive delirium (17).

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 285 – 284) in Appendix D, were found to relate to the concept of hyperactive delirium (madness, mania, insanity):

1. mind; BESIDE oneself, being; anxiety, after
2. mind; BESIDE oneself, being; toothache, in
3. mind; BITING; convulsions, during
4. mind; BITING; people
5. mind; CRAWLING, rolling; animal, like a
6. mind; DELIRIUM; bed; jumps suddenly from, and escapes
7. mind; DELIRIUM; chill, during
8. mind; DELIRIUM; evening
9. mind; DELIRIUM; perspiration; with
10. mind; DELIRIUM; trembling, with
11. mind; DELIRIUM tremens, mania-a-potu; recurrent
12. mind; DELIRIUM; violent
13. mind; DELUSIONS, imaginations; anxious
14. mind; DELUSIONS, imaginations; criminals, about
15. mind; DELUSIONS, imaginations; evening
16. mind; DELUSIONS, imaginations; home, away from, is
17. mind; DELUSIONS, imaginations; images, phantoms, sees; night
18. mind; DELUSIONS, imaginations; insulted, he or she is
19. mind; DELUSIONS, imaginations; people, some one; beside him, are

20. mind; DELUSIONS, imaginations; people, some one; talks with; absent
21. mind; DELUSIONS, imaginations; poor, he is
22. mind; DELUSIONS, imaginations; pursued, of being; enemies, by
23. mind; DELUSIONS, imaginations; sleep; falling asleep, on
24. mind; DELUSIONS, imaginations; visions, has; horrible
25. mind; DELUSIONS, imaginations; wealth of
26. mind; ESCAPE, desire to; delirium, in
27. mind; FANCIES; exaltation of; fever, during
28. mind; FANCIES; exaltation of; heat, during
29. mind; FANCIES; exaltation of; night
30. mind; FANCIES; exaltation of; sleeplessness, with
31. mind; FANCIES; sleep; falling asleep, on
32. mind; FANCIES; vivid, lively
33. mind; GESTURES, makes; picking at; bed clothes, carphologia; heat, during
34. mind; GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during
35. mind; GESTURES, makes; stamping feet, wit
36. mind; HOWLING
37. mind; HYSTERIA; menses; during
38. mind; INSANITY, madness; escape, desire to
39. mind; INSANITY, madness; delivery, parturition; after, puerperal
40. mind; INSANITY, madness; drunkards, in
41. mind; INSANITY, madness; restlessness, with
42. mind; INSANITY, madness; sad
43. mind; MANIA, madness; pain in eyes and redness, with
44. mind; MANIA, madness; rage, in
45. mind; MANIA, madness; runs away
46. mind; MONOMANIA
47. mind; ROVING about
48. mind; ROVING about; senseless, insane

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 284) in Appendix D, were found to relate to the opposing quality of hyperactive delirium, the concept of hypoactive delirium (prostration, stupefaction, confusion):

1. mind; COMA vigil
2. mind; CONFUSION of mind; afternoon
3. mind; CONFUSION of mind; chill, during
4. mind; CONFUSION of mind; dream, as if in a
5. mind; CONFUSION of mind; fever, during; heat
6. mind; CONFUSION of mind; night
7. mind; DEMENTIA; old people, in
8. mind; MISTAKES, making; talking, in; vertigo, in

9. mind; MISTAKES, making; writing, in; vertigo, in
10. mind; PROSTRATION of mind; narcotics, from abuse of
11. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg.
12. mind; PROSTRATION of mind; dreaming, after
13. mind; PROSTRATION of mind; sleep, from loss of
14. mind; RECOGNIZE; does not; people, anyone
15. mind; STUPEFACTION, as if intoxication; heat, during
16. mind; STUPEFACTION, as if intoxicated; perspiration, during
17. mind; STUPEFACTION, as if intoxicated; chill, during

Delirium, often marked by a fever or other disease process, is described by Bhatia (2009) as, “a state of mental confusion which develops quickly and usually fluctuates with intensity. A state in which the thoughts, expressions, and actions are wild, irregular, and incoherent; mental aberration; a roving or wandering of the mind.” The mental abilities of a person are severely disturbed, similar to mania or madness (which are usually not associated with fever or disease), resulting in confusion, difficult comprehension and altered levels of consciousness (awareness of self and the environment).

In order to better understand the concept of delirium, mania, and insanity, the English definitions and synonyms were used to clarify the researcher’s interpretation of the extracted rubrics. Table 9 gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the concept of delirium, mania and insanity. Because there were no synonyms found in the *Oxford Paperback Thesaurus* (2012) for the word delirium, the definitions and synonyms of the synonymous concepts of insanity/madness and mania were added in Table 9 below.

**Table 9: Delirium, madness, mania – hyperactive and hypoactive delirium**

THEME	DEFINITION	SYNONYMS
<b>Delirium</b>	A disturbed state of mind in which a person becomes very restless, has illusions, and is unable to think clearly.	No synonyms found in the <i>Oxford Paperback Thesaurus</i> (2012)
<b>Insane Madness</b>	1. Seriously mentally ill 2. Very foolish	Mad, of unsound mind, certifiable, psychotic, schizophrenic, unhinged, crazy, stupid, idiotic, nonsensical, absurd, ridiculous, preposterous, ludicrous, deranged, demented, crazed, lunatic, unbalanced, frantic, feverish, frenetic, hysterical, wild manic
<b>Mania</b>	Mental illness in which a person imagines things and has periods of wild excitement	Obsession, compulsion, fixation, fetish, fascination, preoccupation, passion, enthusiasm, craze, rage
<b>Hyperactive Delirium</b>	Characterized by agitation, restlessness, and sometimes aggressiveness (Van Velthuijsen <i>et al.</i> 2018)	
<b>Hypoactive Delirium</b>	Characterized by retardation, apathy, slowing of speech, and patients can appear to be sedated (Van Velthuijsen <i>et al.</i> 2018)	

	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>
<b>Hyperactive Delirium</b>	Crawling; delirious; delusion; dementia; exaltation of fancies; making gestures; howling; hysteria; imaginations; insanity; madness; mania; monomania; roving
<b>Hypoactive Delirium</b>	Blunted; coma vigil; confusion; dementia; dullness; forgetfulness; mistakes; prostration; senseless; stupefaction

To confirm if the concept of delirium, mania and insanity (hyperactive and hypoactive delirium) in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### **4.2.6.1. *Atropa belladonna***

*Belladonna* was found in the following extracted rubrics, relating to the concept of hyperactive and hypoactive delirium, from the search in Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. Mind; BESIDE oneself, being; toothache
2. mind; BITING; convulsions, during
3. mind; BITING; people
4. mind; DELIRIUM; bed; jumps suddenly from, and escapes
5. mind; DELIRIUM; chill, during
6. mind; DELIRIUM; evening
7. mind; DELIRIUM; perspiration, with
8. mind; DELIRIUM; trembling, with
9. mind; DELIRIUM tremens, mania-a-potu; recurrent
10. mind; DELIRIUM; violent
11. mind; DELUSIONS, imaginations; anxious
12. mind; DELUSIONS, imaginations; criminals, about
13. mind; DELUSIONS, imaginations; evening
14. mind; DELUSIONS, imaginations; home, away from, is
15. mind; DELUSIONS, imaginations; images, phantoms, sees; night
16. mind; DELUSIONS, imaginations; insulted, he or she is
17. mind; DELUSIONS, imaginations; people, some one; beside him, are
18. mind; DELUSIONS, imaginations; people, some one; talks with; absent
19. mind; DELUSIONS, imaginations; poor, he is
20. mind; DELUSIONS, imaginations; pursued, of being; enemies, by
21. mind; DELUSIONS, imaginations; sleep; falling asleep, on
22. mind; DELUSIONS, imaginations; visions, has; horrible
23. mind; DELUSIONS, imaginations; wealth, of

24. mind; ESCAPE; desire to; delirium, in
25. mind; FANCIES; exaltation of; fever, during
26. mind; FANCIES; exaltation of; heat, during
27. mind; FANCIES; exaltation of; night
28. mind; FANCIES; exaltation of; sleeplessness, with
29. mind; FANCIES; sleep; falling asleep, on
30. Mind; FANCIES; vivid, lively
31. mind; GESTURES, makes; picking at; bed clothes, carphologia; heat, during
32. mind; GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during
33. mind; GESTURES, makes; stamping feet, with
34. mind; HOWLING
35. mind; INSANITY, madness; delivery, parturition; after, puerperal
36. mind; INSANITY, madness; drunkards, in
37. mind; INSANITY, madness; escape, desire to
38. mind; INSANITY, madness; restlessness, with
39. mind; INSANITY, madness; sad
40. mind; MANIA, madness; pain in eyes and redness, with
41. mind; MANIA, madness; rage, in
42. mind; MANIA, madness; runs away
43. mind; MONOMANIA
44. mind; ROVING; about
45. mind; ROVING about; senseless, insane

#### Hypoactive delirium

1. Mind; COMA vigil
2. mind; CONFUSION of mind; chill, during
3. mind; CONFUSION of mind; dream, as if in a
4. mind; CONFUSION of mind; fever, during; heat
5. mind; DEMENTIA; old people, in
6. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg.
7. mind; PROSTRATION of mind; dreaming, after
8. mind; PROSTRATION of mind; narcotics, from abuse of
9. mind; PROSTRATION of mind; sleep, from loss of
10. mind; RECOGNIZE; does not; people, anyone
11. mind; STUPEFACTION, as if intoxicated; chill, during
12. mind; STUPEFACTION, as if intoxicated; heat, during
13. mind; STUPEFACTION, as if intoxicated; perspiration, during

*Belladonna* is a well-known and frequently used 'polychrest' in homoeopathy, especially in cases where symptoms are presented with intensity and violent delirium in many forms: frightening hallucinations, episodes of carphologia, mania, madness, insanity, merry craziness, etc. (Vithoulkas, 2010).



All symptoms are worse in the evening and at night with marked imaginations, delusions and fancies (Vithoulkas, 2010). Belladonna is well documented in many homoeopathic texts and, with delirium being such a marked mind symptom of the remedy, there is a lot of repetition of the mind symptomology.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *Belladonna* which was highlighted in the texts below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- Furious delirium
- Instead of eating what he had asked for, he bit the wooden spoon in two, gnawed the plate, and growled and barked like a dog
- Mania, in which the patient was often very merry, sang and shouted; then again spit and bit
- Violent madness; the children scratched themselves with their nails
- Insanity; with various gesticulations
- Insanity; they stripped themselves, and, clad only in their shirts, ran out into the streets in broad daylight, gesticulating, dancing, laughing, and uttering and doing absurd things
- The paroxysms of madness were occasionally interrupted by loud laughing and grinding of teeth; the head was hot, the face red, the look wild and staring; pupils dilated; the arteries of the neck and head visibly pulsating – full, hard and frequent
- Crazy fits, with great loquacity or absolute speechlessness or with absurd buffoonery, fantastic gestures, and improper behavior
- Ridiculous gestures
- Constant, continued, rambling delirium
- Wildly delirious, but quite fantastic, almost hysterical, laughing, crying, and not at all conscious
- During the delirium, loud screaming, cries and laughing

— BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica

- Patient lives in a world of his own, engrossed by specters and visions and oblivious to surrounding realities
- A host of visual hallucinations throng about him and come to him from within
- Acutely alive and crazed by a flood of subjective visual impressions and fantastic illusions
- Hallucinations; sees monsters, hideous faces
- Delirium; frightful images
- Loss of consciousness
- Changeableness

— CLARKE, J. H., A Dictionary of Practical Materia Medica

- Dotage, delirium and mania, with groaning, disposition to dance, to laugh, to sing, and to whistle

- Mania, with groans, or with involuntary laughter
- Nocturnal delirium
- Delirium with murmuring
- Delirium, during which are seen wolves, dogs, fires, etc.
- Delirium with fits, and sometimes with fixedness of look
- Stupefaction, with congestion to the head; pupils enlarged
- Folly, with ridiculous jesting, gesticulations, acts of insanity, impudent manners
- Fantastic illusions (when closing eyes)
- Dementia, to such an extent as no longer to know one's friends, illusions of the senses and frightful visions
- Complete loss of reason, stupidity, inadvertence, and distraction, inaptitude for thought, and great weakness of memory

— HERING, C., Guiding Symptoms of our Materia Medica

- Paroxysm of cerebral exaltation with abundance of ideas and images, generally fantastic and incoherent
- Mental confusion
- Her mind was disordered so that speech did not correspond to thought, nor thought to sense, nor sense to objects present
- Merry craziness, while laughing or singing she constantly touches things around her
- Timorous insanity, he is afraid of an imaginary black dog, of the gallows, etc.
- Imbecility
- Imagines he sees ghosts, hideous faces and various insects
- Delirious moaning, flushed face, hot head
- Delirium and heat
- Violent delirium, broke into fits of laughter, then gnashed teeth, disposed to bite and strike those around
- Delirium, the boy jumped out of bed, talked a great deal, was lively and often laughed, consciousness was entirely gone, he did not recognize his parents
- Delirium, either continuous or recurring in paroxysms, mirthful at first, but subsequently changing to frenzy
- Excited and delirious, with violent motions of arms and legs, increasing to a tagging delirium
- Furious delirium all night with pleasant hallucinations, followed by great prostration, and mental confusion
- Mania, with desire to bite, strike and run away
- Highest degree of mania, complete restlessness, he jumps on chairs, tables and stove
- Mania, at one time merry, again would spit and bite at those around
- Fury, they pull at the hair of bystanders
- Speech rapid and hasty, they often utter inarticulate, confused sounds
- Delirious, obscene talking

- Garrulity, he constantly uses foolish and absurd language, at which he often laughs aloud, when addressed he turns towards speaker, but does not answer correspondingly
- She talks like a maniac, with staring, protruding eyes
- Picking at bedclothes as if looking for something lost, with confused muttering
- Became wantonly merry, ran from house, and exposed their nakedness
- Hysteria, with melancholic mood
- MURPHY, R., Murphy's Nature's Materia Medica
  - Overactive mind
  - Changeable moods
  - Mental confusion, worse motion
  - Mind disordered so that speech didn't correspond to thought
  - Wildly delirious
  - Violent delirium with wild face, injected and protruding eyes, dilated pupils, strong pulsation in carotids
  - Imagines himself dreaming when awake
  - Carphologia, picking at bedclothes as if looking for something lost, with confused muttering; hands constantly in motion, tries to catch things in air
  - Insanity with increased strength
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Wildly delirious
  - Excited ferocious; noisy; cries out
  - Biting, striking, tearing mania
  - Fear of imaginary things
  - Sits and breaks pins
- VERMEULEN, F., Concordant Reference
  - The child cries out suddenly, and ceases just as suddenly; and appears as if nothing had been the matter
  - Delirium; better after sleep; and quick movements; and springing out of bed (laughing and constant talking); violent delirium
  - Hasty motion of hands; hides things
  - Sardonic laughing
  - Mania, at one time merry, again would spit and bite at those around; thinks himself suddenly rich
  - Sensation of floating or gliding along, as if in a boat; as if body, or a part of it, was greatly enlarged
  - She feels of those around her; at times she seats herself; at times she acts as if she is washing, or as if she counted money, or as if she was drinking; she mutters as if asleep; she talks like a maniac, with staring, protruding eyes; talks about dogs that swarm

around her; converses with a late sister in a churchyard; beautiful images present themselves as if by charm

- Garrulity; squinting and stupid expression
- Forgot how to do the simplest things
- Visual hallucinations

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.

#### **4.2.6.2 *Nux vomica***

*Nux Vomica* was found in the following extracted rubrics, relating to the concept of hyperactive and hypoactive delirium, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. mind; BESIDE oneself, being; anxiety, after
2. mind; BESIDE oneself, being; toothache, in
3. mind; BITING; people
4. mind; BITING; convulsions, during
5. mind; CRAWLING, rolling; animal, like
6. mind; DELIRIUM; chill, during
7. mind; DELIRIUM; evening
8. mind; DELIRIUM; bed; jumps suddenly from and escapes
9. mind; DELIRIUM; perspiration, with
10. mind; DELIRIUM; trembling, with
11. mind; DELIRIUM tremens, mania-a-potu; recurrent
12. mind; DELIRIUM; violent
13. mind; DELUSIONS, imaginations; anxious
14. mind; DELUSIONS, imaginations; criminals, about
15. mind; DELUSIONS, imaginations; evening
16. mind; DELUSIONS, imaginations; images, phantoms, sees; night
17. mind; DELUSIONS, imaginations; insulted, he or she, is
18. mind; DELUSIONS, imaginations; home, away from, is
19. mind; DELUSIONS, imaginations; people, someone; beside him, are
20. mind; DELUSIONS, imaginations; poor, he is
21. mind; DELUSIONS, imaginations; pursued, on being; enemies, by
22. mind; DELUSIONS, imaginations; sleep; falling asleep, on
23. mind; DELUSIONS, imaginations; visions, has; horrible

24. mind; DELUSIONS, imaginations; wealth, of
25. mind; ESCAPE, desire to; delirium, in
26. mind; FANCIES; exaltation of; night
27. mind; FANCIES; exaltation of; sleeplessness, with
28. mind; FANCIES; sleep; falling asleep, on
29. mind; FANCIES; vivid
30. mind; GESTURES, makes; stamping feet, with
31. mind; HOWLING
32. mind; HYSTERIA; menses; during
33. mind; INSANITY, madness; delivery, parturition; after, puerperal
34. mind; INSANITY, madness; drunkards, in
35. mind; INSANITY, madness; escape, desire to
36. mind; INSANITY, madness; pain in eyes and redness, with
37. mind; INSANITY, madness; restlessness, with
38. mind; INSANITY, madness; sad
39. mind; MANIA, madness; pain in eyes and redness, with
40. mind; MANIA, madness; rage, in
41. mind; MANIA, madness; runs away
42. mind; ROVING about
43. mind; ROVING about; senseless, insane

#### Hypoactive delirium

1. mind; COMA vigil
2. mind; CONFUSION of mind; afternoon
3. mind; CONFUSION of mind; chill, during
4. mind; CONFUSION of mind; fever, during; heat
5. mind; CONFUSION of mind; night
6. mind; DEMENTIA; old people, in
7. mind; MISTAKES, making; talking, in; vertigo, in
8. mind; MISTAKES, making; writing, in; vertigo, in
9. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg.
10. mind; PROSTRATION of mind; dreaming, after
11. mind; PROSTRATION of mind; narcotics, from abuse of
12. mind; PROSTRATION of mind; sleep, from loss of
13. mind; RECOGNIZE; does not; people, anyone
14. mind; STUPEFACTION, as if intoxicated; chill, during
15. mind; STUPEFACTION, as if intoxicated; heat, during
16. mind; STUPEFACTION, as if intoxicated; perspiration, during

Delirium tremens refers to a state of delirium experienced as shaking, being confused and hallucinating from the withdrawal of severe alcohol abuse, which fits the sphere of action of *Nux vomica* (Allen, 1879).

Clarke (1962) notes in the mind section of *Nux vomica*, “delirium tremens with over-sensitiveness, nervous excitability, and malicious vehemence” and “extravagant and frantic actions, frightful visions, loss of consciousness and delirium, sometimes with murmuring.”

As seen below in the numerous extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) as well as the supporting literature from ReferenceWorks (Synergy Homeopathic, 2015), the state of delirium and its associated themes are marked in the remedy *Nux vomica*.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *Nux vomica* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Emotional
  - Anxious, delirious fantasies, in evening in bed, in the ninth hour, as if someone would get into his bed, and there was no room in it; or as if someone had sold his bed, etc.
  - Slight delirium, a kind of coma vigil
  - Intoxication; mounting to the head
  - Unable to think correctly
  - He thinks everything miscarries with him
  - Frequently makes mistakes while talking and writing, omits syllables and even whole words; has trouble to find the words, and uses unsuitable expressions; he makes mistakes in weights and measures
  - Slow flow of ideas
  - Stupefaction; loss of consciousness
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - An insane desire when alone with her husband, whom she adores, to kill him
  - Dizziness of the mind, ie. unsteady, wavering conditions
  - Delirium tremens with oversensitivity, nervous excitability, and malicious vehemence
  - Frequent confusion when writing
  - Extravagant and frantic actions, frightful visions, loss of consciousness and delirium, sometimes with murmuring
- HERING, C., Guiding Symptoms of our Materia Medica
  - Slow train of ideas, chooses expressions which are not suitable
  - Cannot read or calculate, for she loses the connection of ideas, thinks she will lose her reason
  - Delirium tremens: sees different images, trembling of limbs, cannot bring glass to lips without spilling contents, terrifying illusions while awake, terrible dreams causing him to start from sleep in fright, imagines himself surrounded by persons who carry on all sorts of pranks, or ply him with questions which he thinks he is compelled to answer

- Cold and unconscious, shaking of knees, can hardly keep erect without support, stuttering, thick speech, cannot keep any of his limbs quiet, frequently answers questions incorrectly, appears to be haunted by a great fear
- Easily errs in speaking and writing, manual clumsiness
- Mental disturbance, patient tortured with fixed idea
- Lies awake in bed in a stupid state, sometimes with a friendly expression, sometimes staring right before him, cannot speak a word, yawns, groans and sighs occasionally, often puts hands to forehead and frowns – effects of wounded honour
- Talks incoherently
- Is sullen and obstinate, would not eat nor speak, eyes large, congested, urine high coloured, with mealy sediment – mania
- Betraying great moral and physical languor, looking, before him in a disturbed manner, and dull, sunken eyes, as if he felt no interest in anything, and answering questions, if at all, incoherently, sometimes falling into a restless slumber for ten or fifteen minutes, out of which he returns to full consciousness with difficulty and gradually, in afternoon and especially in evening is much excited, becomes talkative and even chatty, but jumps from subject to subject, eyes then have a peculiar brilliancy, face wears an expression of deep earnest, launches into high-flying, fantastic plans, fancies himself rich and wants to make presents of thousands, and makes large useless purchases, does not consider himself ill, has not slept for nearly a fortnight
- Insanity
- Mania puerperal from excitement (postpartum psychosis)
- Dementia paralytica
- Delirium tremens: with over-sensitiveness, nervous excitability and malicious vehemence, indescribably anxiety, finds no rest in any place, sees different images, trembling of limbs, cannot bring glass to lips without spilling contents, terrifying illusions while awake, terrible dreams causing him to start from sleep in fright, sleeplessness, imagines himself surrounded by persons who carry on all sorts of pranks, or ply him with questions which he thinks he is compelled to answer, violent, seeks to escape
- MURPHY, R., Murphy's Nature's Materia Medica
  - Overactive mind
  - Loses connection of ideas, thinks she will lose her reason
  - Confusion of mind after vexation; concentration difficult while calculating
  - Stupefaction worse in sun
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Delirium tremens
- VERMEULEN, F., Concordant Reference
  - Confusion after carousal
  - Delusions; sees mutilated bodies
  - Kleptomania

- Broods all night over a lawsuit, by which he may gain or lose a million
- Mania puerperalis: constantly complaining, criticizing or explaining, at times words are well chosen, at others uses high-sounding phrases; spoke of the imperfection of medical knowledge and declared it an error that one could not live without a heart, in as much as she felt very well without one

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### **4.2.6.3 *Digitalis purpurea***

*Digitalis* was found in the following extracted rubrics, relating to the concept of hyperactive delirium, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. mind; DELIRIUM; bed; jumps suddenly from and escapes
2. mind; DELIRIUM; violent
3. mind; DELUSIONS, imaginations; criminals, about
4. mind; DELUSIONS, imaginations; people, some one; talks with; absent
5. mind; ESCAPE, desire to; delirium, in
6. mind; FANCIES; vivid, lively
7. mind; INSANITY, madness; drunkards, in
8. mind; INSANITY, madness; escape, desire to
9. mind; INSANITY, madness; sad
10. mind; MANIA, madness; rage, in
11. mind; MANIA, madness; runs away

No extracted rubrics related to the opposing quality of hypoactive delirium were found, although, extracted data from the materia medica search in ReferenceWorks (Synergy Homeopathic, 2015) showed to support the concept of hypoactive delirium. Allen (1879) notes, “confusion of ideas”, being “stupefied” and the “intellectual faculties in a state approaching stupor and delirium” in the mind section of *Digitalis*.

Allen (1879) further describes the state of hyperactive delirium (from the homoeopathic proving) in the mind of *Digitalis* as, “secretive insanity, with obstinacy” which develops from a “slight delirium at night, with some agitation (third day)” to “rather violent delirium at night (fourth day)” and eventually being “so delirious during night that it was necessary to use restraint (fifth day)”. Clarke (1962) simply summarizes this as “nocturnal delirium and agitation”.

Hering (2005) refers to “paroxysmal mania with rage, attended by high degree of delirium, indigestion and melancholy, followed by headache” in the mind section of *Nux vomica*.



The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *Digitalis* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Secretive insanity, with obstinacy; he tries to escape
  - Delirium
  - Slight delirium at night, with some agitation; rather violent delirium in the night; so delirious during night that it was necessary to use restraint
  - Irrational talking, with uneasiness, at night
  - In a state bordering on drunkenness
  - Many lively fancies
  - Gayety bordering on intoxication, with debility
  - Increased energy of the intellectual faculties; the imagination in particular was unusually active
  - Intellectual faculties were in a state bordering on delirium
  - Confusion of ideas; was unable to connect ideas
  - Stupefied
  - Intellectual faculties in a state approaching stupor and delirium
  - Stupor, and decided comatose condition; answered questions vaguely
  - Loss of consciousness, and fell down in a state of syncope
  - Intellect destroyed
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Nocturnal delirium and agitation
- HERING, C., Guiding Symptoms of our Materia Medica
  - Thinking is difficult, forgets everything immediately
  - Delirium tremens, in case which come on slowly with gradually increasing pain in pit of stomach, continuous nausea, thirst, palpitation of heart, headache, vertigo, and paleness of face
  - Paroxysmal mania with rage, attended by high degree of delirium, indigestion and melancholy, followed by headache
  - Epileptic mania
  - Insane obstinacy and disobedience, with desire to escape
- MURPHY, R., Murphy's Nature's Materia Medica
  - Fear of insanity
  - Feels as if he would fly to pieces
  - Hurried, abrupt speech
  - Thinking difficult; forgets everything immediately
- VERMEULEN, F., Concordant Reference
  - Excitement, stammers when talking to strangers
  - Converse with absent people

- At night, leaving his bed every moment and conversing with persons not present

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### **4.2.6.4 *China Officinalis***

*China* was found in the following extracted rubrics, relating to the concept of hyperactive and hypoactive delirium, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. mind; BESIDE oneself, being; anxiety, after
2. mind; CRAWLING, rolling; animal, like
3. mind; DELIRIUM; chill, during
4. mind; DELIRIUM; evening
5. mind; DELIRIUM; perspiration, with
6. mind; DELIRIUM; trembling, with
7. mind; DELIRIUM tremens, mania-a-potu; recurrent
8. mind; DELUSIONS, imaginations; evening
9. mind; DELUSIONS, imaginations; images, phantoms, sees; night
10. mind; DELUSIONS, imaginations; pursued, of being; enemies, by
11. mind; DELUSIONS, imaginations; sleep; falling asleep, on
12. mind; DELUSIONS, imaginations; visions, has, horrible
13. mind; FANCIES; exaltation of; fever, during
14. mind; FANCIES; exaltation of; heat, during
15. mind; FANCIES; exaltation of; night
16. mind; FANCIES; exaltation of; sleeplessness, with
17. mind; FANCIES; sleep; falling asleep, on
18. mind; GESTURES, makes – picking at; bed clothes, carphologia; heat, during
19. mind; GESTURES, makes – picking at; bed clothes, carphologia; perspiration, during
20. mind; HYSTERIA; menses, during
21. mind; INSANITY, madness; drunkards, in
22. mind; INSANITY, madness; restlessness, with
23. mind; MANIA, madness; pain in eyes and redness, with
24. mind; MONOMANIA
25. mind; ROVING
26. mind; ROVING about; senseless, insane

### Hypoactive delirium

1. mind; CONFUSION of mind; afternoon
2. mind; CONFUSION of mind; dream, as if in a
3. mind; CONFUSION of mind; fever, during; heat
4. mind; CONFUSION of mind; night
5. mind; MISTAKES, making; talking, in; vertigo, in
6. mind; MISTAKES, making; writing, in; vertigo, in
7. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg.
8. mind; PROSTRATION of mind; sleep, from loss of

*China* is a remedy that is often indicated after any depletion or exhaustion (particularly of bodily fluids but also of mental/emotional energy) (Clarke, 1962). In the mind of *China*, delirium is likely to follow depletion and presents with maniacal behaviours such as intermittently saying and doing foolish things and running about. Over-excitement and stimulation worsen the state of mind creating delusions of being pursued by enemies, with horrible visions such as seeing phantoms (Hering, 2005).

Phatak (1999: 209) mentions that there is a “loss of control over the mind” and a tendency mental confusion expressed by making “mistakes in speech and writing”.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *China* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Lively the whole evening, though with staring eyes
  - Delirium; during fever
  - During a cheerful mood, sudden, transient screaming, and tossing about the bed, without any apparent or visible cause
  - He builds castles in the air
  - He cannot arrange his thoughts in order; he makes mistakes when writing or speaking, places words in reverse order; the talking of other disturbs him very much
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Delirium from loss of fluids
  - Discontent, the patient deems himself unfortunate, and ill-used by the world
- HERING, C., Guiding Symptoms of our Materia Medica
  - Quite unconscious to pinching, loudly calling into ears arouses some momentary consciousness, answers to questions unintelligible – coma
  - Chooses wrong expressions, or misplaces them
  - Delirium after depletion, on closing eyes, sees persons
  - Head very much confused in morning, as after intoxication, with dryness of mouth
  - Excessive vividness of mind and fancy, with headache
  - Slow train of ideas, as though there was difficulty in thinking

- Mind constantly changing from one thing to another
- Maniacal condition, says and does foolish things and runs about – intermittent
- Worse after exerting mind
- MURPHY, R., Murphy's Nature's Materia Medica
  - Loss of control over mind
  - Sudden crying and tossing about, when cheerful
  - Excitement after hearing horrible things
  - Delirium from loss of fluids
  - Sees faces and objects on closing eyes
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Air castles
  - Mistakes in speech and writing; spoonerism
- VERMEULEN, F., Concordant Reference
  - Ideas crowd on mind, prevent sleep
  - Runs about
  - Unable to control mind
  - Delusion of being unhampered by a material body, causing a light and airy sensation and ease of movement

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### **4.2.6.5 *Agnus castus***

*Agnus castus* was found in the following extracted rubrics, relating to the concept of hyperactive and hypoactive delirium, from the MacRepertory (Synergy Homeopathic, 2015) search:

Hyperactive delirium (insanity, madness, mania)

1. mind; CRAWLING, rolling; animal, like
2. mind; DELUSIONS, imaginations; wealth, of
3. mind; INSANITY, madness; delivery, parturition; after, puerperal

Hypoactive delirium (confusion, prostration, stupefaction)

1. mind; DEMENTIA; old people, in

*Agnus castus* is a relatively 'smaller' or less represented homoeopathic remedy in terms of the available literature from the search in ReferenceWorks (Synergy Homeopathic, 2015). The extracted rubrics from MacRepertory (Synergy Homeopathic, 2015) and literature from ReferenceWorks (Synergy Homeopathic) indicate that the theme of delirium is present in *Agnus castus* in the form of

absentmindedness, delusions of wealth, olfactory hallucinations, dementia, hysteria, postpartum psychosis, confusion and forgetfulness (Murphy, 2007).

In the literature search in ReferenceWorks (Synergy Homeopathics, 2018), delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), is represented in the following:

- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Absentminded
  - Delusions: hallucinations; olfactory – Illusion of smell – herrings, musk
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Extreme absence of mind
- MURPHY, R., Murphy's Nature's Materia Medica
  - Absent-minded
  - Distraction of mind
  - Changeable moods
  - Lethargy alternating with frenzy; exhilaration alternating with sadness
  - Neurotic
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Absent minded
  - Distraction
  - Unable to recollect things
- VERMEULEN, F., Concordant Reference
  - Puerperal mania, hints at suicide

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass.

#### **4.2.6.6 *Valeriana officinalis***

*Valeriana* was found in the following extracted rubrics, relating to the concept of hyperactive and hypoactive delirium, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. mind; BITING; convulsions, during
2. mind; DELIRIUM; trembling, with
3. mind; DELUSIONS, imaginations; home, away from, is
4. mind; DELUSIONS, imaginations; images, phantoms, sees; night
5. mind; DELUSIONS, imaginations; people, some one; beside him, are

6. mind; DELUSIONS, imaginations; poor, he is
7. mind; ESCAPE, desire to; delirium, in
8. mind; FANCIES; exaltation of; fever, during
9. mind; FANCIES; exaltation of; heat, during
10. mind; FANCIES; vivid, lively
11. mind; HYSTERIA; menses, during

#### Hypoactive delirium

1. mind; CONFUSION of mind; chill, during
2. mind; CONFUSION of mind; fever, during; heat
3. mind; RECOGNIZE; does not; people, anyone
4. mind; STUPEFACTION, as if intoxicated; heat, during

Hering (2005) remarks on the mind of *Valeriana* as experiencing a “mild delirium, with great excitement and trembling” and that there is an inclination to “pass quickly from one subject to another” in a state reaching hysteria leading to a confused intellect and incoherent responses to stimuli. Phatak (1999: 724) mentions the mental disturbances of the *Valeriana* mind showing marked changeability and a hysterical madness, with hallucinations or visions of animals and men.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *Valeriana* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Extremely delirious, attempting to get out of the window, threatening and vociferating (shouting) violently
  - He complained of not being able to see, and did not recognize members of the family about him, and imagined himself away from home, and beset with all sorts of danger, from which he was attempting to escape, although unable to walk without staggering from side to side
  - The room appears to him desolate; he does not feel at home in the room, he is impelled to leave it
  - Disinclination for mental work
  - Confused, faint collections of former thoughts and actions, presented themselves to his mind, but they chased one another with so much rapidity, that he at last became quite stupefied and lost his thoughts; he felt like one who is dreaming
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Changeable disposition
  - Feels light, as is floating in air
  - Hallucinations at night
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Extremely delirious

- Very changeable disposition
- Joyous, tremulous excitement, mild delirium
- Intellect clouded
- Extreme instability of ideas
- Great illusions and errors of the mind
- Hallucinations: especially at night, sees figures, animals, men, thinks she is someone else, moves to edge of bed to make room
- Great flow of ideas, chasing one another
- Hysteria, with nervous over-excitability of the nerves
- HERING, C., Guiding Symptoms of our Materia Medica
  - Passes quickly from one subject to another, hysteria
  - Intellect confused, replies incoherently
  - Erroneous ideas
  - Mild delirium
  - Hysteria, over excitable, changeable disposition and ideas
- MURPHY, R., Murphy's Nature's Materia Medica
  - Mental disturbances passing from one extreme of emotions to another, from highest joy to deepest grief, from mildness to grumbling
  - Changeable disposition and moods
  - Hysterical spasms and disorders generally; wriggles or squirms about
  - Hysteria, dreads being alone and especially in the dark; hallucinations at night
  - Erroneous ideas, thinks she is someone else, as if all around were strange and disagreeable
  - Delusions of animals, men
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Hysteria; mad, raving, swearing
  - Sees, imagines animals, men
- VERMEULEN, F., Concordant Reference
  - Very mobile ideas (moral disturbances), going from one extreme to another
  - Sensation as if one were a stranger
  - Answers irrelevantly
  - Confusion as to his identity
  - Confusion while sitting, standing; when stooping
  - Delusions: impressions of danger, thinks he is away from home, thinks he is poor
  - Shine before eyes in dark; closed, dark room seemed to be filled with shine of twilight, so that he imagined he distinguished the objects in the same; this was accompanied with the sensation as if he felt that things were near him even when not looking at them; on looking he perceived that the things were really there
  - Confusion, replies incoherently
  - Imagines animals lying near her which she fears she may hurt

- During conversation, eyes wander from object to object, and she doesn't understand questions
- Wanders about house
- Passes quickly from one subject to another, hysteria

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### **4.2.6.7 *Chamomilla vulgaris***

*Chamomilla* was found in the following extracted rubrics, relating to the theme of delirium, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

##### Hyperactive delirium

1. mind; BESIDE oneself, being; anxiety, after
2. mind; BESIDE oneself, being; toothache, in
3. mind; BITING; people
4. mind; DELIRIUM; chill, during
5. mind; DELIRIUM; perspiration, with
6. mind; DELUSIONS, imaginations; anxious
7. mind; DELUSIONS, imaginations; images, phantoms, sees; night
8. mind; DELUSIONS, imaginations; insulted, he or she is
9. mind; DELUSIONS, imaginations; people, some one; talks with; absent
10. mind; DELUSIONS, imaginations; sleep; falling asleep, on
11. mind; FANCIES; exaltation of; night
12. mind; FANCIES; exaltation of; sleeplessness, with
13. mind; FANCIES; vivid, lively
14. mind; GESTURES, makes; picking at; bed clothes, carphologia; heat, during
15. mind; GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during
16. mind; GESTURES, makes; stamping feet, with
17. mind; HOWLING
18. mind; HYSTERIA; menses, during
19. mind; MONOMANIA

##### Hypoactive delirium

1. mind; COMA vigil
2. mind; CONFUSION of mind; afternoon
3. mind; CONFUSION of mind; chill, during
4. mind; CONFUSION of mind; dream, as if in a
5. mind; CONFUSION of mind; fever, during; heat



6. mind; CONFUSION of mind; night
7. mind; MISTAKES, making; talking, in; vertigo, in
8. mind; MISTAKES, making; writing, in; vertigo, in
9. mind; PROSTRATION of mind; dreaming, after
10. mind; PROSTRATION of mind; narcotics, from abuse of
11. mind; STUPEFACTION, as if intoxicated; chill, during
12. mind; STUPEFACTION, as if intoxicated; heat, during
13. mind; STUPEFACTION, as if intoxicated; perspiration, during

A state of mental confusion, prostration and forgetfulness are expressed as making mistakes in speech and writing or answering questions incorrectly because they have not understood what was being asked, responding “with a subdued voice, as if delirious” (Allen, 1879). When *Chamomilla* does not get their way, an ecstatic, “frantic and furious delirium” (Clarke, 1962) sends the mind into a state of dullness, “diminished power of comprehension” and “confusion of the head” (Hering, 2005).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), relating to *Chamomilla* which was highlighted in the texts below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- Great mental excitement; at night while awake and sitting up in bed, he talks strangely
- At night, it seems as though he hears the voices of absent persons
- Confused, excited mind
- He understood a question wrongly and answered incorrectly, with subdued voice, as if he were delirious
- Absence of mind; he sits lost in thought
- Great distraction of mind, even amounting to loss of ideas and inability to reflect earnestly for any length of time, in the afternoon
- Diminished comprehension
- He understands and comprehends nothing right, as if a kind of deafness prevented him, or as if he were in a waking dream
- The child lies senseless, completely without consciousness; frequent changes in the face, distortion of the eye, contraction of the facial muscles, rattling in the chest, with much cough

— BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica

- Impatient, intolerant of being spoken to or interrupted

— CLARKE, J. H., A Dictionary of Practical Materia Medica

- Crying and howling
- Mischievous disposition in children
- State of mental abstraction and inadvertence, as if plunged in meditation, with diminished comprehension
- Desire for different things, which, when once possessed, are no longer cared for

- Frantic and furious delirium
- HERING, C., Guiding Symptoms of our Materia Medica
  - Insensibility
  - Absence of mind
  - When writing or speaking, he omits whole words
  - Confusion of head, with transient painful pressure on eyes, in afternoon
  - Imbecility
  - Ecstasies and delirium
  - He tosses about the bed, with febrile heat and redness of cheeks, and talks confusedly, with open eyes
  - Child becomes stiff and bends itself backward, kicks with its feet when carried, screams immoderately, and throws everything off
- MURPHY, R., Murphy's Nature's Materia Medica
  - Capricious
  - Discontented and dissatisfied, demanding – they do not know what they want
  - Fidgety, hyper, hasty, hurried, abrupt
  - Excitement and confusion
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Ugly in behaviour

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of delirium, both hyperactive (insanity, madness mania) and hypoactive (confusion, prostration, stupefaction), in the selected representative remedy, *Chamomilla*, in the *Asterales* Order of the *Asteridae* Subclass.

#### 4.2.6.8 Summary of findings: hyperactive delirium versus hypoactive delirium

The concept of delirium, both hyperactive and hypoactive, was found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of both hyperactive and hypoactive states of delirium.

The concept of hyperactive delirium, synonymous with insanity, madness and mania, was most prominently represented in the extracted rubrics from MacRepertory (Synergy Homeopathic, 2015) and was found in 48 of the 272 extracted rubrics, making it the most represented common mind symptom in the selected representative remedies of the *Asteridae* Subclass. The concept of hypoactive delirium, synonymous with confusion, prostration and stupefaction, was found in 17 of the extracted rubrics.

Three of the extracted rubrics (Van Zandvoort, 2017) containing 5 of the 7 selected representative remedies from the *Asteridae* Subclass related to the concept of delirium, including: *mind – delusions, imaginations – images, phantoms, and sees – night; mind – fancies – vivid, lively* (both of which support

the concept of hyperactive delirium); and *mind – confusion of mind – fever, during – heat* (which supports the concept of hypoactive delirium). This confirms that the concept of hyperactive and hypoactive delirium is a common mind symptom shown in the selected representative remedies of the *Asteridae* Subclass.

Delusions and imaginations appear strongly in mind sections of the extracted data from MacRepertory and ReferenceWorks (Synergy Homeopathic, 2015), appearing in 13 of the extracted rubrics. From the extracted rubrics (Van Zandvoort, 2017), delusions found in the representative remedies of the *Asteridae* Subclass include: frightening and horrible visions (*mind – delusions, imaginations – images, phantoms, sees – night* and *mind – delusions, imaginations – visions, has – horrible*); of being pursued by enemies (*mind – delusions, imaginations – pursued, of being – enemies, by*); of being poor (*mind – delusions, imaginations – poor, he is*) [relating to the concept of lack] or wealthy (*mind – delusions, imaginations – wealth, of*) [relating to the concept of excess]; of being insulted (*mind – delusions, imaginations – insulted, he or she is*); of being away from home (*mind – delusions, imaginations – home – away from, is*); that someone is beside them (*mind – delusions, imaginations – people, someone – beside him, are*) or talking with someone that is absent (*mind – delusions, imaginations – people, someone – talks with – absent*). The delusions can be anxious in nature (*mind – delusions, imaginations – anxious*) and are likely to occur in the evening (*mind – delusions, imaginations – evening*) or upon falling asleep (*mind – delusions, imagination – sleep – falling asleep, on*).

The extracted rubrics (Van Zandvoort, 2017) supporting the hyperactive side of delirium (*mind – delirium, mind – insanity, madenss* and *mind – mania, madness*) showed a common thread of wanting to escape: *mind – delirium – bed – jumps suddenly from, and escapes; mind – insanity, madness – escape, desire to*; and *mind – mania, madness – runs – away*. The concept of escape and/or death arose in several of the extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search and is expanded on in the next section (4.2.7).

A state of mental apathy, collectively termed under hypoactive delirium with the synonymous mental states of confusion (*mind – confusion of mind*), dementia (*mind – dementia*), prostration (*mind – prostration of mind*) and stupefaction (*mind – stupefaction, as if intoxicated*), is evident as the opposing quality to hyperactive delirium from the MacRepertory and ReferenceWorks (Synergy Homeopathic, 2015) searches. During heat or chill the states of confusion (*mind – confusion of mind – chill, during* and *mind – confusion of mind – fever, during – heat*) and stupefaction (*mind – stupefaction, as if intoxicated – chill, during* and *mind – stupefaction, as if intoxicated – heat, during*) appeared to exacerbated (Van Zandvoort, 2017).

In summary, from the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, the concept of delirium (insanity, madness and mania), both hyperactive and hypoactive, was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### 4.2.7 Escape and death

From the MacRepertory (Synergy Homeopathic, 2015) search and through the process of categorization in Table 13 (p 268 – 275) in Appendix B and Table 14 (p 275 – 280) in Appendix C, the seventh group of common mind symptoms was identified by the researcher as escape and death.

The following extracted rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, as presented in Table 15 (p 284) in Appendix D, were found to relate to the concept of escape and death:

1. mind; ANXIETY; suicidal disposition, with
2. mind; DEATH; conviction of
3. mind; DEATH; desires; fear, with
4. mind; DEATH; desires; fear, with; death, of
5. mind; DELIRIUM; bed; jumps suddenly from, and escapes
6. mind; DREAMS; danger; death, of
7. mind; ESCAPE, desire to; delirium, in
8. mind; ESCAPE, desire to; jumps suddenly up from bed
9. mind; ESCAPE, desire to; run away, to
10. mind; FEAR; death of; impending of
11. mind; INSANITY, madness; escape, desire to
12. mind; JUMPING; window, from
13. mind; MANIA, madness; runs away

Escape and/or death imply an ending, leading to either avoidance and denial (escape) or collapse and the end of life (death). As seen in the extracted rubrics listed above, the desire, and need, to escape appears to be a common pattern in the data collected from MacRepertory (Synergy Homeopathic, 2015). There is a desire to escape and run away (*Belladonna*, *Digitalis*, *Nux vomica* and *Valeriana*) and a desire for death accompanied with fear (*Agnus castus*, *Belladonna* and *Nux vomica*) (Van Zandvoort, 2017).

In order to better understand the concept of escape and death, the English definitions and synonyms were used to clarify the researcher's interpretation of the extracted rubrics. Table 10 (p 180) gives the definitions (*The Concise Oxford Dictionary*, 1999), synonyms (*Oxford Paperback Thesaurus*, 2012) and synonymous concepts found in rubrics (Synergy Homeopathic, 2015) related to the theme of Escape and Death.

**Table 10: Escape and Death**

THEME	DEFINITION	SYNONYMS
<b>Escape</b>	<ol style="list-style-type: none"> <li>1. break free from captivity or control</li> <li>2. succeed in avoiding something bad</li> <li>3. failed to be noticed or remembered by</li> </ol>	Run away, run off, get out, break out, break free, bolt, getaway, slip away, elude, avoid, dodge, avoid, evade
<b>Death</b>	<ol style="list-style-type: none"> <li>1. an instance of a person or an animal dying</li> <li>2. the end of life; the state of being dead</li> <li>3. the end of something</li> </ol>	Dying, demise, end, passing, loss of life, decease, finish, termination, extinction, extinguishing, collapse, destruction
	<b>SYNONYMOUS CONCEPTS FOUND IN RUBRICS</b>	
	Death; desire for solitude; jumping from; run away; suicide; suicidal	

To confirm if the concept of escape and death in the homoeopathic literature relating to each of the selected representative remedies, a keyword search in ReferenceWorks (Synergy Homeopathic, 2015) was applied to each individual remedy and expanded on below.

#### **4.2.7.1 *Atropa belladonna***

*Belladonna* was found in the following extracted rubrics, relating to the concept of escape and death, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; ANXIETY; suicidal disposition, with
2. mind; DEATH; conviction of
3. mind; DEATH; desires; fear, with
4. mind; DEATH; desires; fear, with; death, of
5. mind; DELIRIUM; bed; jumps suddenly from, and escapes
6. mind; DREAMS; danger; death, of
7. mind; ESCAPE, desire to; delirium, in
8. mind; ESCAPE, desire to; jumps suddenly up from bed
9. mind; ESCAPE, desire to; run away, to
10. mind; FEAR; death of; impending of
11. mind; INSANITY, madness; escape, desire to
12. mind; JUMPING; window, from
13. mind; MANIA, madness; runs away

*Belladonna* shows a strong desire to escape from the restlessness, agitation and madness they feel. There is apprehension and fear of their approaching death, but even so “rather desires death than fears it” (Hering, 2005). In the midst of their delirium and maniacal episodes is a desire to escape and hide from the world which feels too threatening and overwhelming (Phatak 1999: 114).

The suicidal inclination in *Belladonna* arises as “she believes she will certainly die” and so “tries to strangle herself and begs the bystanders to kill her” trying any way to escape the intensity of the world (Allen, 1879).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Belladonna* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Love of solitude, aversion to society, and dislike to conversation
  - He desires solitude and quiet
  - By day, great anxiety; she has no peace anywhere; it seemed to her as if she must flee away
  - In her momentary lucid intervals, she complains of intolerable anguish, so that she wishes to die
  - In walking in open air, she is overwhelmed with tearful anguish; she is weary of life, and inclines to drown herself
  - She tries to strangle herself, and begs the bystanders to kill her, because she believes that she will certainly die
  - He tries to escape
  - He escaped, under some pretext, into the open field
  - Seems to see birds flying past and wishes to follow them
- BOERICKE, W. Pocket Manual of Homoeopathic Materia Medica
  - Desire to escape
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Desires to die, and inclination for suicide
  - Timidity, disposition fearful, mistrustful, and suspicious, apprehension and inclination to run away
  - Nervous anxiety, restlessness, desire to escape
  - Great apathy and indifference, desire for solitude, dread of society and of all noise
- HERING, C., Guiding Symptoms of our Materia Medica
  - Became crazy, got one leg over the window to kill herself
  - Fear of imaginary things, wants to run away from them
  - Mania, with desire to bite, strike and run away
  - Desire to escape or hide herself
  - Jumping out of bed with fear, trying to run away and hide
  - She rather desires death than fears it
  - She sought continually to spring out of bed
  - Weary of life, with desire to drown herself
  - Desires light, but shuns company
  - Became wantonly merry, ran from house, and exposed their nakedness

- The child became flushed, wanted to escape, struck at people, became delirious and restless
- Aversion to noise and company; seek solitude
- Fear of imaginary things, wants to run away from them
- By day great anxiety, she has no peace anywhere, it seemed to her as if she must fly away
- Nervous anxiety, restlessness, desire to escape
- Intolerable anguish during time she is free from rage, with desire to die
- Great restlessness and indescribable anxiety, cannot sit or lie long in any way, they seek to fly
- MURPHY, R., Murphy's Nature's Materia Medica
  - Suicidal disposition while walking in open air; weary of life, with desire to drown herself; rather desires death than fears it
  - Delirium, wants to escape or hide herself
  - Desire to escape or hide himself
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Desire to escape or hide himself
- VERMEULEN, F., Concordant Reference
  - Delirium; frightful images; furious; rages, bites, strikes; wants to escape; or hide himself
  - Fear of imaginary things; wants to run away from them
  - Suicidal disposition while walking in open air; weary of life, and desires to drown herself; rather desires death than fears it
  - She wishes those around her to kill her

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *Belladonna*, in the *Solanales* Order of the *Asteridae* Subclass.

#### **4.2.7.2 *Nux vomica***

*Nux vomica* was found in the following extracted rubrics, relating to the concept of escape and death, from the MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; ANXIETY; suicidal disposition, with
2. mind; DEATH; conviction of
3. mind; DEATH; desires; fear, with
4. mind; DEATH; desires; fear, with; death, of
5. mind; DELIRIUM; bed; jumps suddenly from, and escapes
6. mind; DREAMS; danger; death, of
7. mind; ESCAPE, desire to; delirium, in
8. mind; ESCAPE, desire to; jumps suddenly up from bed

9. mind; ESCAPE, desire to; run away, to
10. mind; FEAR; death of; impending of
11. mind; INSANITY, madness; escape, desire to
12. mind; MANIA, madness; runs away

Fear and dread of death are stronger in *Nux vomica* with a conviction that death is approaching them. Their highly irritable and agitated disposition may lead to extreme anxiety which feels unbearable and sparks a “desire to commit suicide” or rather “impels (them) to suicide” (Allen, 1879).

Clarke (1962) also depicts an intense need to escape their unbearable anxiety which creates excessive uneasiness with no relief or rest, imagining (believing) that they have committed some or other crime, “which urges even to suicide, but is afraid to die”.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Nux vomica* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Suicide; she throws herself down from a height
  - The usual pain seems intolerable; she would rather take her life
  - Extreme anxiety, with violent palpitation, that impels him to suicide, after midnight
  - Great anxiety; he had to rise from any place and wished rather to die
  - Anxiety, with desire to commit suicide
  - She seeks rest and quiet
  - Dreads death; she believes that she is near death
- CLARKE, J. H., A Dictionary of Practical Materia Medica
  - Desire for solitude, repose, and tranquility
  - Urges even to suicide, but is afraid to die
- HERING, C., Guiding Symptoms of our Materia Medica
  - Cannot bear reading or conversation, irritable and wishes to be alone
  - Seeks to escape
  - Anxiety with irritability and inclination to commit suicide, but is afraid to die
  - Fear of knives and the like, lest she should kill herself or others
- MURPHY, R., Murphy's Nature's Materia Medica
  - Suicidal, homicidal impulses
- PHATAK, S.R., Materia Medica of Homoeopathic Medicines
  - Suicidal impulses; fear of knives, lest she should kill herself or others
- VERMEULEN, F., Concordant Reference
  - Violent, suicidal impulses
  - Great anxiety, and inclination to commit suicide, but is afraid to die
  - Wants to be quiet, desires repose and tranquility
  - Fear of knives and the like, lest she kill herself



- On entrance of physician withdraws timidly to farthest corner of room, with eyes cast down

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *Nux vomica*, in the *Gentianales* Order of the *Asteridae* Subclass.

#### 4.2.7.3 *Digitalis purpurea*

*Digitalis* was found in the following extracted rubrics, relating to the concept of escape and death, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; DELIRIUM; bed; jumps suddenly from, and escapes
2. mind; DREAMS; danger; death, of
3. mind; ESCAPE, desire to; delirium, in
4. mind; ESCAPE, desire to; jumps suddenly up from bed
5. mind; ESCAPE, desire to; run away, to
6. mind; FEAR; death of; impending of
7. mind; INSANITY, madness; escape, desire to
8. mind; MANIA, madness; runs away

Allen (1879) remarks on a “secretive insanity, with obstinacy” in *Digitalis* suggesting that there is an element of wanting to hide their inner state of mind (such as fanciful desires, depression, weakened intellect and anxiety) by trying to escape – through the abuse of alcohol or isolating themselves from others. There is a great fear of their “impending death”, especially at night, with concerns around the health of their heart (emotionally and physically). Their amplified melancholic disposition is “constantly tortured by fear of death or loss of reason” (Hering, 2005).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Nux vomica* which was highlighted in the texts below:

- ALLEN, T. F., Encyclopedia of Pure Materia Medica
  - Secretive insanity, with obstinacy; he tries to escape
  - Great desire to be alone
- HERING, C., Guiding Symptoms of our Materia Medica
  - Wants to be alone, indisposed to speak, inclination to lassitude
  - Profound melancholy, worse by music, with frequent sighing and weeping, which bring relief, gloomy, morose, ill-humour, great fear of future, insane obstinacy and disobedience, with desire to escape
- MURPHY, R., Murphy's Nature's Materia Medica
  - Tried to escape if others force themselves on her
  - Insane obstinacy and disobedience, with desire to escape

- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Wants to be alone
- VERMEULEN, F., *Concordant Reference*
  - Excessive desire to be alone
  - Insane obstinacy and disobedience, with desire to escape

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *Digitalis*, in the *Scrophulariales* Order of the *Asteridae* Subclass.

#### 4.2.7.4 *China Officinalis*

*China* was found in the following extracted rubrics, relating to the concept of escape and death, from the MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; ANXIETY; suicidal disposition, with
2. mind; DREAMS; danger; death, of
3. mind; ESCAPE, desire to; jumps suddenly up from bed
4. mind; JUMPING; window, from

As shown in the above extracted rubrics, *China* shows a desire to escape and a great anxiety and fear of death, even dreaming of the danger of death (Van Zandvoort, 2017). Their keen mind and fanciful imagination often cause them to build 'air castles' and escape reality by getting lost in thoughts, projects and ideas (Vermeulen, 2000). Phatak (1999: 209) mentions in the mind of *China* there is a desire to end life by committing suicide but lacks the courage to take any action.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *China* which was highlighted in the texts below:

- ALLEN, T. F., *Encyclopedia of Pure Materia Medica*
  - He prefers to be alone
  - Gloomy mood; has no desire to live
  - Intolerable anxiety (about 8 p.m. and 2 a.m.); he springs out of bed and wishes to take his own life, but does not go near the window, or take a knife
  - Want of docility
  - He builds castles in the air
- CLARKE, J. H., *A Dictionary of Practical Materia Medica*
  - Disposition to be alone
- HERING, C., *Guiding Symptoms of our Materia Medica*
  - Compelled to jump out of bed, wants to destroy himself, but lacks courage
- MURPHY, R., *Murphy's Nature's Materia Medica*

- Full of plans and projects, in evening and at night and reflects upon their execution; builds air castles
- Indifference, sad, no desire to live
- Intolerable anxiety about 8 p.m. and 2 a.m., springs out of bed and wishes to take his own life, but does not go near the window or take a knife
- PHATAK, S.R., *Materia Medica of Homoeopathic Medicines*
  - Air castles
  - Indifference, sad, not desire to live
  - Wants to commit suicide but lacks courage
- VERMEULEN, F., *Concordant Reference*
  - Full of plans and projects, in evening and at night and reflects upon their execution
  - Air castles
  - Wants to commit suicide but lacks courage

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *China*, in the *Rubiales* Order of the *Asteridae* Subclass.

#### **4.2.7.5 *Agnus castus***

*Agnus castus* was found in the following extracted rubrics, relating to the concept of escape and death, from the MacRepertory (Synergy Homeopathic, 2015) search:

1. mind; DEATH; conviction of
2. mind; DEATH; desires; fear, with
3. mind; DEATH; desires; fear, with; death, of
4. mind; FEAR; death of; impending of

The *Agnus castus* mind is sure that they will soon die accompanied with a low-spirited, despairing sadness and a tremendous fear of their impending death (Boericke 2013: 40). Although they have a great fear of death there is also an almost contradictory desire for death due to their desperate and doubtful mood (Murphy, 2007).

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Agnus castus* which was highlighted in the texts below:

- ALLEN, T. F., *Encyclopedia of Pure Materia Medica*
  - He sometimes feels as if he were nobody, and would rather be dead than have that feeling; when possessed by that feeling, he has no courage to undertake anything; and when free from it he feels exalted
- MURPHY, R., *Murphy's Nature's Materia Medica*
  - Desires death

— VERMEULEN, F., Concordant Reference

- Desires death
- Feels like he was nobody, and would rather be dead than have that feeling

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *Agnus castus*, in the *Labiales* Order of the *Asteridae* Subclass.

#### 4.2.7.6 *Valeriana officinalis*

*Valeriana* was found in the following extracted rubrics, relating to the concept of escape and death, from the search in the Complete Repertory in MacRepertory (Synergy Homeopathic, 2015):

1. Mind; ESCAPE, desire to; delirium, in
2. Mind; JUMPING; window, from

In extreme cases, the mind of *Valeriana* can develop into a state of delirium but their usually joyous temperament cannot handle this disordered condition and so desires to escape by 'jumping from a window' (*mind – jumping – window, from*) (Van Zandvoort, 2017). Allen (1879) explains state of confusion, as if intoxicated, from "not being able to see" and not recognizing those around them, including family, imagining "themselves away from home, and beset with all sorts of danger", from which they attempt to escape, "although unable to walk without staggering from side to side".

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Valeriana* which was highlighted in the texts below:

— ALLEN, T. F., Encyclopedia of Pure Materia Medica

- He complained of not being able to see, and did not recognize me nor members of the family about him, and imagined himself away from home, and beset with all sorts of danger, from which he was attempting to escape, although unable to walk without staggering from side to side

— MURPHY, R., Murphy's Nature's Materia Medica

- Inclined to faint

— PHATAK, S.R., Materia Medica of Homoeopathic Medicines

- Inclined to faint

— VERMEULEN, F., Concordant Reference

- Anxious, hypochondriac feeling, as if the objects around him had been taken from him; the room appears to him desolate, he doesn't feel at home in the room, he is compelled to leave it

The above extracted literature from ReferenceWorks (Synergy Homeopathic, 2015) supports the concept of escape and death in the selected representative remedy, *Valeriana*, in the *Dipsacales* Order of the *Asteridae* Subclass.

#### 4.2.7.7 *Chamomilla vulgaris*

*Chamomilla* was found in the following extracted rubric, relating to the concept of escape and death, from the search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015):

1. mind; DREAMS; danger; death of

Escape is not observed as an obvious pattern in the mind realm of *Chamomilla* from the searches on MacRepertory and ReferenceWorks (Synergy Homeopathic) although the below mind symptoms suggest an element of escape and death.

The following literature was extracted using ReferenceWorks (Synergy Homeopathic, 2015) computer software in a keyword search of escape and death relating to *Chamomilla* which was highlighted in the texts below:

- HERING, C., Guiding Symptoms of our Materia Medica
  - Tries to get away from her friends if they seek to comfort her
  - Thoughts of dying
  - The pains are very distressing, she feels that she can hardly bear them, she wishes to get away from herself
- MURPHY, R., Murphy's Nature's Materia Medica
  - Faint after intense emotions or intense pain
- VERMEULEN, F., Concordant Reference
  - Tries to get away from her friends if they seek to comfort her
  - Thoughts of dying

#### 4.2.7.8 Summary of findings: escape and death

The concept of escape and death was found in 13 of the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of escape and death.

The rubric, *mind – mania, madness – runs away* (Van Zandvoort, 2017) appears first on the list of extracted rubrics as seen in Table (p ), containing only six remedies in total, three (50%) of which (*Belladonna*, *Digitalis* and *Nux vomica*) belong to the *Asteridae* Subclass, relating to the concept of escape and death, as well as that of delirium (mania).

The previous concepts of anxiety (*mind – anxiety – suicidal disposition*) and delirium (*mind – delirium – bed – jumps suddenly from, and escapes; mind – escape, desire to – delirium, in; mind – insanity, madness – escape, desire to; and mind – mania, madness – runs away*) relate closely to the concept of escape and death (Van Zandvoort, 2017).

Fear, which was synonymously categorized with anxiety in section 4.2.3, accompanies the desire for death (*mind – death – desires – fear, with*) and there is a fear of death (*mind – death – desires – fear,*

*with – death, of and mind – fear – death of – impending of*) (Van Zandvoort, 2017). This somewhat juxtaposition shows that even though there is a great desire for death and a conviction of death (*mind – death – conviction, of*), there is also a great fear of death.

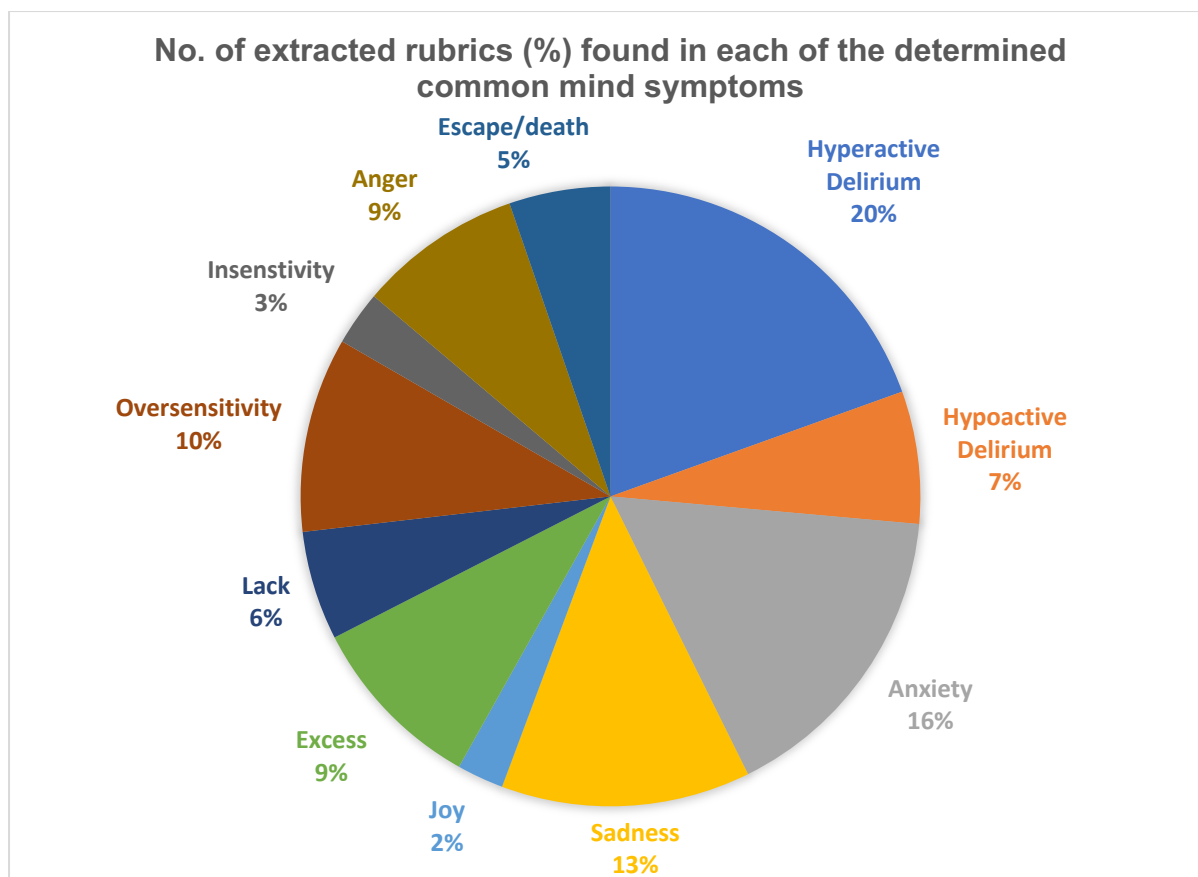
In summary, from the extracted data from the Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software searches, the concept of escape and death, was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **4.2.8 Summary of findings: the common mind symptoms of the *Asteridae* Subclass**

The number of extracted rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, found to support each of the determined common mind symptoms are shown in Table 11 and Figure 20 (p190) formulated by the researcher from the data collected in the study. Of the total 272 extracted mind rubrics (listed in Table 13, p 268 – 275, in Appendix B) from MacRepertory (Synergy Homeopathic, 2015), 242 rubrics were categorized into the relevant concepts, while the remaining 30 rubrics did not relate directly to the concepts found and were there for excluded. The concept of delirium (hyperactive and hypoactive) was found to contain the greatest number (65) of extracted rubrics and the concept of escape and death was found to contain the least number (13) of extracted rubrics. Figure 20 (p 190) shows the percentile totals of each concept and its opposite (where applicable) based on the figures of Table 11.

**Table 11: Number of extracted rubrics per common mind symptom**

<b>Primary Common Mind Symptom (no. of extracted rubrics)</b>	<b>Opposite Quality (no. of extracted rubrics)</b>	<b>Total No. of Rubrics</b>
Hyperactive delirium (48)	Hypoactive delirium (17)	65 (27%)
Anxiety (40)	N/A	40 (16%)
Sadness (32)	Joy (6)	38 (15%)
Excess (23)	Lack (14)	37 (15%)
Oversensitivity (25)	Insensitivity (7)	32 (13%)
Anger (21)	N/A	21 (9%)
Escape and Death (13)	N/A	13 (5%)



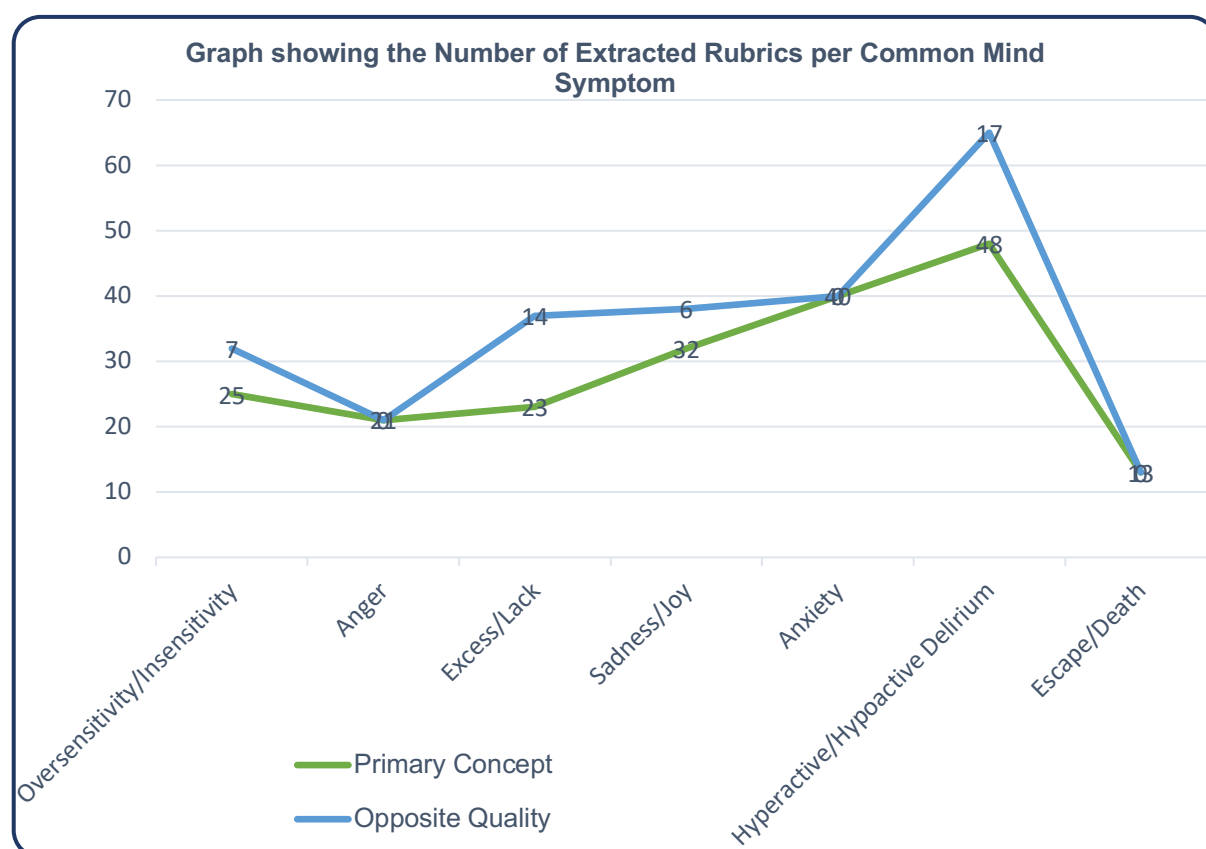
**Figure 20: Pie chart showing the number of extracted mind rubrics per common mind symptom based on Table 11 (p189)**

From figure 20, in the top righthand quadrant, it is shown that the dominant common mind symptom is that of delirium, making up a total of 27% of 242 extracted rubrics, hyperactive delirium being the primary concept making up 20% and hypoactive delirium (the opposite quality) making up 7%. Anxiety is the second most prominent common mind symptom, making up 16% of 242 extracted rubrics. Sadness and its opposite quality, joy, make up a total of 15% (38 rubrics), with excess and lack following showing the same, 15% (37 rubrics). Oversensitivity and insensitivity, which encompass the basic theme of sensitivity in the plant kingdom of remedies (Sankaran, 2005a), make up a total of 13%. Anger makes up 9% of 242 extracted rubrics and, escape and death make up 5%.

In summary, considering the numerous literature found in ReferenceWorks (Synergy Homeopathic, 2015) to support the concepts extracted from the rubrics found in the MacRepertory (Synergy Homeopathic, 2015) search, the researcher confirms the common mind symptoms of the *Asteridae* Subclass as: Sensitivity – oversensitivity versus insensitivity; Anger, irritability, rage and violence; Excess versus lack; Sadness, melancholy and despondency versus joy, mirth and playfulness; Anxiety, fear and restlessness; Delirium, madness and mania: hyperactive delirium versus hypoactive delirium; and Escape and death.

### 4.3 Hypothesized emergent patterns/progressions in the determined common mind symptoms

The researcher hypothesizes that there is a theoretic progression in mental instability in the *Asteridae* Subclass. Since the study is centered around the mind symptoms, one could assume that a mind symptom indicates an imbalance or instability in the mind for which a remedy is needed and/or indicated. From Table 11 (p 189) and Figure 20 (p 190), it shows that the concept of delirium (hyperactive and hypoactive) is the dominant common mind symptom (making up 27% of the 242 relevant extracted rubrics) which the researcher interprets as the apex of mental instability. In Figure 21, below, the researcher arranged the common mind symptoms into ascending order according to the number of extracted mind rubrics from MacRepertory (Synergy Homeopathic, 2015) within each determined concept, with two exceptions: the concept of sensitivity (oversensitivity/insensitivity) was placed at the beginning due to it being the basic theme of the plant kingdom according to Sankaran (2005a) suggesting that a plant individual develops or experiences mind symptoms through a filter of sensitivity; and the common mind symptom of escape and death was placed at the end as the concept implies an ending, closing or completion. The green coloured line in Figure 21, below, represents the primary concept of each determined common mind symptom, namely, oversensitivity, anger, excess, joy, anxiety, hyperactive delirium and escape/death, and the blue coloured line represents the opposing qualities (if present) to the primary concepts, namely, insensitivity, lack, joy and hypoactive delirium.



**Figure 21: Graph showing the number of extracted mind rubrics per common mind symptom**

In Figure 21, there appears to be a progressive derangement in the mental sphere in the selected representative remedies, from a disposition of sensitivity, the basic theme of the plant kingdom



according to Sankaran (2005a), building up through anger, excessiveness, sadness and anxiety to a state of delirium and collapsing into a state of escape and/or death. This theoretic progression is discussed further in the Contextual Analysis in Chapter 5.

#### **4.4 Comparison of the determined common mind symptoms with the themes put forward by Yakir (2017)**

The researcher reviewed the thematic literature that Yakir (2017) puts forward in *Wondrous Order: A Systematic Table of Homeopathic Plant Remedies* to see if the determined common mind symptoms found correlate with Yakir's analysis. The researcher found that, overall, there were similarities between the findings of the study and the themes put forward by Yakir.

Yakir (2017: 3) synthesizes her knowledge of homoeopathy with her understanding of botany, psychology, philosophy and kabbalism. The themes put forward by Yakir (2017: 5) in *Wondrous Order* were obtained from "definitive homoeopathic sources and not based on theory". The source of Yakir's (2017: 5) literature comes from homoeopathic computer software (MacRepertory, ReferenceWorks and RADAR), materia medica (primarily Vermeulen's *Materia Medica Prisma*), provings (by Jeremy Sherr, Louis Klein, Todd Rowe, amongst others), clinical observations and relevant cured case studies, and lectures (by the likes of Jan Scholten, Vega Rozenberg and Rajan Sankaran).

Yakir (2017: 5) states that the descriptions of each remedy discuss mainly symptoms and themes that relate to the *Systematic Table of Homeopathic Plant Remedies* and "are not meant to replace materia medica books". Yakir further notes that, "the general themes of every plant remedy's Family, portrayed by the intersection of its row (the Family location) and column (Subclass), along with detailed materia medica, are illustrated in terms of its location in the *Systematic Table of Homeopathic Plant Remedies* (Column 6 of which is presented in Table 3 on page 21).

The determined common mind symptoms in the study were solely based on the data collected from homoeopathic literature from Synergy Homeopathic's (2015) MacRepertory and ReferenceWorks software and did not include non-homoeopathic influences such as Jungian psychology or botanical folklore which Yakir (2017) includes in *Wondrous Order*.

The comparative findings are expanded on below in the same order as section 4.2, beginning with a comparison of each determined common mind symptom to the *Asteridae* Subclass themes by Yakir (2017), followed by a comparison of Yakir's themes to the determined common mind symptom in each Order (to which each of the selected representative remedy's belong). All references to the column or rows, in section 4.4, relates to Yakir's *Systematic Table of Homeopathic Plant Remedies* (referred to as the Table) Column 6 presented in Table 3 (p21).

#### 4.4.1 Sensitivity - oversensitivity versus insensitivity

Hypersensitivity, synonymous with oversensitivity, was found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### 4.4.1.1 Sensitivity in the Subclass *Asteridae* according to Yakir (2017)

Yakir (2017: 492) refers to sensitivity in the basic theme, “hypersensitivity and over-reactive, flooded, inundated, overcome, excited”. The final Sixth Column of Yakir’s (2017) Table (presented in Table 3, p21) represents the culmination of Ego development with self-awareness being at its very peak and the individual now reaching to expand outward beyond its known boundaries. The column is also heavily influenced by the masculine principle which can be inflexible and controlling as a protective mechanism when reacting to excessive external stimulation. Therefore, the heightened sense of self-awareness is more likely to trigger hypersensitivity and over-reaction (such as an allergic reaction) through the influence of the masculine element, often resulting “with a sensation of being overcome by the world” (Yakir 2017: 492) and this sense of overwhelm may be expressed as a “collapse of the immune system”.

Yakir (2017: 492) further notes that there is great sensitivity to impressions from the outside. This aligns with the extracted rubric from MacRepertory (Synergy Homeopathic, 2015), *mind – sensitive, oversensitive – impressions, to all external – delivery, parturition, during* found in the study. Yakir’s analysis expands further noting that initially, physical and emotional hypersensitivity to the external world predominates and over time the flooding of stimuli causes constant nervous sensitivity and neuronal excitability. Again, this correlates with the extracted rubric, from MacRepertory (Synergy Homeopathic, 2015), *mind – excitement, excitable – violent, extreme*. According to Yakir (2017: 492), the sensitivity “increases along the column”, and with it the need to be touched or connected with in a particular way. This precise need is often mistaken as an aversion to touch (*mind – fear – touch, of*) and connection (*mind – persons – aversion, to*) or a desire for solitude (*mind – sadness – company – aversion to, desire for solitude*), whereas there is indeed a desire to be touched and to connect, but it is only accepted if given in a certain way (Van Zandvoort, 2017).

##### 4.4.1.2 Sensitivity and the *Solanales* Order according to Yakir (2017)

The poisonous atropine alkaloids found in the plants of the *Solanales* is known to attack the nervous system (particularly the brain), creating toxicity distinguished by “acuteness of senses, oversensitivity, acute excitation” which progresses to confusion, delirium, mental instability and hallucinations (Yakir 2017: 496). This aligns with the extracted rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – senses – acute – dreaming, during* and *mind – dreams – excitement, emotional, agg.* depicting the acuteness of senses progressing to confusion (*mind – prostration of mind – dreaming, after*), delirium (*mind – delirium – bed – jumps suddenly from, and escapes*) and hallucinations (*mind – delusions, imaginations – visions, has – horrible*).

The *Solanales*, represented in Row 1 of Yakir's (2017: 495 – 496) *Systematic Table of Homeopathic Plant Remedies* as represented in Table 3 (p21), relating to the subconscious or unconscious stage (before birth), is a stage of naivety, ignorance or of being 'in the dark', as if in an "unprepared state" which makes the mind susceptible and overly sensitive to all impressions (*mind – sensitive, oversensitive – impressions, to all external*) of an over-stimulating outer world which is perceived as dangerous, frightening and threatening (*mind – delusions, imaginations – pursued, of being – enemies, by*), resulting in an over-reactive response which could be that of biting (*mind – biting – people*), acting out (*mind – crawling, rolling – animal, like a*), disobedience (*mind – disobedience, children, in*), wild gestures (*mind – gestures, makes – stamping feet, with*) or howling (*mind – howling*) (Van Zandvoort, 2017).

#### 4.4.1.3 Sensitivity and the *Gentianales* Order according to Yakir (2017)

Yakir (2017: 520 – 521) notes the following themes of the *Gentianales* Order, to which *Nux vomica* belongs, relating to oversensitivity and insensitivity: "Overactive, irritable nervous system" and "Paralysis, contraction, muscular dystrophy, multiple sclerosis, weakness".

The nervous system holds the responsibility of responding to external stimuli, as Yakir notes, in the early stages (Row 2 and 3: beginning of life), "is highly sensitive, aroused, and easily irritated" (Yakir 2017: 520). This correlates with the extracted rubric, *mind – sensitive, oversensitive – moral impressions, to*, found in the MacRepertory (Synergy Homeopathic, 2015) search. Yakir (2017) further describes that the emotions are intensified from oversensitivity to stimuli, although, with a predominating masculine element of the Sixth Column of Yakir's Table (Table 3, p 21) and an unwillingness to surrender, emotions are contracted or held with an illusion of control which further aggravates irritability leading to overactivity and hysteria. This correlates with the extracted rubric, *mind – irritability – with* (Van Zandvoort, 2017). Physically this contraction is experienced as sharp pains and spasm, and later, as paralysis, and correlates with the extracted rubrics, *mind – chorea – during* and *mind – convulsions – during and after* (Van Zandvoort, 2017).

Many of the Families in the *Gentianales* Order contain species having poisonous constituents causing forms of paralysis. The meeting of the Sixth Column's (Table 3, p21) need for action, perfection and progression and the Third Row's need to hold on to the known accompanied with self-doubt (*mind – doubtful – soul's welfare, of*) (Van Zandvoort, 2017), creates an inner conflict "between one's vision of action (initiative) and one's ability to do it (paralysis)" (Yakir 2017: 521). Most of the remedies in the Order experience a degree of paralysis in the form of muscular issues, often following an overwhelming emotional stress such as shock, grief or disappointment. Yakir (2017: 521) concludes that "the underlying issue is that one steps out into the world either too forcefully or too meekly".

#### 4.4.1.4 Sensitivity and the *Scrophulariales* Order according to Yakir (2017)

Yakir (2017: 539 – 542) describes the themes of the *Scrophulariales* Order, to which *Digitalis* belongs, as relating to rules and responsibilities learned as one enters the world. Oversensitivity is expressed through over-reactivity and insensitivity through suppression.

The following themes correlate with the notion of sensitivity (Yakir 2017: 539 – 540): “penetration, setting boundaries, syphilitic miasm” and “hiding emotions, suppression of powerful desires, puritanical guilt”.

At this stage relating to childhood (Rows four and five of Table 3, p21) the external world has a penetrative impression which leads to the physical manifestation of infections (or invasions) by parasites, worms, micro-organisms and other foreign invaders (allergens) which are responded to with defensive aggression or an allergic reaction. Yakir (2017: 539) notes a general ‘syphilitic’ (miasm) pattern, in response to the penetrative stimuli, as a forceful reaction “characterized either by extreme passion or total suppression”. The extracted rubric from the search in MacRepertory (Synergy Homeopathic, 2015), *mind – dullness – coryza, during*, correlates to the above manifestation of infection (coryza) characterized by total suppression (dullness).

Emotions are intensified and strong, but, following the masculine dominance of the Sixth Column, presented in Table 3 (p21), are suppressed and negative emotions are internalized. All emotions, if they arise, are processed rationally and logically by the mind which leads to a loss of connection over time (Yakir: 2017).

#### 4.4.1.5 Sensitivity and the *Rubiales* Order according to Yakir (2017)

Yakir's (2017: 566) theme of the *Rubiales* that correlates to the study's findings of sensitivity is that of “body image, identity, identity crisis”. In the adolescent stage (Row six of Table 3, p21), the individual and sexual identity is still very new and not yet stable. Along with the dramatic upsurges of hormonal changes (heightening senses and sensitivity) that occur in this stage of life, there is a shift from dependence on family to that of peers and society (more broadly), seeking their approval, acceptance and acknowledgement and a sense of identity within the (new) group. Issues arise relating to identity – sexuality, body image, external appearance – becoming overly concerned by others' thoughts and opinions (Yakir 2017: 566). This correlates with the extracted rubric, *mind – sensitive, oversensitive – moral impressions, to*, found in the search in MacRepertory (Synergy Homeopathic, 2015).

#### 4.4.1.6 Sensitivity and the *Labiales* Order according to Yakir (2017)

Yakir (2017: 579 – 580), discusses themes of the *Labiales* (*Lamiales*) Order noting a “sensitivity to cold” with “coldness, exhaustion and a tendency to catch colds” which correlates with the extracted rubric, *mind – sensitive, oversensitive – chill, during* (Van Znadvoort, 2017). A predominant pattern of progression in the Order is that of excess turning into deficiency – vitality is replaced with depletion, exhaustion and a state of collapse – manifesting as coldness. *Labiales* Order show to be sensitive to

becoming chilled or to catching a cold with a sense of internal coldness that, contrarily, is aggravated by warmth and with a desire for something cooling.

The extracted rubrics *mind – dullness – sexual excess, after* and *mind – forgetfulness – sexual excess, after* (Van Zandvoort, 2017) encompass the opposing aspects of both excess and lack in that there is a resultant lack (dullness or forgetfulness) due to an excess (in this example, sexual excess) similar to that of excess turning into deficiency.

Yakir (2017: 580) also notes the physical sensitivities and affinities as: stagnation in circulation, with coldness throughout and pathologies leaning toward digestive sensitivity; and oversensitivity and over-reactivity to external stimuli resulting in pathologies of the respiratory system. There are numerous extracted rubrics, found in the MacRepertory (Synergy Homeopathic, 2015) search, relating to the digestive complaints, such as *mind – dyspepsia, in*; *mind – sadness – indigestion, in*; and *mind – anguish – abdominal complaints, in*. Similarly, there are numerous extracted rubrics relating to respiratory complaints, such as *mind – anxiety – cough – during* and *mind – sadness – cough, during* (Van Zandvoort, 2017).

#### **4.4.1.7 Sensitivity and the *Dipsacales* Order according to Yakir (2017)**

In the Order *Dipsacales*, Yakir (2017: 604) notes the difficulties of a sensitive individual (soul) in “facing the rough aspects of reality”, finding it challenging to “express its own voice and is easily hurt” and therefore inhibiting the outward expression and internalizing emotions leading to sadness, pain, inner trembling and contraction.

A theme of the *Dipsacales* Order titled “sensitivity and suppressed gentleness in women”, that Yakir (2017: 605) puts forward, is evident in cases of infertility and pathologies of the uterus in pregnancy and childbirth. The inability to “bear fruit” creates a “challenge of reaching personal fulfillment” due to the suppression of the creative nature of the feminine in a masculine dominant world. The uterus, through suppression and imbalance of hormones, becomes insensitive to its primary function of creativity. Here, the extracted rubric *mind – hemorrhage, with uterine* (Van Zandvoort, 2017) correlates with Yakir’s theme of sensitivity and suppression in the *Dipsacales* Order.

#### **4.4.1.8 Sensitivity and the *Asterales* Order according to Yakir (2017)**

Sensitivity appears numerous in the *Asterales* Order from Yakir’s (2017: 617 – 621) analysis. The first sensitivity related theme by Yakir (2017: 617) is, “Excessive sensitivity to touch, a trauma that wounded and left behind sensitivity to pain”. As the Ego’s development culminates, so too does its oversensitivity and vulnerability to injury which is often overly reacted to either by intense screaming or even by attacking the threat. The masculine element influencing the Sixth Column of Table 3 (p21) projects a sense of control by only accepting very specific touch or connection, which, “if it fails to fulfil their precise expectations it is rejected and provokes a recoiling response” (Yakir 2017: 617). An oversensitivity developed from a deep trauma of the past yields a deep internal pain, “as though they were wronged

by life itself”, and an intense reactivity to any assault on their boundaries (Yakir 2017: 617). Yakir concludes that “the *Asterales* most definitely need touch, but only very tender touch that matches their level of sensitivity and does not transgress their boundaries” (2017: 617).

The second theme put forward by Yakir (2017) relating to sensitivity is, “Don’t touch me! – touch and rejection of connection: defiance and uniqueness versus need for precise touch”. Due to this oversensitivity to (imprecise) touch or connection from others their corresponding over-reactive defense mechanisms aim at preventing intrusion and maintaining their independence, to the degree that even medical care is experienced as intrusive. This sensitivity to touch correlates with the extracted rubrics, *mind – fear – touch, of* and *mind – irritability – touch, by*, from the MacRepertory (Synergy Homeopathic, 2015) search.

The third sensitivity related theme by Yakir (2017: 618) is, “Over-reaction to foreign energetic influences, borders and separation, contraction, life transitions”, where issues around boundaries, as already discussed above, are evident in the Order *Asterales*, “where the borders are either breached too easily or are defended so heavily, that even desirable influences are shut out”.

The next sensitivity related theme by Yakir (2017: 619) is, “Stamina: denial of pain and physical complaints”. Notwithstanding the marked sensitivity to pain, the fear of injury and the exaggerated response to pain, there is an underlying stamina that pushes the individual not to surrender to the influence of the pain. This is expressed as an aloofness, denial or insensitivity in an attempt of self-protection.

The last sensitivity related theme by Yakir (2017: 619) is, “Sun, light, heat, fever, congestion”. Many *Asterales* flowers follow the progress of the sun requiring direct sunlight for proper development. Remedies in the Order often show either “an amelioration from, or a sensitivity to sunlight and heat, with a tendency to produce surplus heat, as inflammation and high fever”. This is confirmed in the extracted rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) highlighting a sensitivity during heat (*mind – sensitive, oversensitive – heat, during*), during perspiration (*mind – sensitive, oversensitive – perspiration, during*) and summer (*mind – summer*).

#### **4.4.2 Anger, irritability, rage and violence**

Anger (irritability, rage and violence) was found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### **4.4.2.1 Themes relating to anger in the Subclass *Asteridae* according to Yakir (2017)**

The concept of anger, aggression and violence was found in the themes, “Conflict between remaining true to oneself and associating with the world”, and, “Aggression, being attacked, power”, by Yakir (2017: 616 – 621).

Relating to the first of the noted themes, Yakir (2017: 490) remarks on the conflict of individuality and connection/cooperation that occurs in the Sixth Column (Table 3, p21) of Yakir’s Table leading to

“excessive competitiveness, achievement, arrogance, boastfulness, pretentiousness and extravagance (or avarice)”. Anything perceived as a threat to the Ego elicits a reaction (a fighting back) such as contraction (seen in *Loganiaceae*, *Convolvulaceae* and *Gentianales*), anger or aggression. Due to this hostile tendency there is often an aversion to company and solitude ameliorates the intensity of aggression and defense. This correlates with the extracted rubric, *mind – sadness – company – aversion to, desire for solitude*, found in the MacRepertory (Synergy Homeopathic, 2015) search.

In the second noted theme, Yakir (2017: 492) mentions the “urgent need to maintain boundaries against a world that is perceived mostly as threatening and penetrating” which is not received passively, but instead reacted to with intensity and militancy – from outright aggression in the first stages to war-like militancy in the later stages. The masculine dominated Column Six (Table 3, p21) with a strong and resilient Ego tends to react actively and violently (manifests physically as allergies – inflamed reaction to penetrated boundaries) with vigor and aggression. This thematic analysis by Yakir correlates with the extracted rubrics, *mind – anger – ailments from, agg. – violent anger; mind – anger – looked at, when* and *mind – irritability – touch, by* (Van Zandvoort, 2017) showing the sensitivity of the individual to reactive violently even from the simple act of being looked at or being touched.

#### **4.4.2.2 Anger and the *Solanales* Order according to Yakir (2017)**

The researcher notes elements of anger in the themes of the *Solanales* Order by Yakir (2017: 495 – 497). The first anger related theme is that of “darkness; fears and flight”, where the world is seen as frightening, threatening and violent. In relation to the first Row (stage of pre-birth) (Table 3, p21), Yakir (2017: 496) explains this as the encounter with the “dark aspect of one’s subconscious (or the world’s), in wakefulness or in sleep (which supports the abundance of sleep problems) in an unprepared state, which leads to those fears”. This is supported by the extracted rubrics, *mind – dreams – danger – death, of* and *mind – dreams – injuries*, found in the MacRepertory (Synergy Homeopathic, 2015) search confirming the sense of threat and danger in the subconscious dream state.

The second anger related theme noted by Yakir (2017: 496) is that of “Animals. Instinct. A terrifying, primal encounter with the Shadow”. Row one, shown on Table 3 (p21), “dictates a primordial, animalistic and survivalist awareness – a threatening perception of existence, manifesting in the animalistic, dark urges, and the fear of black dogs and animals in general” (Yakir, 2017), and further explains how the general name of the *Solanales* Order, known as The Nightshades, describes the core element – “shades of night, absence of light (consciousness) both external and internal allowing the animalistic aspect to break out, taking with it fears, anxieties and violence.” Fear, anxiety and anger are shown in the extracted rubrics, *mind – fear – anger, vexation, after* and *mind – anxiety – anger, vexation – during*, from the MacRepertory (Synergy Homeopathic, 2015) search thereby aligning with Yakir’s thematic analysis.

The third anger related theme by Yakir (2017: 496) is “Between Light and Darkness. Good and Evil. Eye”. The split, experienced in the *Solanales*, between light and dark is experienced both in the body (physically) and in the mind (mentally) where the emotionally suppressed aspect (the feminine – dark, moon) is perceived as dangerous and arouses a violent reaction, which is either introverted or

extroverted, and acts directly counter to oneself in the form of self-sabotage (mental) (which correlates with the extracted rubric, *mind – doubtful – soul's welfare, of*) or convulsions (physical) (which correlates with the extracted rubric, *mind – convulsions – during and after*) (Van Zandvoort, 2017).

The next anger related theme put forward by Yakir (2017: 496) is, "Danger and dependency upon the group. The world threatens me, and I react". The Sixth Column (as presented in Table 3, p21) is generally confronted with a sense of "danger, rejection or not being accepted by a collective" which incentivizes their need for love, acceptance and company but the "dark impulses often disrupt their social connections, creating a sense of isolation and suspiciousness".

The last anger related theme by Yakir (2017: 497) is, "Fight reaction: anger, rage and forceful acute outbursts, uncensored by consciousness", where the establishment of war is evident in the *Solanales* Order, producing acute, sudden and forceful reactions, often in the form of convulsions, to every perceived threat with a powerful intensity. Yakir (2017: 497) notes the influence of the first Row's (Table 3, p 21) subconscious, unprepared state resulting in "an unrestrained reaction, full of rage and violence".

#### **4.4.2.3 Anger and the *Gentianales* Order according to Yakir (2017)**

The researcher notes elements of anger in the theme, "Control in the context of obeying laws and differentiating between good and bad", of the *Gentianales* Order by Yakir (2017: 520 – 523). The influence of Row three (Table 3, p21), which depicts issues concerning law, order and control, meets with the Sixth Column's (Table 3, p21) concern with their place or identity within the world (group). Yakir (2017: 521) describes the themes resulting from this interaction as, "being dictatorial and controlling others, leading others – and the opposite, losing self-control in front of the group (i.e. angry outbursts toward one's subordinates), obeying or being disapproving of the group's rules, and censoriousness and a sense of failure versus achievement in the world". This theme correlates with the extracted rubric found in the MacRepertory (Synergy Homeopathic, 2015) search: *mind – insolence, impertinence* (rude and disrespectful behaviour).

#### **4.4.2.4 Anger and the *Scrophulariales* Order according to Yakir (2017)**

The researcher notes elements of anger in the themes of the *Scrophulariales* Order by Yakir (2017: 539 – 542). The first anger related theme is, "Liver damage, repressed anger, suppressed emotion". Yakir (2017: 540) remarks on the effects of long-term emotional suppression on the liver, particularly from the emotions of anger, resentment and negative emotions that are held in. This aligns with the extracted rubric, *mind – irritability – liver complaints, in*, from the MacRepertory (Synergy Homeopathic, 2015) search.

The second anger related theme found by Yakir (2017: 542) is, "War and occupation", where Yakir refers to the historical reflection of the *Scrophulariales* Order with "the pre-Victorian era (seventeenth and eighteenth centuries' strict, yet aggressive, brutal and colonialist western culture), with its dichotomy between an aristocratically minded, conservative social structure and flaming passions" and reflects that "there is in this Order a desire to expand and conquer, with dreams about war, soldiers,



leading organizations, trauma and rigidity.” Here, anger is synonymous with war, conflict and aggression and extracted rubrics (Van Zandvoort, 2017) that correlate are: *mind – dreams – danger – death, of* and *mind – dreams – injuries*.

#### **4.4.2.5 Anger and the *Rubiales* Order according to Yakir (2017)**

The researcher notes concepts relating to anger in the theme of the *Rubiales* Order by Yakir (2017): “Still not free from the dominance of the group, hindered and oppressed”. This theme that Yakir (2017: 566) puts forward describes “a feeling of being controlled and hindered” by external, imposing forces “which make up the dominant social paradigm, along with internal pressures (lack of maturity), may even lead to a sense of persecution.” Yakir explains further that “there is a perpetual discontent and a tendency to blame external factors, with rebellion, anger, temper tantrums and paranoia”.

#### **4.4.2.6 Anger and the *Labiales* Order according to Yakir (2017)**

The researcher notes that the concepts relating to anger in the themes of the *Labiales* Order by Yakir (2017: 565 – 567) are not significantly evident although a correlation was found with the theme, “Masculine approach to life, ‘go-getters”, which marks the “yang” quality relating to aggression in the masculine principle over feminine softness. Murphy (2007) notes peevishness and an inclination to get angry in the mind section of *Agnus castus* (the selected representative remedy of the *Labiales* Order.

#### **4.4.2.7 Anger and the *Dipsacales* Order according to Yakir (2017)**

The passive side of aggression, as an internalization or brooding of anger, can be seen in Yakir’s (2017: 604) thematic analysis of the *Dipsacales* Order, where she notes the theme, “encounter with the world: harm, injury, contraction, withdrawal and avoidance of society, bitterness” which describes the tendency to withdraw and contract (retract) rigidly due to an over-stimulating outside reality or world, making them feel injured or hurt and instigates fears around being penetrated by poisons of the real world. This culminates into a repulsive mood, a strong desire to be estranged and withdraw from society and may be outwardly expressed through “alcoholism, bitterness, rage, contraction and hardening”. This correlates with the extracted mind rubric, *mind – alcoholism, dipsomania – recurrent*, found in the MacRepertory (Synergy Homeopathic, 2015) search.

#### **4.4.2.8 Anger and the *Asterales* Order according to Yakir (2017)**

The researcher notes elements of anger in the themes of the *Asterales* Order by Yakir (2017: 616 – 621). The first theme put forward by Yakir (2017) relating to anger is, “Strong Ego defended aggressively and violently, war”. Yakir (2017: 617 – 618) explains that both the human and the Ego aspects of self, reach their full development in this Order (final Row nine merges with final Column six, as presented in Table 3, p21). Yakir (2017) mentions how the “strong Ego reacts in a war-like manner to anything it perceives as a threat to itself, as an attack” and further describes how “some *Asterales* may defend their boundaries to resolutely as to turn violent toward themselves or their surroundings.”

As a result, from this impulse to fight against anything that demeans, or poses a threat, to the Ego, all relationships are inclined to be difficult, tumultuous and challenging.

The second anger related theme put forward by Yakir (2017: 619) is that of, “Restlessness, contrariness, behavioural disturbances”. With a general discontentment, an underlying disquiet and restlessness and a need to constantly move about, the *Asterales*, Yakir (2017: 619) writes, “serve to define (their) boundaries by establishing an attitude of intolerance to contradiction from others”. There is a strong need to defend the Ego at all costs. An intolerance to contradiction is highlighted in the extracted rubric, *mind – contradiction – ailments from, agg. – children, in* found in the MacRepertory (Synergy Homeopathic, 2015) search.

#### **4.4.3 Excess versus Lack**

Excess and lack were found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### **4.4.3.1 Themes relating to excess and lack in the Subclass *Asteridae* according to Yakir (2017)**

Themes put forward by Yakir (2017: 491) correlating with the concept of excess and lack, as found in the study, were that of: “Materialism, asking for more and more and more, too much, overwhelmed”; “Hypersensitive and over-reactive, flooded, inundated, overcome, excited” and “Strong sexuality, infertility, hormonal disorders”.

A strong materialistic arrogance and need accompanies the developed Ego, seeking for status and a reinforced sense of self-importance through having more and more and more than what is essential or necessary. They are completely overwhelmed from “too much of everything – stimuli, thoughts, information, communication, options, people, friends – and (turn to) a desire to ask for more and more of the diverse world; buy more, renovate, upgrade, replace, and so on” (Yakir 2017: 491 - 492). This correlates with the extracted rubric, *mind – extravagance* (Van Zandvoort, 2017).

As discussed in the theme “sensitivity”, there is an overwhelming influx of stimuli from the outside world leading to an excessively excitable state (evident in the extracted rubric, *mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of – sexual*) and later to overwhelm and collapse (evident in the rubrics, *mind – forgetfulness – sexual excess, after* and *mind – dullness – sexual excess, after*) (VanZandvoort, 2017).

Yakir (2017) expands on the imbalance between masculine and feminine in the Sixth Column (presented in Table 3, p21), both of which compete for control and hierarchy, ultimately creating emotional disharmony. This correlates with the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of – sexual*. Yakir (2017) further notes that, in women, this distortion of energies and oppressive force from the dominant masculine leads to the development of hormonal imbalances,

infertility, miscarriages (*mind – hemorrhage, with uterine* and *mind – restlessness, nervousness – abortion, in threatening*), pregnancy issues and complications with childbirth (*mind – sensitive, oversensitive – impressions, to all external – delivery, parturition, during* and *mind – insanity, madness – delivery, parturition – after, puerperal*) and nursing. Women come across as harsh, competitive, controlling and forceful due to their suppressed femininity (Van Zandvoort, 2017).

Sexuality in the *Asteridae* Subclass is forceful (excessive) and essentially masculine (of a yang quality) relative to the stage (Row) within the Sixth Column of Yakir's Table (Table 3, p 21), "in some of them the volatile emotionality of the column contributes to the intensity (excess) of the sexual expression, while others the masculine quality acts to suppress (lack) these emotions" (Yakir 2017: 493 – 494).

#### **4.4.3.2 Excess/Lack and the *Solanales* Order according to Yakir (2017)**

According to what Yakir (2017: 495 – 497) writes on the *Solanales* Order themes, excessiveness is expressed through intensity. The theme, "uncontrolled manifestation of intense emotions" describes how powerful emotions arise through the filter of the subconscious (relating to Row one, before birth, of Table 3, p21) and are expressed in a strong, yet unconscious, excessive and uncontrollable way (Yakir 2017: 495). This correlates with the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of – sexual*. Yakir (2017: 495) also notes the oppressive nature of the masculine energy may try override or control the abrupt behavior which end up manifesting as physical convulsions (*mind – convulsions – during and after*) or rapid gesticulations of the limbs (moving in an excessive way) (*mind – chorea – during*) (Van Zandvoort, 2017). There is a correlation of both excess (intense emotion) and lack (uncontrollable) together lead to an explosive reaction – acute, sudden, and violent (*mind – rage, fury – convulsions, during*) (Van Zandvoort, 2017).

#### **4.4.3.3 Excess/Lack and the *Gentianales* Order according to Yakir (2017)**

Excess and its opposite, lack, are found correlating to Yakir's (2017: 520 – 522) analysis of the *Gentianales* Order in the themes: "Overactive, irritable nervous system" (excess); "Excessive control, holding on and contraction vs apathy and relaxation" (excess); and "Paralysis, contraction, muscular dystrophy, multiple sclerosis, weakness"

The highly sensitive nervous system, as occurs in the early stages of infancy (Row two and three of Table 3, p21), is easily aroused and irritated which aligns with the extracted rubric, *mind – irritability – with* and *mind – irritability – touch, by* found in the MacRepertory (Synergy Homeopathic, 2015) search. The confrontation with the outer world is experienced with "great emotional intensity, but since the masculine element of Column Six (Table 3, p21) is 'unwilling' to let go, this ends with emotional contraction, leading to excessive irritability and even hysteria" notes Yakir (2017:520).

Yakir (2017: 521) describes that the influence of the infancy stage or Anal stage (Row three presented in Table 3, p21), which is associated with retention, where there is a pull between holding on (contraction and constipation) and letting go (relaxation, loss of willpower and apathy) and from this

results “restraint and compulsive behavior alternating with hysteria and angry outbursts”. Over time, the emotions held within can no longer be contained, and are later expressed as a convulsive reaction and with extreme aggression, which can be seen in the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – rage, fury – convulsions, during*).

Most species in the *Gentianales* Order contain toxic compounds causing paralysis which Yakir (2017: 521) which relates to Row three’s (Table 3, p21), stage of infancy, and the “theme of self-doubt and excessive holding on to things”. There is a conflict between initiative (activity ie. excess) and paralysis (apathy ie. lack).

#### **4.4.3.4 Excess/Lack and the *Scrophulariales* Order according to Yakir (2017)**

Excess and its opposite, lack, are found correlating to Yakir’s (2017: 539 – 542) analysis of the *Scrophulariales* Order in the themes: “Imbalance of mucous boundary tissues, fluid balance, expansion and contraction. Lymphatic, renal and immune problems.”; and “Goal setting, ambition, living up to one’s values – or failure regarding one’s values”.

Yakir (2017: 539) describes the theme of expansion (excess) or contraction (lack) as prominent in the *Scrophulariales* Order. Excessive secretions (saliva, mucous, diarrhea) are produced and excessive fluid accumulates (oedema, fluid retention) in areas it is not meant to. On the contrary, there may be a lack of fluid, manifesting as dryness (dryness in the mouth, crusty eyelids, constipation, rheumatism and deficient lubrication – due to hormonal imbalance). Yakir (2017: 540) describes the physical manifestations of fluid imbalances: the kidneys (which are responsible for filtering blood) are susceptible to inflammation and the development of kidney stones; joints become prone to inflammation and gout; the vascular system may be weakened leading to hemorrhages (particularly in postnatal uterine disorders) which relates to the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – hemorrhage, with uterine*; improper contraction or dilation of blood vessels influences the regulation of temperature creating an uneven flow giving localized sensations of great heat (excess circulation) or cold (lack of circulation); and allergies represent an over-reactivity to penetration from the outside.

Yakir (2017: 540) reflects that “many of the remedies of the *Scrophulariales* Order have issues with setting goals and achieving them”. There is an inability to cope with the growing demands of the outside world (family, society etc). Personal power is expressed rigidly, feeling unnecessarily weak and a “desire to compensate for this uncomfortable incompetent feeling”. At this early stage of emergence into the world there is a sense of unreadiness to show oneself yet the fully developed Ego (Column six shown in Table 3, p21) desires to prove itself and so, Yakir (2017: 540) writes, there is a resulting “tendency to seek strength from the outside, whether from food, drugs, the social structure, or external norms and regulations that are followed blindly. For this reason, a dictatorial disposition may coexist with submissiveness within one individual.” This correlates with the extracted rubric, *mind – prostration of mind – narcotics, from abuse of*, from the MacRepertory (Synergy Homeopathic, 2015) search indicating that an excessive use (abuse of) drugs (narcotics) results in a collapse (prostration ie lack) of the mind.

#### 4.4.3.5 Excess/Lack and the *Rubiales* Order according to Yakir (2017)

Excess and its opposite, lack or loss, are found relating to Yakir's (2017: 565 - 566) thematic analysis of the *Rubiales* Order.

The first theme relating to excess and lack by Yakir (2017: 565) is, "Nervous, mental, emotional and sexual overstimulation followed by fatigue" where Yakir explains the adolescent stage (Row six of Table 3, p21), has a strong tendency to become overexcited with much enthusiasm and vitality feeding into their desires, ideas, imaginations, projects, plans and theories. The extracted rubric, *mind – excitement, excitable – ailments from, agg – mental and emotional consequences of – sexual*, from the MacRepertory (Synergy Homeopathic, 2015) search, correlates with this notion. Yakir (2017) further notes the brain, senses and intellect, awaken with liveliness (excess) but have a tendency to push and work too hard resulting in an opposite state of depletion (lack) where even the brain starts shutting down leading to nervous collapse, finding it difficult to think and concentrate. This correlates with the extracted rubrics, *mind – dullness – sexual excess, after* and *mind – forgetfulness – sexual excess, after* (Van Zandvoort, 2017). In the same way, consequent to sexual overstimulation is a shutting down of sexual desire or painful coition which aligns with the extracted rubric, *mind – irritability – coition – agg.*, from the MacRepertory (Synergy Homeopathic, 2015) search.

The second theme by Yakir (2017: 565) relating to excess and lack is, "The young Ego striving for greatness: grandiose ideas, plans and fantasies; periodicity, wave-like motion". Yakir (2017) describes a determination and idealism that runs high in the *Rubiales* as they want to fit in with society and achieve greatness, with an esteemed level of intellect, although they may tend to have unrealistic plans and fantasies, they end up hurrying their ideas which leads to exhausting themselves. Yakir (2017: 565) concludes that "all of this creates emotional excitement that feeds on itself and leads to overexcitation and eventual fatigue".

The third theme relating to excess in Yakir's (2017) analysis is, "Highly active mind full of ideas and inspiration, exhaustion from overexcitement". Vivid, innovative and creative thoughts and plans produced by the over-active mind (relating to the extracted rubrics *mind – ideas – abundant* and *mind – fancies – vivid, lively* (Van Zandvoort, 2017)) can lead to sleeplessness from mental overstimulation (correlating with the extracted rubrics, *mind – fancies – exaltation of – sleeplessness, with* and *mind – prostration of mind – sleep, from loss of* as found in the MacRepertory (Synergy Homeopathic, 2015) search).

The concept of lack, synonymous with exhaustion (a lack of energy), in Yakir's (2017) theme: "Exhaustion of the feminine element", describes how the feminine quality wants to be seen and realized within the dominant masculine environment of the Column (Table 3, p21) but is not given validity which manifests in physical pathologies such as hormonal imbalances, dysmenorrhea or amenorrhea, infertility, and prenatal and postpartum issues.

The last theme relating to excess and lack by Yakir (2017: 566) is, "Fatigue due to rapid growth, dehydration and loss of vital fluid", where fatigue and a lack of vitality are common tendencies in the *Rubiales* Order. High energy and enthusiasm are quickly followed by depletion and exhaustion

therefore they often seek out stimulant food and drinks (*mind – thirst, with*), or sleep and rest (*mind – sleep – amel.*) (Van Zandvoort, 2017). Yakir (2017) remarks the correlation of Sankaran's findings of the *Rubiales* where fatigue is the passive reaction to the sensation of overstimulation.

#### **4.4.3.6 Excess/Lack and the *Labiales* Order according to Yakir (2017)**

Excess and its opposite, lack or loss, are found numerously in Yakir's (2017: 565 - 566) thematic analysis of the *Labiales* Order.

In the theme, "Desire more and more: desire to enjoy the world – pleasure, touch, food, sensuality in a conscious way", Yakir (2017: 577) describes how the Ego, now fully developed, desires to enjoy whatever the outside, material world has to offer. From food to money to sex, all senses are aroused which leads to issues around pleasure. This correlates with the extract rubrics, *mind – extravagance* and *mind – play – desire to, playful – gambling, passion for*, found in the MacRepertory (Synergy Homeopathic, 2015) search. Yakir (2017) explains that the root of the name *Labiales* comes from the latin *labia* meaning lip which incidentally is correlated with the *Labiales* Order's desire "to reach hyperarousal in order to 'gobble up' the world, but it is never enough." The urges are stronger and more powerfully driven by the capable, sophisticated and highly aware Ego of the young adult (Row seven, presented in Table 3, p21).

For the *Labiales*, no amount is ever enough and there is a constant need for more and more as stated in Yakir's (2017: 577) theme, "Gluttony, bulimia and obesity vs hollow or cold sensation in abdomen". Yakir (2017) describes individuals as "high-flyers who must bite into the world, taste it thoroughly, and gulp it all down". They can never seem to be filled or satisfied and therefore have a tendency to develop binge eating disorders or bulimia because they have a constant sensation of hollowness or emptiness in the stomach that they need to fill.

Yakir's (2017: 578) theme, "Sex and seduction, sexuality as a source of identity: 'Being me!'", relates to excess where Yakir explains how sexuality is outwardly expressed in full force in the *Labiales* Order and becomes a part of their self-identity providing them a place in society. Yakir (2017) describes the *Labiales* group of remedies as being "highly sexual, reflecting the high sexuality of the young adult stage, when one steps out into the world looking for a suitable mate. But because of their general agitation the *Labiales* may not always enjoy sex; when they are over-excited, they get stuck in a state of hyper-arousal and can't revert." This correlates with the extracted rubric, *mind – irritability – coition – agg.* (Van Zandvoort, 2017). Yakir (2017) goes on to noting that "whenever the sexual energy is suppressed the excess is channeled into the mind, which becomes overactive and obsessive." This correlates with the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search: *mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of – sexual.*

The next theme, "Need for a relationship, difficulties with intimacy, lack of contact" relates to the concept of lack, where Yakir (2017: 578) emphasizes the issues with intimacy make it 'easier' for the *Labiales* remedies to engage in superficial sexual relations because they find it difficult to connect to themselves and to others. Disappointments of the past have led to the development of an emotional coldness and

selfishness. The extracted rubrics, *mind – dullness – sexual excess, after, mind – persons, aversion to* and *mind – sadness – company – aversion to, desire for solitude*, from MacRepertory (Synergy Homeopathic, 2015) confirm the consequences of sexual excess and resultant emotional coldness by being averse to company or people.

The concept of lack is highlighted in Yakir's (2017: 579) theme: "Criticism: It is never good enough!; Am I valued enough?; critical Father figure". Yakir (2017) notes that the critical inner voice of the *Labiales* remedies creates a necessity for control – "to be in control and do everything perfectly" and puts forward that "there will be an issue with a loving, yet highly critical father, which may lead to low self-confidence and lack of self-esteem – the opposite of their inclination".

In the theme, "Extreme manifestations", Yakir (2017: 579) deduces that the general sphere seen in cases is that of extreme: "suffering is experienced as horrific and intolerable" with patients describing their pains as piercing, penetrating and unbearable".

The last theme by Yakir (2017: 580), relating to excess and lack in the *Labiales* Order, is, "Arousal and restless followed by exhaustion and collapse". Yakir (2017) describes that subsequent to any intensity is exhaustion – there is a powerful desire to meet the world in full force together with the insatiable need for evermore stimulation creates a ceaseless excitation which is expressed through irritability, overactivity, ambition and competitiveness. Yakir (2017: 580) remarks that "leadership and authoritative behavior are taken to excess", acting with haste and potency which is soon followed by collapse and total exhaustion.

#### **4.4.3.7 Excess/Lack and the *Dipsacales* Order according to Yakir (2017)**

The researcher notes elements of both excess and lack in the themes of the *Dipsacales* Order by Yakir (2017: 604 – 605).

The first theme, "Encounter with the world: harm, injury, contraction, withdrawal and avoidance of society, bitterness", as explained by Yakir (2017: 604), emphasizes the first contact with the outside world of reality which is accompanied with over-stimulation and excessive sensitivity, but soon changes into retraction and rigid contraction, with much fear (of being injured or harmed, about health, of being poisoned or of a weakness of one's own defensive barriers, such as immunity). This correlates to the fears and doubts that arose in the MacRepertory (Synergy Homeopathic, 2015) search, such as, *mind – doubtful – soul's welfare, of* and *mind – fear – death, of – impending, of*. The general inclination is to retract, seek isolation and "estrangement from society (repulsive mood), and there may be alcoholism, bitterness, rage, contraction and hardening", a masculine centered reaction (Yakir 2017: 604). An aversion to people and company and desire for solitude (seek isolation) are shown in the extracted rubrics, *mind – sadness – company – aversion to, desire for solitude* and *mind – persons – aversion to*, and the inclination to alcoholism is shown in the extracted rubric, *mind – alcoholism, dipsomania – recurrent* (Van Zandvoort, 2017).

Excess and lack correlates in the theme, “Cerebral engagement with the world: excessively masculine attitude and mental dullness”, by Yakir (2017: 604), where the masculine quality dominates in an excessive attempt to control and suppress, resulting in a collapse of the mental faculties.

The last theme by Yakir (2017: 605), “Eye problems, interest and involvement with the world vs disconnection, present or the past. Nostalgia”, correlates with the concept of lack where Yakir (2017) notes that, “there may be lack of interest in the world, or a shying away from it after a painful experience” relating to a stagnancy or clinging to the past and a general lack of flowing with life and allowing the future to unfold.

#### **4.4.3.8 Excess/Lack and the *Asterales* Order according to Yakir (2017)**

The researcher found elements of both excess and lack in the themes of the *Asterales* Order by Yakir (2017: 616 – 621).

The remedies of the *Asterales* Order boast many talents, capabilities and potentialities and an immense stamina to handle almost anything making them “powerful, successful, hard-working and practical” and therefore expect and want much from and of the world, states Yakir (2017: 617) relating to the theme, “Desire much from the world and have much inner substance, yet this plentitude becomes burdensome”. Yakir (2017) notes that, due to the marked imbalance and disharmony between masculine and feminine qualities of the Sixth Column (presented in Table 3, p21), the abundance they encompass transforms into a problem creating obstruction and a lack of movement in their soul’s development. This correlates with the extracted rubric, *mind – industrious, mania for work – menses – before*, showing the immense stamina and hard-working ability as described by Yakir (2017), yet the extracted rubrics, *mind – indolence, aversion to work – eating after* and *mind – prostration of mind – sleep, from loss of*, highlight the opposing side of lack as a result of over-doing (Van Zandvoort, 2017).

The theme, “Excessive sensitivity to touch, a trauma that wounded and left behind sensitivity to pain”, put forward by Yakir (2017: 617) is described as the peak of Ego development, accompanied with excessive sensitivity and a vulnerability to being harmed, hurt or injured by the outside world, to which it overreacts overtly and intensely (with screaming at or even attacking any perceived threat). This feeling of being vulnerable to attack correlates with the extracted rubric, *mind – delusions, imaginations – pursued, of being – enemies, by* and *mind – fear – death, of – impending, of* (Van Zandvoort, 2017). Yakir (2017: 617) writes, “frequently a deep past trauma produces an intense reactivity to any assault on one’s boundaries” which relates to the excessive nature of their reaction to a perceived threat.

The concept of lack is highlighted in the theme, “Exhaustion, kidney pathology”, meaning there is a lack of energy and vitality due to excess stress and overwhelm. Yakir (2017: 619) explains that, with a worn-out and fatigued state, there is a susceptibility to developing kidney disorders which arise from the persistent stress and pressure of the modern world, ie. “there is a feeling of being totally overwhelmed and unable to respond to the demands of the world, and the kidneys – the body’s source of vitality – are exhausted”.



The theme, “Sun, light, heat, fever, congestion”, by Yakir (2017: 619) notes the relationship between the sun, the Ego and the masculine quality of Column Six (Table 3, p21) where Yakir explains that “there may be an amelioration from, or sensitivity to sunlight and heat, with a tendency to produce surplus heat, as inflammation and high fever.” There are numerous extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search where the presenting mind symptom/s are experienced with or during heat or fever (see Table 15 in Appendix D, p 288), and the extracted rubric, *mind – summer*, all related to the excess heat that Yakir (2017) describes above.

Both excess and lack are evident in the theme, “Sexuality and vitality” by Yakir (2017: 620) where Yakir notes the power of sexuality in the *Asterales* equates to that of the developed Ego (represented by the high energy of the sun) and “can be translated into an intense sexuality which exhausts itself (this correlates with the extracted rubric from the MacRepertory (Synergy Homeopathic, 2015) search, *mind – dullness – sexual excess, after*); hence fertility disorders and eventually low libido”.

#### **4.4.4 Sadness, melancholy and despair versus joy, mirth and playfulness**

Sadness and joy, and their synonymous concepts, were found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### **4.4.4.1 Themes relating to sadness and joy in the Subclass *Asteridae* according to Yakir (2017)**

Due to the strong masculine dominance of the Sixth Column (presented in Table 3, p21), Yakir (2017: 493) explains that emotions are initially expressed as uncontrollable outbursts or spasmodic eruptions in the early stages (*Solanales* and *Gentianales* Order). Moving down the Sixth Column, emotions become repressed and held just below the surface by the restraint of the masculine mind and expressed in a moralistic and puritanical way. In the later stages (*Labiales* and *Asterales* Order), emotions emerge as passion but are again expressed powerfully (masculine quality) as opposed to tenderly (feminine quality).

‘Men don’t cry’ is a phrase that reflects in the Sixth Column (shown in Table 3, p21). Yakir (2017: 493) notes the theme, “Emotions channeled in a masculine way; dominant mind channeling powerful emotions”, where showing emotions, such as sadness, is seen a weakness, making the Ego vulnerable to injury, pain or loss of power, and is therefore expressed through outbursts of anger or violence (in the early stages/rows), repressed or expressed in a controlled, puritanical way (in the middle stages/rows) or expressed as power through passion and a devouring of life (in the later stages).

The outside world inundates the body, mind and soul, the human being as a whole, with an influx of information, stimulation, communication, expectations, demands, choices, opinions and judgements. At any given moment a new development, upgrade, replacement or improvement is offered creating a need to keep up or be left behind. According to Yakir (2017: 492), in the *Asteridae* Subclass “there is aspiration for complete fulfilment in every area of life, whether it be work, relationships or personal

development, with anger or depression whenever that doesn't come to be". The disappointment is therefore channeled to express through anger and violence (outwardly) or through depression and anxiety (internally).

#### **4.4.4.2 Sadness/Joy and the *Solanales* Order according to Yakir (2017)**

Yakir (2017: 495) describes the "uncontrolled manifestation of intense emotions" of the *Solanales* Order, which directly relates to its position in Row one, before birth, of Table 3 (p21) where intense emotions are filtered through the subconscious arising in a powerful yet unconscious, uncontrollable way. Due to the predominance of the subconscious, much of the intense emotion (from fear to rage to love) is expressed through dreams and nightmares. This aligns with the extracted rubrics, *mind – dreams – excitement, emotional, agg.* and *mind – fear – night – agg. – children, in, pavor nocturnus* (night terrors) from the search in MacRepertory (Synergy Homeopathic, 2015). Although sadness or joy are not referred to directly, feelings of sadness and depression or joy and love may be expressed in an immature, intense and reactive way, such as through aggressive or lively outbursts as described in the extracted rubric, *mind – insanity, madness – sad* (Van Zandvoort, 2017).

This early stage, Row one (shown in Table 3, p21), depicts a "primal, childish, even naïve aspect" where there is an unconscious expression of joy through laughing, jesting, antics and playing accompanied with a great need for (and clinging to) love. This correlates with the extracted rubrics, *mind – mirth, hilarity, liveliness – evening* and *mind – laughing – convulsions, before, during or after* (Van Zandvoort, 2017). Yakir (2017: 495) further explains that the *Solanales* "are very susceptible to the absence of love" and if that sense of security and love are to be taken away from them, "they feel forsaken, isolated, destitute, and begin to develop the more aggressive or fearful pathology" common in remedies from the Order.

#### **4.4.4.3 Sadness/Joy and the *Gentianales* Order according to Yakir (2017)**

Yakir (2017: 520) analyzes the *Gentianales* Order and proposes the theme "emotional encounter with a threatening world, emotions not yet expressible" where there is a sense of insecurity in a world that feels unsafe, dangerous and threatening. The immaturity of the Rows two and three (beginning of life and infancy), as presented in Table 3 (p21), merge with the maturity of the Ego and create nervous over-excitability and a powerful surge of emotions, which the individual is unable to regulate, resulting in alternations of emotional states. This correlates to the findings of alternations between sadness (despondency and weeping) and joy (laughter and buoyancy) in *Nux vomica* (Allen, 1879).

The masculine dominance of the Sixth Column, presented in Table 3 (p21), influences an inability to express emotions. Yakir (2017: 520) notes "a deep, unspoken sadness as 'a real man does not show his feelings', and one's tempestuous inner world is not revealed to anyone" which reflects a defensive and self-protective mechanism of the Ego. The extracted rubrics, *mind – sadness – consoled, cannot be* and *mind – sadness – company – aversion to, desire for solitude* (Van Zandvoort, 2017) relate to closing off of emotions as suggested by Yakir (2017) above.

#### **4.4.4.4 Sadness/Joy and the *Scrophulariales* Order according to Yakir (2017)**

Yakir (2017: 540), in her analysis of the *Scrophulariales* Order, notes the theme, “hiding emotions, suppression of powerful desires, puritanical guilt” which relates to the stages of childhood (Rows four and five as presented in Table 3, p21). At this stage, emotions are felt strongly but suppressed (masculine influence of the Sixth Column) and negative emotions are held internally, creating separation between mind (logic) and emotion (feeling) causing apathy, despondency and indifference.

#### **4.4.4.5 Sadness/Joy and the *Rubiales* Order according to Yakir (2017)**

Despondency is experienced in the *Rubiales* Order as a result of feeling hindered or oppressed (Vermeulen, 2000). Yakir (2017: 566) notes that there is a strong sense of oppression by authoritative influences (parents, teachers, societal father figures) and the perception that freedom is inaccessible, which leads to a discontented hopelessness and feeling they have no control thereby blaming their misfortune on external factors. Extracted rubrics such as *mind – morose, sulky – sadness, with* and *mind – despair – chill, during* (Van Zandvoort, 2017) correlate with the sense of hopelessness in the *Rubiales* Order.

#### **4.4.4.6 Sadness/Joy and the *Labiales* Order according to Yakir (2017)**

On Yakir’s (2017: 579) analysis of the *Labiales* Order, to which *Agnus castus* belongs, she notes the theme, “Need for a relationship, difficulties with intimacy, lack of contact”. The nature of the Yakir’s (2017) Sixth Column (as presented in Table 3, p21) is the need for connection with a group, to develop a healthy, warm, affectionate and true level of intimacy, but, the hard realities of life bring about disappointments which lead to loss of interest, frigidity, emotional coldness and detachment. The inner coldness of the Order makes it difficult to establish meaningful, lasting relationships and easier to selfishly avoid intimacy by indulging in superficial and fleeting connections. Underlying this coldness is a low sense of self, a feeling of unworthiness and a despondency that joy, love and intimacy is not attainable.

#### **4.4.4.7 Sadness/Joy and the *Dipsacales* Order according to Yakir (2017)**

Yakir (2017: 604 – 605) puts forward the following theme relating to sadness and joy as experienced by the *Dipsacales* Order, to which *Valeriana* belongs: “Refinement, exclusivity, abundant soul”. Yakir (2017) explains that at this stage of maturity, Row eight (Table 3, p21) or adulthood, emotions are internally processed and felt which, at times, is difficult to integrate with the rough reality of the external world and society. This in some way inhibits the process of moving through emotions and instead “brings on sadness, pain, internal trembling and contraction” (Yakir 2017: 604). From the ReferenceWorks (Synergy Homeopathic, 2015) search, Murphy (2007) notes the changeable moods in *Valeriana* as oscillating “from the highest joy to the deepest grief”.

#### **4.4.4.8 Sadness/Joy and the *Asterales* Order according to Yakir (2017)**

Yakir (2017: 617 – 620) doesn't directly refer to the emotions of sadness or joy in her analysis of the *Asterales* Order, but notes that due to the full development of the Ego, the adult/old age stage of life, Rows eight and nine (Table 3, p21) and the influence of a dominant masculine quality, the emotional capacity has been exhausted of its fight against suppression and they arrive, "battered and bruised, overwhelmed by the world". They have worked hard to get to where they are, endured much pain which has left them weary, yet they refuse to show weakness or vulnerability. Women develop a strength, but in a masculine manner which represses and overpowers their creative and nurturing nature (infertility and issues with parenting, pregnancy, menses and menopause).

The theme "awareness and desire for change, yet inability to do so" (Yakir 2017: 616) shows the want of betterment of the self, they seek out and exhaust all avenues of healing and learning through courses, medicines, therapies etc., trying constantly to affect change but keep reaching a blockage.

#### **4.4.5 Anxiety, fear and restlessness**

Anxiety, and its synonymous concepts, were found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### **4.4.5.1 Themes relating to anxiety in the Subclass *Asteridae* according to Yakir (2017)**

Restlessness is expressed through (work-related) stress and overwhelm by the constant overactivity of the nervous system in response to the outside world. Yakir (2017: 491) puts forward a few themes which relate to anxiety in terms of restlessness and overwhelm.

The first anxiety related concept found in the theme, "Being an active force in the world, proving oneself, work-related stress" is explained by Yakir (2017: 491) as the Ego recognizing the diversity of the external world and looking to establish itself within it. The process of seeking to find its place in the multiplicity of the world requires a questioning of their individuality in comparison and contrast to that of society and the world at large. This, through the filter of masculine dominance, results in self-criticism and an intense pressure to "prove one's capabilities" which leads to ambitiousness, competitiveness, industriousness and accumulative stress, especially upon the nervous system. For women, this challenges the traditional role of motherhood versus pursuing a career which creates an inner conflict that manifests as either anxiety or depression in the mind or physically as "headaches, hormonal imbalances, premenstrual syndrome, digestive issues and compromised immunity". Anxiety and digestive issues appeared in the extracted rubrics, *mind – anguish – abdominal complaints, in; mind – anxiety – abdomen, in – hypochondria; mind – pressing – stomach, in – pit of stomach* and *mind – hypochondriasis – abdominal complaints, with* (Van Zandvoort, 2017) relating to what Yakir (2017) suggests above.

The concept of anxiety was found in the theme, “Materialism, asking for more and more and more, too much, overwhelmed”, where Yakir (2017: 491) explains that the Ego forms an abstract need for material objects which creates an illusion that material possessions are a reflection of one’s value and status. The need for more becomes a bottomless pit, eventually leading to a sensation of excess and overactivity of the nervous system, where ultimately everything becomes overcrowded and too much for the individual to bear (expressed with restlessness, apprehension, excitability and nervousness). The extracted rubrics, *mind – restlessness*, *nervousness – busy* and *mind – busy – ailments from, agg.* (Van Zandvoort, 2017) show the tendency to do too much and become overwhelmed by being too busy which results in restlessness.

Similar to the common mind symptom of oversensitivity, the theme, “Hypersensitive and over-reactive, flooded, inundated, overcome, excited” relates to anxiety, as Yakir (2017: 492) explains, the “nervous sensitivity and neuronal excitability leads to a feeling of being flooded by stimuli” which manifests in restlessness of the mind and body and the individual seeks to minimize their exposure to stimuli by retreating, shutting down or attempting to escape. The extracted rubric, *mind – restlessness*, *nervousness – sensitive* (Van Zandvoort, 2017) shows the nervous sensitivity and anxiety as described by Yakir (2017) above.

#### **4.4.5.2 Anxiety and the *Solanales* Order according to Yakir (2017)**

Yakir (2017: 495-496) analyzes the *Solanales* Order describing a sense of restlessness, fear and anxiety in the theme, “Darkness. Fears and flight.”. The *Solanales* group of remedies, many of which contain poisonous compounds, is located aptly in Row one (presented in Table 3, p21) which represents the subconscious mind and the stage before birth (apprehension and not quite fully present in the world). Yakir (2017: 495) writes “powerful fears come out of the subconscious: of darkness, ghosts, monsters, of being pursued” as the world is perceived as threatening and violent. Experiencing the world as a threat creates an uneasiness and mild anxiety, which later can develop into wild hallucinations and suspicions, even to the degree of developing schizophrenia. In the subconscious realm, often experienced at night or in sleep, one encounters the dark or shadow aspect or possible suppressed pain from the past “in an unprepared state” as Yakir (2017) describes, which leads to the development of fears and anxieties.

#### **4.4.5.3 Anxiety and the *Gentianales* Order according to Yakir (2017)**

Yakir (2017: 520) puts forward the concept, “Overactive, irritable nervous system”, relating to the theme of anxiety, and explains that the stimuli from the external world is received by the nervous system and in the early stage of infancy it is hypersensitive, easily aroused and quickly irritated, and may manifest as restlessness and anxiety. Emotional intensity is high but the influence of the masculine quality of the Sixth Column (presented in Table 3, p21) is an “unwillingness to let go” resulting in a contraction of emotions, further aggravating irritability to the point of hysteria (Yakir 2017: 520) which aligns with the extracted rubric, *mind – insanity*, *madness – restlessness*, *with* (Van Zandvoort, 2017).

#### **4.4.5.4 Anxiety and the *Scrophulariales* Order according to Yakir (2017)**

Yakir (2017: 540) notes a repression of emotions, as seen correlating with the theme of sadness, where emotions are strongly present although suppressed by the influence of the masculine quality fueling an inner strangulation of emotional disconnect. Anxiety is not directly referred to in Yakir's basic themes of the *Scrophulariales* Order.

#### **4.4.5.5 Anxiety and the *Rubiales* Order according to Yakir (2017)**

The concept of anxiety was found in the thematic findings of the *Rubiales* Order by Yakir (2017: 565 - 567). Firstly, the theme, "Nervous, mental, emotional and sexual overstimulation followed by fatigue", highlights the stage of adolescence, Row Six (Table 3, p21), which has an affinity for overexcitement as the world outside of family begins to awaken, but the emergence with the outer world may be overstimulating creating a feeling of anxiety and overwhelm (Yakir, 2017: 565)

Secondly, the theme, "Highly active mind full of ideas and inspiration, exhaustion from over-excitement", proposed by Yakir (2017: 566), details a vivid imagination, full of innovate thoughts and ideas can be so exciting that it leads to sleeplessness from the flood of mental activity. An anxiety and complete overwhelm develops from the nervous stimulation, but soon leads to mental prostration and fatigue of the mind becoming weary and confused. The extract rubric, *mind – anxiety – weariness of life, with* (Van Zandvoort, 2017) correlates with this link between anxiety and weariness as Yakir (2017) suggests.

#### **4.4.5.6 Anxiety and the *Labiales* Order according to Yakir (2017)**

In the analysis of the *Labiales* (*Lamiales*) Order, Yakir (2017: 580) notes a restlessness in the group in the theme, "Arousal and restlessness followed by exhaustion and collapse". An intensity of excitation and stimulation provokes the nervous system creating a volatile or restless expansion in the individual. "This aroused state is expressed through irritability, overactivity, ambition and competitiveness," writes Yakir (2017: 580) which ultimately leads to a sedated state of collapse and exhaustion.

#### **4.4.5.7 Anxiety and the *Dipsacales* Order according to Yakir (2017)**

The *Dipsacales* Order, to which *Valeriana* belongs, shows a tremulous expression of restlessness. According to Yakir (2017: 605), the suppression of the creative feminine aspect (Column six – masculine dominance) and the mature and refined nature of the individual (Row eight – adulthood) encounter an over-stimulating world which they respond to with hysterical spasms and tremulousness, often leading to rigidity, heaviness and dullness as a result of overwhelm of the nervous system.

#### 4.4.5.8 Anxiety and the *Asterales* Order according to Yakir (2017)

Yakir (2017: 619) explains in the theme, “Restlessness, contrariness, behavioural disturbances”, that there is a general discontent, restlessness, disquiet and a great need to move about, which correlates with the extracted rubrics, *mind – roving about* and *mind – restlessness, nervousness – busy* (Van Zandvoort, 2017). There is an intolerance to contradiction [aligning with the extracted rubric, *mind – contradiction – ailments from, agg. – children, in* (Van Zandvoort, 2017)] as a defensive response to their need to establish boundaries which is expressed in restless behaviours. The Ego feels threatened by the demands of the world and fearful (anxious and apprehensive) that the world will penetrate and destroy them lest they strengthen their boundaries (Yakir 2017: 619) which correlates with the extracted rubric, *mind – anxiety – weariness of life, with*, found in the MacRepertory (Synergy Homeopathic, 2015) search.

#### 4.4.6 Delirium, madness and mania – hyperactive delirium versus hypoactive delirium

Delirium, both hyperactive and hypoactive, and their synonymous concepts, were found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### 4.4.6.1 Themes relating to delirium in the Subclass *Asteridae* according to Yakir (2017)

Although delirium appears to be marked in each of the selected remedies, Yakir’s (2017: 489 – 494) analysis of the *Asteridae* Subclass does not refer directly to delirium as a theme but mentions a state of confusion in the theme, “Powerful mind, head issues”. In this theme, Yakir (2017) notes the masculine mind as being dominant and hyperactive with a lack of counterbalance from the feminine principle which predisposes problems with memory, difficulties with concentration, dyslexia and a susceptibility to head injuries.

##### 4.4.6.2 Delirium and the *Solanales* Order according to Yakir (2017)

The concept of delirium (insanity, madness and mania), both hyperactive and hypoactive, were found in the themes of the *Solanales* Order by Yakir (2017: 495 – 497) and expanded on below.

The first theme, “Uncontrolled manifestation of intense emotions”, where Yakir (2017: 495) explains that there is an escalation of intense emotions (from fear, to rage, to love) and the influence of the First Row (Table 3, p21), relating to the subconscious, brings that which was hidden in the dark to the fore generating emotions “in a powerful yet unconscious and barely controllable way”. This correlates with the findings in the MacRepertory (Synergy Homeopathic, 2015) search, where powerful emotions such as fear, sadness or anger are expressed in an uncontrolled way, as seen in the extracted rubrics: *mind – insanity, madness – sad; mind – mania, madness – rage, in; mind – delirium – violent; and mind – fear – night – agg. – children, in, pavor nocturnus* (night terrors). Numerous extracted mind rubrics, listed in Table (Appendix D, p ) (Van Zandvoort, 2017) suggest wild or uncontrolled behaviours such as ‘shrieking, screaming and shouting’, ‘roving about’, ‘biting people’, ‘howling’, ‘stamping feet’ or ‘pulling.

The second theme found relating to delirium by Yakir (2017: 495 – 496) was, “Darkness. Fears and flight”, where formidable fears (of darkness, ghosts, monsters and of being pursued) stem from the awakening subconscious (row one relating to pre-birth as presented in Table 3, p21) and are experienced as an uneasiness or mild anxiety, or in extreme instances, as petrifying hallucinations accompanied with suspiciousness, to the point of developing mental illnesses such as Schizophrenia. This correlates with numerous extracted rubrics relating to delusions of the mind, such as, *mind – delusions, imaginations – images, phantoms, sees – night; mind – delusions, imaginations – pursued, of being – enemies, by*; and *mind – delusions, imaginations – visions, has – horrible* (Van Zandvoort, 2017). Yakir (2017) notes the poisonous constituents (atropine alkaloids) of the *Solanales* plants as having an assault on the brain and nervous system, eliciting an acute excitation and hypersensitization of the senses or complete confusion and mental apathy, potentially reaching a state of delirium. The acute excitation and hypersensitization of the senses aligns with the extracted rubric, *mind – senses – acute – dreaming, during*, found in the MacRepertory (Synergy Homeopathic, 2015) search, along with the extracted rubric, *mind – prostration of mind – dreaming, after*, which suggests the collapse of the mind after dreaming (a subconscious state).

#### **4.4.6.3 Delirium and the *Gentianales* Order according to Yakir (2017)**

The concept of delirium (insanity, madness and mania), both hyperactive and hypoactive, was found to relate to two of the themes in the *Gentianales* Order by Yakir (2017: 520 – 522). In the first theme, “Emotional encounter with a threatening world, emotions not yet expressible”, Yakir (2017: 520) notes that oversensitivity governs the impressionable mind in early human development (Row two and three, Table 3, p21), and the world is perceived as threatening and unsafe, which Yakir then puts forward that this creates a “tendency to become overexcited and tense, along with nervousness, restlessness, anxiety, even insanity”. The extracted rubric, *mind – insanity, madness – restlessness, with* (Van Zandvoort, 2017) correlates with the tendency to become restless and even insane as suggested by Yakir (2017).

The second theme, “Overactive, irritable nervous system”, was found to relate to the extracted rubric, *mind – hysteria – menses, during* and *mind – irritability – with* (Van Zandvoort, 2017), where Yakir (2017: 520) explains that the nervous system becomes overstimulated, easily aroused, irritated and overwhelmed by the outside world which is responded to with great emotional tendency in the *Gentianales* Order, although the dominating masculine quality of the Sixth Column (Table 3, p21) generates “an unwillingness to let go”, ultimately leading to “emotional contraction, excessive irritability and even hysteria”.

#### **4.4.6.4 Delirium and the *Scrophulariales* Order according to Yakir (2017)**

The themes of the *Scrophulariales* as put forward by Yakir (2017: 539 – 542) show a suppressed, puritanical and controlled influence over the mind and emotions which is fueled by the strong desire of Rows four and five (as presented in Table 3 on p21), relating to the stage of childhood, to feel a sense of belonging to a group and so any intense emotions are rigidly repressed (masculine) in order to be



acceptable and esteemed by the group (family, friends, society). Therefore, any inclination towards delirium is repressed and projected in a controlled and “acceptable” manner.

The theme “announcing to the world who I am, façade vs true nature, wildness vs nobility” (Yakir 2017: 541) depicts the trapped feeling which is processed in a rigid (masculine) and immature (childhood stage) way creating inner conflict: to be oneself vs complying to family expectations, social norms, rules and regulations. There is an essential need “to appear good and noble” and suppress “less refined aspects of one’s personality” (wildness and instinctual impulsivity) creating a “conflicting inward and outward motion or sensation: of something that attempts to break out only to be shut in, blocked, and substituted by a false façade” (Yakir 2017: 541).

#### **4.4.6.5 Delirium and the *Rubiales* Order according to Yakir (2017)**

The exhaustive nature and the cyclical tendency of emotional ups and downs of the *Rubiales* Order lend itself to the development of a hypoactive delirium (mental apathy and collapse) which Yakir (2017: 565 – 567) describes in the following theme: “Nervous, mental, emotional and sexual overstimulation followed by fatigue”. The over-excited and over-active nature of the adolescent stage of human development, in Row Six (presented in Table 3, p21), awakens the brain to the sensational outer world but falls easily into over-doing and over-working which results in the opposing state of mental exhaustion and collapse, becoming confused, slow-thinking and unable to concentrate. This correlates with the numerous extracted rubrics relating to confusion (*mind – confusion of mind*), prostration (*mind – prostration of mind*) and stupefaction (*mind – stupefaction, as if intoxicated*) found in the MacRepertory (Synergy Homeopathic, 2015) search. Yakir (2017) writes that “the encounter with the world may create an overload of stimuli and a feeling of being overwhelmed by the world”.

#### **4.4.6.6 Delirium and the *Labiales* Order according to Yakir (2017)**

Yakir (2017: 579) notes a tendency towards mental illness from repressed sexual energy in the *Labiales* order in the theme “cover-up and suppression, compulsive self-control, obsessiveness, OCD”. She writes, that the repressed sexual energy “manifests in the mind, producing emotional coldness and detachment” and is “transmuted into an intensity of mind and out-of-control thoughts” resulting in the development of “compulsive behaviours, fastidiousness, obsessiveness and serious mental illness” (in the form of delirium or schizophrenia). This correlates with the extracted rubric, *mind – monomania* (Van Zandvoort, 2017) – monomania is defined as an “exaggerated or obsessive enthusiasm for or preoccupation with one thing” (*The Concise Oxford Dictionary*, 1999).

#### **4.4.6.7 Delirium and the *Dipsacales* Order according to Yakir (2017)**

Yakir (2017: 604) puts forward the theme, “Cerebral engagement with the world: excessively masculine attitude and mental dullness”, which was found to relate to the concept of hyperactive (hysteria) and hypoactive (dullness) delirium in that, as Yakir (2017) describes, there is an amplified sense of “emotional control and dominance of the mental sphere (emotions predominated by the intellect)”

leading to emotional suppression and contraction (synonymous with confusion, dullness and prostration which are shown in several of the extracted rubrics listed under hypoactive delirium in Table 15 in Appendix D, p285). Occasionally the emotional suppression rebounds with “emotional outbursts and even hysteria” (Yakir 2017). Hysteria is present in the extracted rubric, *mind – hysteria – menses, during* (Van Zandvoort, 2017).

#### **4.4.6.8 Delirium and the *Asterales* Order according to Yakir (2017)**

The concept of delirium (insanity, madness and mania), both hyperactive and hypoactive, was found in the themes, “Resistance, inflammation, high fever, ‘flu, allergies”, and “Stamina: denial of pain and physical complaint”, by Yakir (2017: 619), who states that, due to the advanced development of both the human (Row eight and nine) and Ego (Column six) (as presented in Table 3, p21) aspects there is an increased stamina, resistance and strength but still a tendency to do too much and exhaust oneself creating vulnerability in defenses. This makes *Asterales* susceptible to allergies, infections and high fevers that may lead to delirious states of restlessness or confusion, especially in children (Yakir 2017: 619). Extracted rubrics were found in the MacRepertory (Synergy Homeopathic, 2015) search, correlating with the above mentioned delirium and restlessness (*mind – restlessness, nervousness – busy; mind – insanity, madness – restlessness, with*), and fever and confusion (*mind – confusion of mind – fever, during – heat; and mind – dullness – fever, during*).

#### **4.4.7 Escape and death**

Escape and death, and the synonymous concepts, were found in the thematic analysis of the *Asteridae* Subclass and the subsequent Orders (relating to each of the selected representative remedies) put forward by Yakir (2017) and expanded on below.

##### **4.4.7.1 Themes relating to Escape and Death in the Subclass *Asteridae* according to Yakir (2017)**

The over-arching theme that Yakir’s (2017: 489 – 494) analysis of the *Asteridae* Subclass is, “Me (the Ego) vs the Group (world)” which in the early stages of human development (Rows one to five as represented in Table 3, p21) is experienced as too stimulating and overwhelming and there is a need to escape feeling emotions [which aligns with the extracted rubric *mind – escape, desire to – run away, to* (Van Zandvoort, 2017)] which is influenced by the oppressive nature of the masculine quality over the feminine nature. Yakir’s (2017) describes a thematic progression in the stages of adolescence to adulthood (along the Rows of the Systematic Table, as presented in Table 3, p21) showing the Ego’s indulgent need for more and a tendency to seek escape through pleasure, which correlates with the extracted rubrics, *mind – extravagance* and *mind – libertinism* (Van Zandvoort, 2017). Finally, at the peak of both human and ego development, the need for integration, reunification, and belonging overrides the need to escape, although the masculine principle prevents this attainment of reconnection because it holds on to the importance and power of the Ego as a fully developed individual.

#### **4.4.7.2 Escape/Death and the *Solanales* Order according to Yakir (2017)**

The concept of escape and death arose in the theme, “Escape. Fight or Flight. Excited nervous system”, by Yakir (2017: 497), where the first stage of the Sixth Column (Row one in Table 3, p21) indicates the unprepared state of mind trying to encounter an over-stimulating outer world which is experienced as dangerous and reacted to with either fight or flight. Yakir (2017) describes this ‘flight reaction’ as “seclusion, hovering, feeling not at home, running away, dreams about flying, even desire light or lightness” or as mental flightiness or fogginess where there are problems with concentration and a reduced ability to rationalize. The ‘feeling not at home’ correlates with the extracted rubric *mind – delusions, imaginations – home – away from, is*, and the ‘running away’ correlates with the extracted rubrics, *mind – escape, desire to – run away, to* and *mind – mania, madness – runs – away* (Van Zandvoort, 2017).

#### **4.4.7.3 Escape/Death and the *Gentianales* Order according to Yakir (2017)**

The concept of escape and death was identified in the theme, “Emotional encounter with a threatening world, emotions not yet expressible”, by Yakir (2017: 520), where there is a need to escape emotions too overwhelming to express or work through. The defensive reaction of the *Gentianales* “through contraction, paralysis and isolation”, noted by Yakir, arises when the stage of infancy (Row Two and Three, shown in Table 3, p21) perceives an over-stimulating, mad and threatening world. This can be related to the extracted rubric, *mind – insanity, madness – escape, desire to* (Van Zandvoort, 2017).

#### **4.4.7.4 Escape/Death and the *Scrophulariales* Order according to Yakir (2017)**

The concept of escape and death was found in the theme, “Hiding emotions, suppression of powerful desires, puritanical guilt”, by Yakir (2017: 540) where the strong emotions that arise are immediately suppressed and any negativity is held inside – all emotions are processed by the mental faculties in a rational, repressive and logical way. Yakir notes that “after a while they lose connection with their emotions, which are vented [emotions escape] only through books and music”. This desire to escape through books correlates with the extracted rubric, *mind – reading, desire for* (Van Zandvoort, 2017). Another element of escape is shown by the theme, “leading a luxurious life, used to having their every worldly whim and desire satisfied”, where Yakir (2017) explains that intense emotions are avoided through extravagance and indulgence, even when they lose everything, emotions remain suppressed. Here, the extracted rubrics, *mind – extravagance* and *mind – libertinism* can be seen as an escape or avoidance of the intense emotions mentioned by Yakir.

#### **4.4.7.5 Escape/Death and the *Rubiales* Order according to Yakir (2017)**

The theme of escape is not obvious in Yakir’s (2017: 565 – 567) analysis of the *Rubiales* Order although she does mention in the theme, “the young Ego striving for greatness; grandiose ideas, plans and fantasies; periodicity, wave-like motion” the tendency for the mind to wonder (escape) in unrealistic planning, fantasizing and daydreaming.

#### **4.4.7.6 Escape/Death and the *Labiales* Order according to Yakir (2017)**

The concept of escape and death was identified in the theme, “Desire for more and more: desire to enjoy the world – pleasure, touch, food, sensuality in a conscious way”, by Yakir (2017: 577), who describes that, in the stage of early adulthood (Row Seven, shown in Table 3, p21), there comes a insatiable desire to indulge in the pleasures of the world – “from food to sex to money”, all of which is influenced by the masculine dominance and sense of entitlement (he must have everything and anything he wants) but simultaneously is avoiding the feminine emotional side and the extravagant needs of self-indulgence are used as a scape goat. Extracted rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, that were found to correlate to this theme, include: *mind – extravagance* and *mind – libertinism*.

#### **4.4.7.7 Escape/Death and the *Dipsacales* Order according to Yakir (2017)**

The concept of escape and death was found in the theme, “Encounter with the world: harm, injury, contraction, withdrawal and avoidance of society, bitterness”, by Yakir (2017: 604), where the first interaction with the unfiltered and raw reality of the world is correlated with over-stimulation and hypersensitivity, and from this extreme state follows the reaction to rigidly retract, contract and withdraw (escape). There are many fears and anxieties centered around being harmed by the harshness outside (be poisoned, injured, contracting illness etc.). Yakir further notes that the “general tendency is toward withdrawal, isolation, and estrangement from society (repulsive mood), and there may be alcoholism, bitterness, rage, contraction and hardening” as a result. From the MacRepertory (Synergy Homeopathic, 2015) search, extracted rubrics were found to correlate with the ‘repulsive mood’ (*mind – persons, aversion to*; and *mind – sadness – company – aversion to, desire for solitude*), alcoholism (*mind – alcoholism – dipsomania – recurrent*) and rage (*mind – rage, fury – convulsions, during*) mentioned by Yakir above.

#### **4.4.7.8 Escape/Death and the *Asterales* Order according to Yakir (2017)**

Yakir (2017: 616 – 621) discusses themes found in the *Asterales* group of remedies and emphasizes the need at this final meeting point of Row Nine (old age) and Columns Six (Ego) (as presented in Table 3, p21) for integration and harmony, although, Yakir explains, the dominance of the masculine quality prevents this from occurring and creates discord. Therefore, the researcher couldn’t find any direct correlation with the concept of escape and death because, from Yakir’s perspective, there is a greater need for belong and company in the *Asterales*, which is confirmed by the poor representation of escape and death in the analysis of *Chamomilla* in 4.2.7.7 (p 188).

#### **4.4.8 Summary of comparative findings between the determined common mind symptoms and the themes by Yakir (2017) in the *Asteridae* group**

In summary, the researcher found numerous correlations (as shown throughout section 4.4) between the common mind symptoms, determined through the searches in Synergy Homeopathics (2015) MacRepertory and ReferenceWorks, and the themes put forward by Yakir (2017).

Yakir (2017: 29 - 33), in an overview of the developmental aspects of the *Systematic Table of Homeopathic Plants*, concludes that, “the stages of development are established in the fabric of the man-world” (referring to the term used by Rudolf Steiner, describing the connection between the knowledge of man with the knowledge of the world). This, Yakir (2017: 32) states, “is why the same pattern can be seen repeated in the evolution of the mineral kingdom, the plant kingdom, in human development, and in the evolution of humankind and civilization.” The influence of Jungian Psychology (applied to the organization of the Columns) and Erik Erikson’s stages of human development (applied to the organization of the Rows) on the structure of the *Systematic Table of Homeopathic Plant Remedies* put together by Yakir (2017: 29 - 30) significantly shapes the thematic analysis put forward by Yakir and is what puts Yakir’s work apart from this study.

After reviewing the results of the study, and the themes put forward by Yakir (2017), the researcher found that the identification of common mind symptoms would be a step towards determining themes, such as what Yakir (2017) has developed, providing a foundation or framework from which to thread together themes relating to a group of remedies.

#### **4.5 Comments on the correlations found between the existing Homoeopathic remedy classification and botanical evolutionary taxonomy as proposed by Yakir (2017)**

Sankaran (2005), in his work *An Insight Into Plants Vol. I – III*, places little, if any, emphasis on the system of classification used, for which he was criticized by Schiller (2005: 203) “because the work lacks an overview of taxonomy in general and proper disclaimers regarding some of these specific groupings, it can be difficult for an uninformed reader to judge which family pictures must be considered more tentative at this stage”. Sankaran stated that he applied the *Nature Relationship of Remedies* by Wichmann and Bolte as his “sole source of names of plant families and higher orders” which Schiller (2005: 204) disapproves of as weak and unreliable because the plant taxonomy used was outdated. Schiller (2005: 206) concludes that Sankaran has inspired a valuable approach to understanding the plant Kingdom of remedies but suggests that *An Insight Into Plants* (Sankaran, 2005) is viewed as a work in progress and that “further clarification and input from the homoeopathic community is essentially needed”.

Scholten (2013) applied the APG (Angiosperm Phylogeny Group) system of plant taxonomy (which is based on grouping plants according to their molecular and DNA constituents), to his group analysis in *Wonderful Plants*. The researcher acknowledges his work as a remarkable feat and suggests that further studies should be conducted comparing the works of Sankaran (2005), Yakir (2017) and Scholten (2013) to determine correlations and differences of their proposed methodologies.

Gandhi, who wrote the forward to *Wondrous Order* (Yakir, 2017) explains that Yakir, had “studied flowering plants by using the Cronquist classification, which defines the evolutionary process of plants based on the structure of the flower, fruit, seed and pollen” and mentions further that Yakir examined “the classification based on the various phenotypes of each plant” developing a “two-dimensional table for flowering plants that correlates both the evolutionary developmental stages of plants and human developmental stages”.

Yakir (2017: 21) motivates the use of the Cronquist evolutionary taxonomic approach due to its basis “on the ‘signs and symptoms’ of function and sensation in the plant kingdom” which aligns with the homoeopathic approach to materia medica. The main objective of this study was to determine the common mental themes and mind symptoms of the *Asteridae* Subclass and to compare the findings to that which Yakir (2017) puts forward. Therefore, in order to make a fair comparison, the same system of classification was applied.

Evolution and evolutionary taxonomy are complex concepts altogether. Yakir (2017: 17) remarks that the basis of the *Systematic Table of Homeopathic Plant Remedies* is on the evolutionary order of taxonomy and therefore the knowledge and understanding of the way plants develop is essential. The researcher acknowledges that this is a limitation in the study as the researcher has limited knowledge and understanding of the development and evolution of the plant kingdom. When initiating the objectives of the study, the researcher did not realize the complexity of the theories of evolution and found it difficult to draw a fair comparison of the classification methods of homoeopathic plant remedies. From a superficial stance, based on the literature put forward by Yakir (2017), the researcher agrees that the application of evolutionary based taxonomy supports the approach to homoeopathic group analysis as both plants and human beings are subject to evolution, as with all of life on earth, but the researcher lacks adequate data and references to support this notion.

## **CHAPTER FIVE: CONTEXTUAL ANALYSIS OF THE *ASTERIDAE* SUBCLASS REMEDIES**

The aim of this study was to identify mental themes belonging specifically to the *Asteridae* Subclass of plant remedies with the basis being that themes should be pertinent to any individual needing a plant remedy from this group.

The objectives of the study were:

1. To determine the common mind symptoms from selected remedies of the *Asteridae* Subclass of plants.
2. To determine synonymous concepts from the common mind symptoms and hypothesize emergent themes and/or patterns.
3. To conduct comparisons from the emerged thematic data and existing data from Yakir (2017).
4. To document correlations with existing homoeopathic remedy classification and botanical evolutionary taxonomy as proposed by Yakir (2017).

The researcher feels that these have been attained and discusses them below.

## **5.1 The group analysis of Homoeopathic plant remedies representing the *Asteridae* Subclass**

The group analysis study, focusing on the mind symptomatology of the selected representative remedies from the *Asteridae* Subclass, revealed a series of common mind symptoms and emergent patterns or progressions from the collected data using Synergy Homeopathic (2015) computer software (MacRepertory and ReferenceWorks). A comparison of the revealed common mind symptoms with the themes put forward by Yakir (2017) showed relevant correlations, noted in section 4.4 (p 192 – 220) of the study. This section discusses the contextual analysis of the *Asteridae* Subclass group of representative remedies, expanding on the determined common mind symptoms, the emerged theoretic progression and the comparison with the themes put forward by Yakir (2017).

### **5.1.1 Contextual Analysis of the Determined Common Mind Symptoms from the Group of Representative Remedies of the *Asteridae* Subclass**

The group analysis of the mind symptoms of the selected representative homoeopathic plant remedies from the *Asteridae* Subclass revealed the following common mind symptoms:

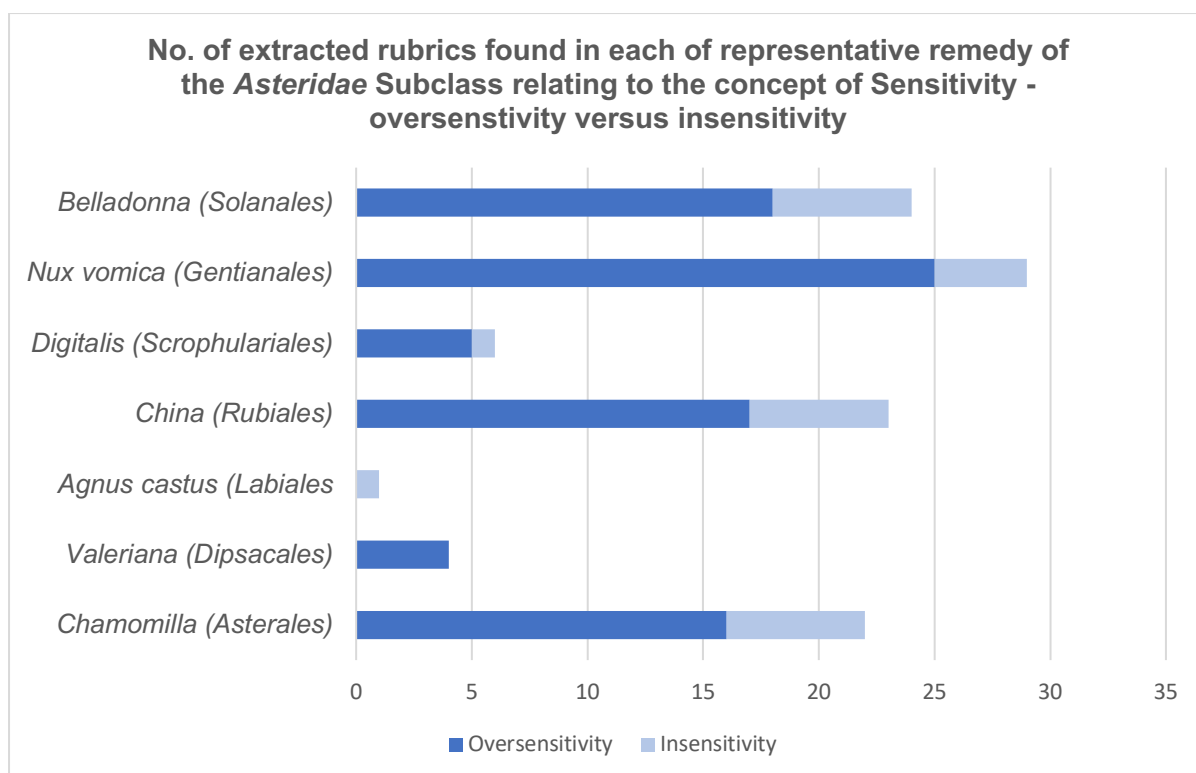
1. Sensitivity – oversensitivity versus insensitivity
2. Anger, irritability, rage and violence
3. Excess versus lack
4. Sadness, melancholy and despair versus joy, mirth and playfulness
5. Anxiety, fear and restlessness
6. Delirium, madness and mania: hyperactive delirium versus hypoactive delirium
7. Escape and death.

Each determined common mind symptom is discussed below.

#### **5.1.1.1 Sensitivity – oversensitivity versus insensitivity**

Sensitivity is a primary concept found in all remedies originating from the Kingdom *Plantae* (Hull, 2016) and is evident throughout the *Asteridae* Subclass of plant remedies. The realm of sensitivity in the *Asteridae* group is of the opposing extremes: oversensitivity and insensitivity.

Figure 22 (p 223) shows the number of extracted rubrics relating to the concept of 'sensitivity – oversensitivity versus insensitivity' per selected representative remedy of the *Asteridae* Subclass, as found in the MacRepertory (Synergy Homeopathic, 2015) search.



**Figure 22: Number of extracted rubrics found in each representative remedy of the Asteridae group relating to the concept of sensitivity – oversensitivity versus insensitivity**

The essential nature of sensitivity that pervades the plant kingdom makes the experience of the world somewhat daunting and overwhelming. Sankaran (2017) describes “the basic issue of plant families is sensitivity and reactivity” and that the plant attribute in a human being “gets easily affected and describes (their symptoms or state) as if something is happening within him”.

Figure 22 depicts the number of extracted rubrics, relating to the concept of sensitivity (oversensitivity and insensitivity) where marked sensitivity is shown in the representative remedies *Belladonna*, *Nux vomica*, *China*, and *Chamomilla*. Sensitivity (encompassing both oversensitivity and insensitivity) appears to begin with intensity, from the extreme of oversensitivity (over-reactivity and hyperactivity), as seen in *Belladonna* of the Order *Solanales* and *Nux vomica* of the Order *Gentianales* in the extracted rubric, *mind - sensitive, oversensitive – impressions, to all external – delivery, parturition, during* (Van Zandvoort, 2017). The intensity of sensitivity is less evident in *Digitalis* (*Scrophulariales*), which may be due to the despondent, sullen, depressed and anxious state of mind and an intense desire to be alone see in the mind of *Digitalis* (Vermeulen, 2000). Similarly, Yakir (2017: 540) observes in the thematic analysis of the *Scrophulariales* Order, where strong emotions are suppressed, and negative emotions are internalized. There is an increase of both oversensitivity in insensitivity seen in the representative remedy, *China*, of the *Rubiales* Order where, on the oversensitive side of the spectrum of sensitivity, *China* is overly sensitive to moral impressions (*mind – sensitive, oversensitive – moral impressions, to*) and on the opposite side of insensitivity, *China* lacks sensitivity (*mind – sensitive, oversensitive – want of sensitiveness*) (Van Zandvoort, 2017). This complete lack of sensitivity appears to govern the representative remedy, *Agnus castus* of the *Labiales* Order, which only appears in the extracted rubric,



*mind – sensitive, oversensitive – want of sensitiveness* (Van Zandvoort, 2017). Finally, a marked sensitivity is found again in the representative remedy, *Chamomilla* of the *Asterales* Order, showing insensitivity and insolence in the extracted rubric, *mind – insolence – impertinence* (Van Zandvoort, 2017) and oversensitivity, particularly of the sensory nervous system, to touch (*mind – fear – touch, of*), light (*mind – light – agg – daylight*), music (*mind – music – aversion to*), noise (*mind – sensitive, oversensitive – noise, to – perspiration, in*) or wind (*mind – sensitive, oversensitive – wind, to*) (Van Zandvoort, 2017).

The extracted data from the mind rubrics (MacRepertory) and materia medica (ReferenceWorks) of the selected representative remedies showed a common thread of sensitivity in the mind symptomology as being easily affected (hypersensitive), overwhelmed or aggravated (Synergy Homeopathic, 2015). In *Belladonna*, *China* and *Nux vomica* this was noted in the following rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind; admonition agg.* (easily affected by reprimand); *mind; perspiration; agg.* (easily affected by perspiration); and *mind; persuasion agg.* (easily affected by persuasion). Clarke (1962) describes the mind of *Belladonna* as having “great sensibility to every impression”, *Nux vomica* as being oversensitive as every “harmless word offends, every little noise frightens, cannot bear the least, even suitable medicine”, and a “great sensitiveness to offence” in *Chamomilla*.

The sensory nervous system relays messages from the outside world, perceived through the senses of vision, hearing and equilibrium, taste, somatic sensation (touch, pain, pressure, vibration, temperature) and smell, and sent to the central nervous system where they are processed and responded to (Solomon, Schmidt and Adragna, 1990). A sensory nervous system sensitivity (*mind – senses – acute – dreaming, during*) was identified in the extracted rubrics from MacRepertory and literature from ReferenceWorks (Synergy Homeopathic, 2015), to external impressions (*mind – sensitive, oversensitive – impressions, to all external – delivery, parturition, during*), to wind (*mind – sensitive, oversensitive – wind, to*), to noise (*mind – sensitive, oversensitive – noise, to – perspiration, in* and *mind – noise, aversion to*), to temperature (*mind – sensitive, oversensitive – chill, during* and *mind – sensitive, oversensitive – heat, during*), to light (*mind – light – agg.; daylight*) and to touch (*mind – fear – touch, of*).

Yakir (2017: 492) puts forward the theme, “Hypersensitive and over-reactive, flooded, inundated, overcome, excited”, which correlates with the oversensitivity of the sensory nervous system found in the extracted rubrics in MacRepertory (Synergy Homeopathic, 2015). Yakir remarks that the hypersensitivity to the surrounding world begins on a physical and emotional level from the constant influx of events and experiences of life leading to an overstimulated and overwhelmed nervous sensitivity and neuronal excitability, as if being “flooded by stimuli”. This initially aggravates the mind, the stimulus is experienced as a threat or stressor, (as observed in *Belladonna* and *Nux vomica*) and then as one becomes comfortable with the stimuli and an ability to respond, an outflux of energy occurs following with growth, expansion and a need to experience everything (*China*) but soon the energy depletes from there is a fall into mental collapse and a realization for maturity, carefulness and control which manifest later (*Chamomilla*).

Yakir (2017) considers the masculine influence of the Sixth Column of Yakir's (2017) Table (presented in Table 3, p21), as an oppressive force that influences sensitivity along the Column. The experience of oversensitivity to external impressions, which correlates with the extracted rubric, *mind - sensitive, oversensitive – impressions, to all external – delivery, parturition, during* (Van Zandvoort, 2017), is noted by Yakir (2017) throughout the Column (Table 3, p21) but remarks that the response changes along the Rows (Table 3, p21). The response to stimuli, in the *Solanales* and *Gentianales* Orders, is described by Yakir (2017: 495 and 520) as unconscious and uncontrolled outbursts of intense emotion (hyper-reactivity and outward expression). Towards the middles of the column (Table 3, p21), emotions are retracted, suppressed and held in, to the extent of becoming cold and emotionally detached but with an internal desire of sensitiveness which peaks in the *Labiales* Order. Towards the end of the Column (Table 3, p21), there is a repulsion or rejection to stimuli and a dulling of the senses equating to hypo-reactivity, which correlates with the extracted rubric *mind – senses – dullness of, blunted – chill, during* (Van Zandvoort, 2017).

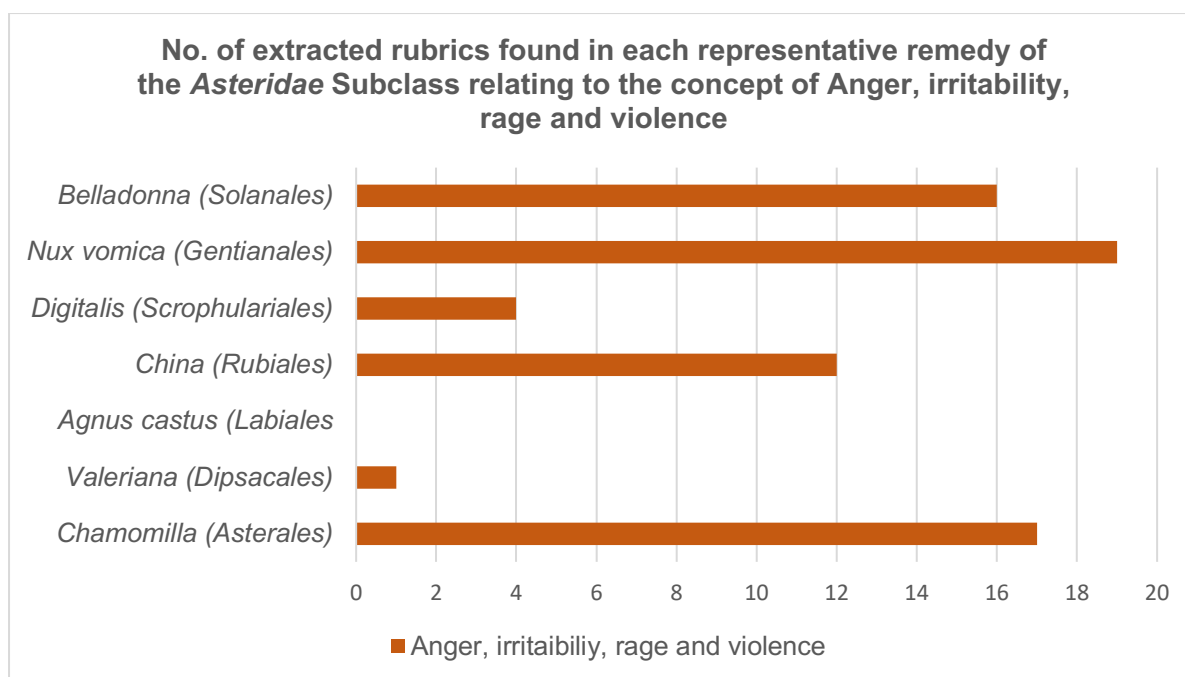
Insensitivity, the opposite of sensitivity, was found to be synonymous with being unsympathetic and inconsiderate, insensible, indifferent and apathetic in the extracted literature from ReferenceWorks (Synergy Homeopathic, 2015). The selected representative remedy from the *Dipsacales* Order, *Valeriana*, did not show any data relating to insensitivity whereas the selected representative remedy from the *Lamiales* Order, *Agnus castus*, only showed data relating to a lack of sensitivity in one extracted rubric from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind – sensitive, oversensitive – want of sensitiveness*. Yakir (2017: 492) remarks that sensitivity increases along the Sixth Column (presented in Table 3, p21), but, with the oppressive and controlling influence of the dominant masculine element, there is an attempt to control how the outer influences affect them, projecting a defensive mask of insensitivity as an aversion to touch and company and a desire for solitude, when beneath that lies a great sensitivity to all external impressions.

In conclusion, sensitivity (encompassing both oversensitivity and insensitivity) was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **5.1.1.2 Anger, irritability, rage and violence**

The concept of anger, irritability, rage and violence arose in 21 of the extracted rubrics (listed in Table 15 of Appendix D, p 282) from the search in MacRepertory (Synergy Homeopathic, 2015) and in numerous supporting literature from the search in ReferenceWorks (Synergy Homeopathic, 2015).

Figure 23 (p 226) shows the number of extracted rubrics relating to the concept of 'anger, irritability, rage and violence' per selected representative remedy of the *Asteridae* Subclass, as found in the MacRepertory (Synergy Homeopathic, 2015) search.



**Figure 23: Number of extracted rubrics found in each representative remedy of the *Asteridae* group relating to the concept anger, irritability, rage and violence**

Figure 23 shows the number of extracted rubrics found in each of the representative remedies of the study relating to the concept of anger (irritability, rage and violence) and expanded on as follows:

- *Belladonna* (Solanales) shows the highest degree of reactivity through violent and rageful outbursts, such as, screaming, shouting, biting, spitting and striking anything or anyone around them. This is seen in the following extracted rubrics (Van Zandvoort, 2017):
  - *mind – shrieking, screaming, shouting*
  - *mind – biting – people*
  - *mind – rage, fury – convulsions, during*
  - *mind – kicks – temper tantrum, in*
- *Nux vomica* (Gentianales) follows with a heightened irritability and a fiery temper, easily reproaching and criticizing others. This is seen in the following extracted rubrics (Van Zandvoort, 2017):
  - *mind – irritability – with; mind – irritability – night; mind – irritability – touch, by*
  - *mind – insolence – impertinence*
  - *mind – anger – ailments from, agg. – violent anger*
- *Digitalis* (Scrophulariales), the only remedy showing a disposition to a sullen and morose mood, when provoked to anger, is more likely to suppress strong emotions unless in a state of delirium, although experiences great irritability as everything, especially sad things, affect him/her deeply (Allen, 1879). A ‘suppressed’ anger in the form of irritability is evident, as shown in Figure 23 above, and the marked irritability was found in the following extracted rubrics (Van Zandvoort, 2017):
  - *mind – irritability – coition, during*

- *mind – irritability – liver complaints, in*
  - *mind – irritability – night*
  - *mind – irritability – with*
- *China* (*Rubiales*), as described in the mind section by Phatak (1999: 209), is “disobedient, stubborn and contempt for everything” with a mean “disposition to hurt other people’s feelings”. And according to Allen (1879), the *China* temperament is “peevish, ill-humoured and easily angered” and when in a discontented, morose or sensitive mood, they are inclined to anger and despise everything. Marked irritability, crankiness and anger are seen in the following extracted rubrics (Van Zandvoort, 2017):
- *mind – irritability – with; mind – irritability – night*
  - *mind – strange – crank*
  - *mind – anger – looked at, when; mind – anger – pain, during*
- *Agnus castus* (*Labiales*), was not found in any of the extracted rubrics pertaining to the concept of anger, as seen in Figure 23 (p226), although on further investigation in the ReferenceWorks (Synergy Homeopathic, 2015) keyword search, the rubric, “*mind – rage, fury – amorous*”, containing the selected remedies *Belladonna* and *Agnus castus*, arose supporting the concept of anger. Murphy (2007) notes peevishness and an inclination to get angry in the mind section of *Agnus castus*.
- *Valeriana* (*Dipsacales*) shows changeable moods that oscillates from one extreme to another, at times reaching hysterical spasms, rage and irritability. Phatak (1999: 724) notes impatience, anger, madness, raving, and swearing in the mind of *Valeriana*. Crank, meaning ill-tempered and irritable (*Concise Oxford Dictionary*, 1999), was highlighted in the extracted rubric, *mind – strange – crank* (Van Zandvoort, 2017).
- In the highly irritable mind of *Chamomilla* (*Asterales*), anger emerges strongly as a projection of dissatisfaction, inclined to a quarrelsome temperament and is expressed as an intolerable irritability causing impatience, insolence and a terrible temper. Hering (2005) confirms *Chamomilla*’s inclination towards anger through having an “insulting, cross and uncivil temper”. The marked irritability, ill-temper and anger, found in 17 of the 21 extracted rubrics relating to anger, are shown in the following extracted rubrics (Van Zandvoort, 2017):
- *mind – irritability – with; mind – irritability – night; mind – irritability – touch, by*
  - *mind – anger – ailments from, agg. – anxiety, with*
  - *mind – anger – ailments from, agg. – grief, with silent*
  - *mind – anger – ailments from, agg. – violent anger*
  - *mind – rage, fury – convulsions, during*
  - *mind – kicks – temper tantrum, in*

Irritability, appearing in 8 of the 21 anger-related extracted rubrics, was synonymous with anger although seen as a precursor to the strong emotion of anger. The rubric, *mind – irritability – with* (Van Zandvoort, 2017), contains 5 of the 7 selected representative remedies making it a strongly representative rubric. Touch (*mind – irritability – touch, by*), consolation (*mind – irritability – consolation, agg.*), and dentition (*mind – irritability – dentition, agg.*) were found to aggravate irritability and irritability

was found to be experienced at night (*mind – irritability – night*) whereas anger was found to be experienced on waking (*mind – anger – waking, on*) (Van Zandvoort, 2017).

Anger can be considered a strong emotion or response. In theme, “Aggression, being attacked, power”, put forward by Yakir (2017: 492), Yakir remarks on the “urgent need (for the *Asteridae* group) to maintain boundaries against a world that is perceived mostly as threatening and penetrating” which is not received passively, but instead reacted to with intensity and militancy – from outright aggression in the first stages to war-like militancy in the later stages. The masculine dominated Column Six (Table 3, p21) with a strong and resilient Ego tends to react actively and violently (manifests physically as allergies – inflamed reaction to penetrated boundaries) with vigor and aggression. This thematic analysis by Yakir correlates with the extracted rubrics, *mind – anger – ailments from, agg. – violent anger*; *mind – anger – looked at, when* and *mind – irritability – touch, by* (Van Zandvoort, 2017) showing the sensitivity of the individual to reactive violently even from the simple act of being looked at or being touched.

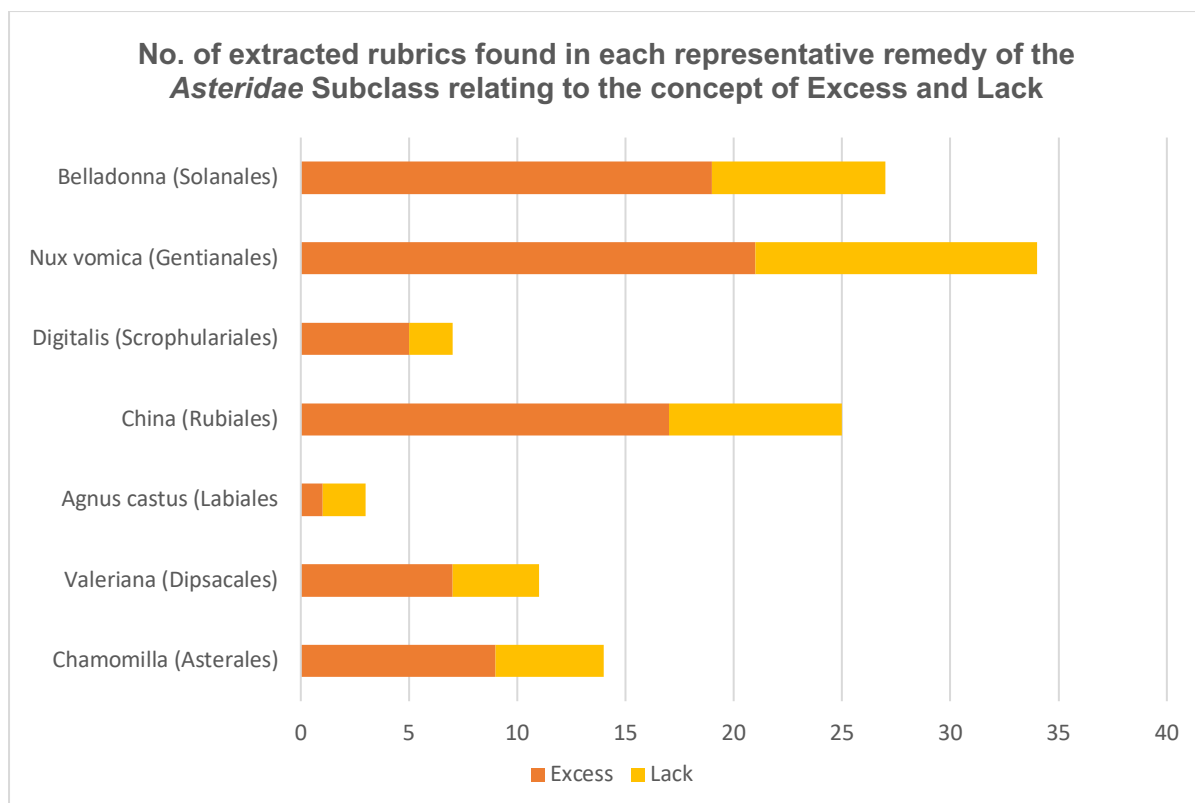
It was observed by the researcher that the *Asteridae* group of remedies are sensitive to or easily affected by anger. Three extracted rubrics depict that the mind is aggravated (easily affected) in ailments from anger (*mind – anger – ailments from, agg.*) accompanied with anxiety (*anxiety, with*), silent grief (*grief, with silent*) or violence (*violent anger*) (Van Zandvoort, 2017).

In conclusion, anger, irritability, rage and violence was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass.

#### **5.1.1.3 Excess versus Lack**

Synonymous concepts, found in the Synergy Homeopathic (2015) MacRepertory software search and listed in Table 15 in Appendix D (p 282), associated with excess, included: debauchery, alcoholism, liveliness, extravagance, excitement, shrieking, boisterousness, hurry, chaos, abundance, hemorrhage, industriousness and libertinism. The opposing concept of lack was found to be synonymous with doubtfulness, dullness, forgetfulness, indolence, prostration, collapse and loss.

Figure 24 (p 229), shows the number of extracted rubrics, found in the MacRepertory (Synergy Homeopathic, 2015) search, relating to the concept of excess versus lack, in each of the representative remedies of the *Asteridae* group.



**Figure 24: Number of extracted rubrics found in each representative remedy of the *Asteridae* group relating to the concept excess versus lack**

According to Figure 24, excessiveness is marked in the *Belladonna* (*Solanales*), *Nux vomica* (*Gentianales*) and *China* (*Rubiales*). There is an intensity in *Nux vomica* (*Gentianales*), shown by the 34 or 37 extracted rubrics (Van Zandvoort, 2017) relating to Excess and Lack, described by Murphy (2007) as a tendency to become a workaholic (*mind – industrious – mania for work – menses, before*) with great ambition and a competitive nature but their fastidious, obsessive and compulsive behaviours soon leads to ailments from continued mental exertion (*mind – busy – ailments from, agg.*), resulting in a contraction of the mind and emotions, frequent mistakes while writing and talking (*mind – mistakes, making – talking, in/writing, in – vertigo, in*) and a slow flow of ideas (*mind – prostration of mind – sleep, from loss of*). The concept of excess and lack appears less in the representative remedies, *Digitalis* (*Scrophulariales*), *Agnus castus* (*Labiales*), *Valeriana* (*Dipsacales*) and *Chamomilla* (*Asterales*). *Agnus castus* (*Labiales*) appears in only 3 of the extracted rubrics from MacRepertory (Synergy Homeopathic, 2015) showing a strong (excessive) ego in the extracted rubric, *mind – boaster, braggart*, as well as experiencing a state of dullness and forgetfulness (lack) as a result of sexual excess, as seen in the extracted rubrics, *mind – dullness – sexual excess, after* and *mind – forgetfulness – sexual excess, after* (Van Zandvoort, 2017). Yakir (2017: 597) remarks on the opposing forces of excess and lack in *Agnus castus* as, “excessive sexual excitement, masturbation, and difficulties in making connections and cultivating relationships”, and that, “the sexual system is stimulated to such an extent that it becomes uncontrollable, often requiring drugs and alcohol in order to increase stimulation”, but over time, “they waste all of this energy and lean to the opposite extreme: loss of libido and loss of excitement.” The re-emergence of a drive towards pleasure but in a more balanced, mature and specific

way is seen in the *Asterales* (Yakir, 2017), although the representative remedy, *Chamomilla* of the *Asterales*, tends to become over-excited (*mind – excitement, excitable* during chill, fever and perspiration), excessively anxious, impatient and irritable (Allen, 1879) with an extreme sensitivity to pain and an indifference to pleasure (Murphy, 2007).

Modern day life has become unsustainably busy and demanding on the human being as a whole. This relates in the extracted rubrics listed in Table 15, Appendix D (p 281 – 289): *mind – extravagance; mind – alcoholism, dipsomania – recurrent; mind – boaster, braggart; mind – industrious – mania for work – menses, before; mind – debauchery – as after; and mind – busy – ailments from being, agg.* (Van Zandvoort, 2017), showing that the *Asteridae* group has a tendency towards extravagance (the pleasures and indulgences of life, such as alcohol), debauchery, boastfulness (strong Ego) and industriousness, although is negatively affected by their busy and chaotic life. Society and technology have created a world dependent on convenience and material worth/gain. Technology has allowed for greater accessibility to information and knowledge, but to what compromise? Media constantly bombards and distracts the human mind and the day to demands of living place stress on the nervous system as the individual becomes overwhelmed by the incessant need for more (shown in the extracted rubrics, *mind – extravagance; mind – libertinism* and *mind – ideas – abundant*) (Van Zandvoort, 2017), because the Ego and the world constantly reinforce that he/she is not enough. Therefore, the need for more, for the constant striving towards perfection and pleasure, comes from a place of scarcity doubt and/or lack within the individual (as seen in the extracted rubric, *mind – doubtful – soul's welfare, of*) (Van Zandvoort, 2017).

The extracted rubrics *mind – dullness – sexual excess, after* and *mind – forgetfulness – sexual excess, after* (Van Zandvoort, 2017) encompass the opposing aspects of both excess and lack in that there is a resultant lack (dullness or forgetfulness) due to an excess (in this example, sexual excess). This is seen in the extracted materia medica where Boericke (2013) notes how “ideas crowd the mind (excess), preventing sleep (lack)” in the mind of *China*. Allen (1879) describes the mind of *Digitalis* as being in a state of ‘gaiety bordering on intoxication’ (excess) with debility (lack). *Agnus castus* shows the same tendency where there is a resultant absence (lack) in sexual thrill due to excessive masturbation (excess) (Murphy, 2007). This opposing relationship of excess and lack was also identified relating to work, where excess is evident in the extracted rubric, *mind – industriousness, mania for work – menses, before*, and lack is evident in the extracted rubrics, *mind – indolence, aversion to work – eating, after* (Van Zandvoort, 2017).

Excessive sensitivity has already been noted in 5.1.1.1. (p 222 – 224) and the researcher surmises that the learned response to this hypersensitivity is where excess arises from. As the senses are in a hyper alert and active state (the extracted rubric, *mind – senses – acute – dreaming, during*, from Table 15 in Appendix D, p 281) able to instantly sense what is pleasurable and what is painful, and thereby ‘teach’ the body and mind to seek out pleasure and to avoid pain. Hence, any activity that elicits a pleasurable response, such as sex, food, drugs, alcohol, money, love, etc. will be sought after in attempt to maintain a pleased state, perpetuating the need for more and more. Extracted rubrics supporting this notion include, *mind – alcoholism, dipsomania – recurrent; mind – debauchery – as after; mind – extravagance;*

*mind – libertinism; mind – play – desire to, playful – gambling, passion for; and mind – prostration of mind – narcotics, from abuse of* (Van Zandvoort, 2017).

Mentally, excessiveness can be associated with over-thinking, over-reacting and over-analyzing. The concept of excess is manifested in the mind as an intensification of emotions (*mind – excitement, excitable – ailments from, agg. – mental and emotional consequences of*), a liveliness of thoughts and ideas (*mind – ideas – abundant*), and a tendency to over-do or over-react to the outside world (*mind – libertinism and mind – extravagance*) (Van Zandvoort, 2017). Lack and scarcity are manifested in the mind as dullness (*mind – dullness*), prostration of thought, confusion, loss of memory (*mind – forgetfulness*) and an inability to recognize the ordinary aspects of one's life (*mind – recognize – does not – people – anyone*) (Van Zandvoort, 2017). 'Excess' can be related to the physical manifestation of convulsions (*mind – convulsions – during and after*) or spasms (*mind – chorea – during*) (Van Zandvoort, 2017) and 'lack' to the physical manifestation of paralysis and numbness (Ullman, 2017b).

The extracted rubrics, *mind – BOISTEROUS, out-going* and *mind – BOASTER, braggart* (Van Zandvoort, 2017), suggest an extroverted and egotistic aspect in the selected representative remedies, both supporting the concept of excess. Egoism is strongly referred to in the work of Yakir (2017: 489) who states that Column Six (presented in Table 3, p21) of the *Systematic Table of Homeopathic Plant Remedies*, “represents the apex of development of the Ego and individuality”, and describes this as the “final stage of acquiring a unique, distinctive identity, and it is measured against others”. Murphy (2007) describes the opposite in the mind of *Digitalis* as having a lack in self-confidence, supporting the opposing concept, lack.

In conclusion, excess versus lack was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass, and the concept was found to correlate to the thematic findings by Yakir (2017).

#### **5.1.1.4 Sadness, melancholy and despair versus joy, mirth and playfulness**

The concept of sadness, melancholy and despair, and/or its opposing quality joy, mirth and playfulness, were found in the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of sadness and/or joy. Sadness was greatly marked in the extracted data and appeared in 32 of the extracted rubrics versus the concept of joy, which showed in only 6 of the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015), therefore sadness was noted as the dominant common mind symptom in this category.

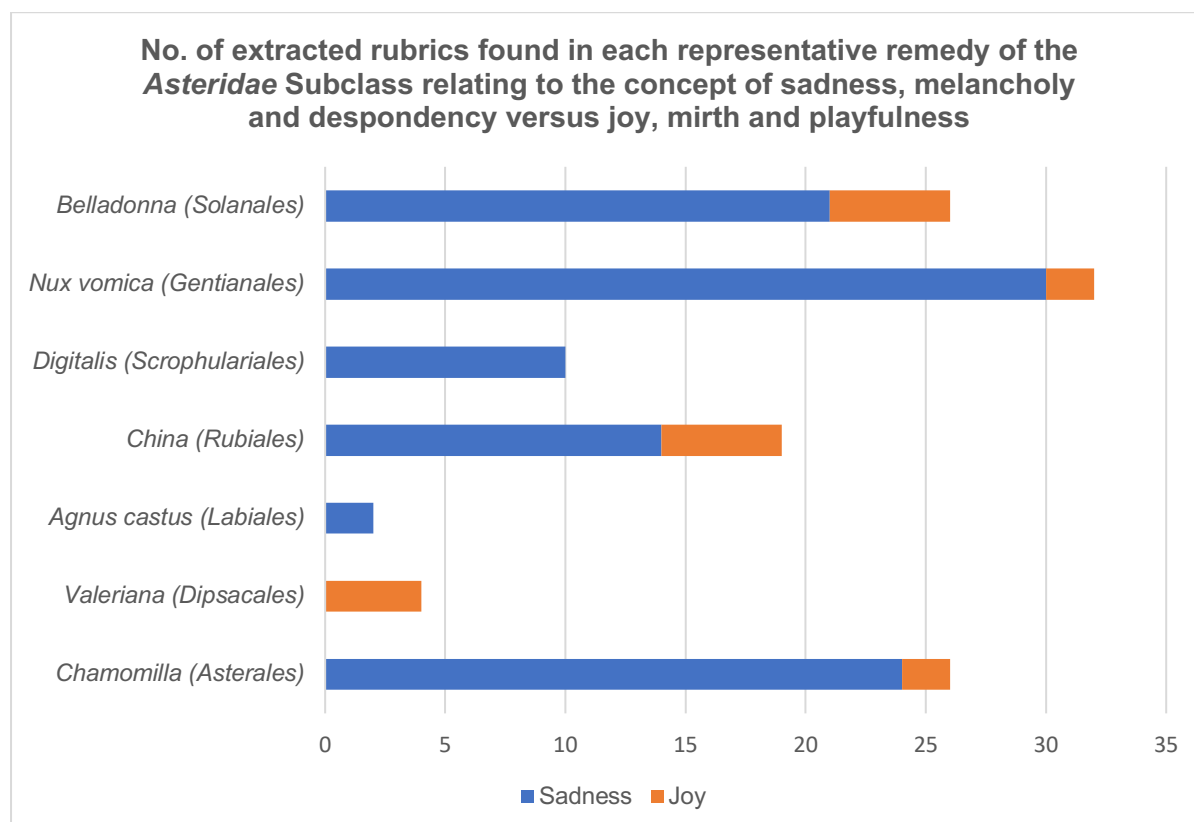
According to the World Health Organization (2020), depression (associated with sadness, melancholy and despair) is a common mental disorder affecting more than 264 million people worldwide. It can become a serious health condition progressing to suicide, and is the leading cause of disability, contributing majorly to the overall global burden of disease. There are many types of depression depending on the number and severity of symptoms and can be categorized from moderate to severe.



Many people with depression also experience symptoms of anxiety. Many of the extracted mind rubrics from the study correlate with the symptoms of bipolar disorder and recurrent depressive disorder which is discussed further in 5.3 (p 245).

Sadness, and its opposite, joy, in the *Asteridae* Subclass were observed varying in intensity amongst the selected representative remedies. Through a filter of sensitivity, the common theme in plant remedies (Sankaran, 2005a), sadness is accompanied by symptoms such as pain (*mind – moaning, groaning – pain, from*), fever (*mind – morose, sulky – fever, during; mind – sadness – fever, during - intermittent*), heat (*mind – morose, sulky – heat, during; mind – sighing – heat, during*), perspiration (*mind – sadness – perspiration, during; mind – sighing – perspiration, during; mind – moaning, groaning – perspiration, during*), and experienced in fluctuating degrees in the *Asteridae* group, for which they cannot be consoled (*mind – inconsolable; mind – consoled, cannot be*) (Van Zandvoort, 2017).

In Figure 25, the number of extracted rubrics, from the search in MacRepertory (Synergy Homeopathic, 2015), relating to the concept of sadness and joy in each of the selected representative remedies of the *Asteridae* group are shown. A depressive disposition was most intensely expressed by *Digitalis* (*Scrophulariales*) which showed no supporting rubrics or literature referring to a state of joy, whereas *Valeriana* (*Dipsacales*) showed a predominant joyful disposition with no extracted rubrics and only minimal supporting literature indicating the notion of sadness.



**Figure 25: Number of extracted rubrics found in each representative remedy relating to the concept sadness, melancholy and despair versus joy, mirth and playfulness**

Similar to the concepts of sensitivity and insensitivity, anger, and excess and lack, *Belladonna* (*Solanales*), *Nux vomica* (*Gentianales*), and *Chamomilla* (*Asterales*) show, in Figure 25, to contain the most extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search, relating to the concept of sadness and joy. The researcher observes a general pattern beginning to emerge in Figures 22 to 25 and discusses this observation later in section 5.2 of the Chapter (p 244).

In Yakir's (2017: 520) analysis of the *Gentianales* she comments that, "there is a deep, unspoken sadness, that a man does not show his feelings, and one's tempestuous inner world is not revealed to anyone" which directly correlates to the findings of *Nux vomica* in the study where we see the highest number of extracted rubrics relating to sadness signifying an apex of intense emotion (ie. sadness and melancholy) which cannot be consoled (*mind – inconsolable*) (Van Zandvoort, 2017) and therefore become retracted and repressed. Another correlation is observed with the *Dipsacales* Order, where the representative remedy, *Valeriana* shows the most intense suppression of uncomfortable or sad emotions by showing an unusually joyous mood (Allen, 1879). Yakir (2017: 604) reflects, "many emotions are felt internally, but this inner voice cannot fully be brought into the rough reality in which we exist today. Therefore, emotions are inhibited, which brings on sadness, pain, internal trembling, and contraction." Yakir mentions further, "the general tendency toward withdrawal, isolation, and estrangement from society (repulsive mood), and there may be alcoholism, bitterness, rage, contraction and hardening" or in the case of *Valeriana*, be hidden behind a mask of joy, liveliness and excitement.

In conclusion, the concept of sadness, melancholy and despair versus joy, mirth and playfulness, was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass, and the concept was found to correlate to the thematic findings by Yakir (2017).

#### **5.1.1.5 Anxiety, fear and restlessness**

The concept of anxiety, fear and restlessness was determined as a common mind symptom amongst the selected representative remedies of the *Asteridae* Subclass, from in the Synergy Homeopathic (2015) computer software search in MacRepertory and ReferenceWorks shown in Chapter 4.

According to the American Psychiatric Association (2013), Generalized Anxiety Disorder is defined by the following criteria:

- "Excessive anxiety and worry (apprehensive expectation), occurring more days than not for at least 6 months, about a number of events or activities (such as work or school performance).
- The individual finds it difficult to control the worry.
- The anxiety and worry are associated with three (or more) of the following six symptoms (with at least some symptoms having been present for more days than not for the past 6 months:
  - Restlessness, feeling keyed up or on edge.
  - Being easily fatigued.
  - Difficulty concentrating or mind going blank.
  - Irritability.
  - Muscle tension.

- Sleep disturbance (difficulty falling or staying asleep, or restless, unsatisfying sleep).
- The anxiety, worry, or physical symptoms cause clinically significant distress or impairment in social, occupational, or other important areas of functioning.
- The disturbance is not attributable to the psychological effects of a substance (e.g. a drug abuse, a medication) or another medical condition (e.g. hyperthyroidism).
- The disturbance is not better explained by another medical disorder.”

The symptoms associated with anxiety, as listed above, correlate with the following extracted rubrics found in MacRepertory (Synergy Homeopathic, 2015):

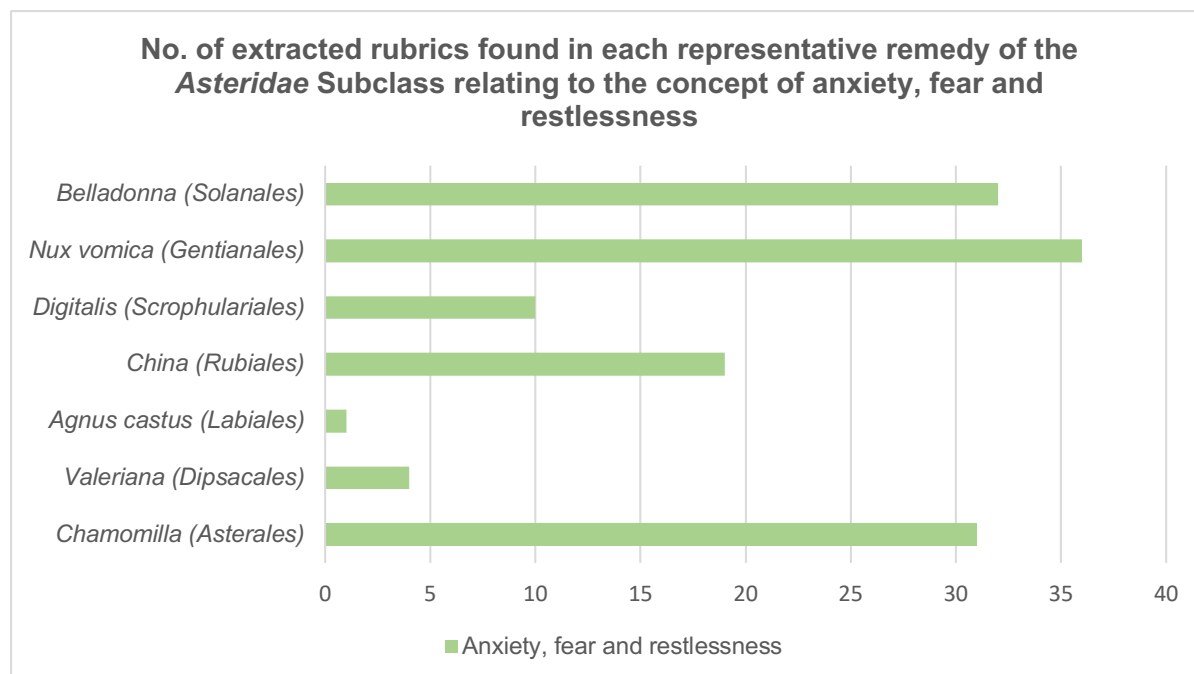
- “Restlessness, feeling keyed up or on edge.”
  - *mind – restlessness, nervousness – busy*
  - *mind – restlessness, nervousness – sensitive*
  - *mind – starting, startled – sleep, during – perspiration, with*
- “Being easily fatigued.”
  - *mind – anxiety – weariness of life, with*
- “Difficulty concentrating or mind going blank.”
  - *mind – confusion of mind – dream, as if in a*
  - *mind – forgetfulness – sudden and periodical*
  - *mind – recognize – does not – people, anyone*
- “Irritability.”
  - *mind – irritability – with*
  - *mind – impatience – heat, during*
  - *mind – anger – ailments from, agg. – anxiety, with*
- “Sleep disturbance.”
  - *mind – anxiety – sleep – preventing*
  - *mind – fancies – exaltation of – sleeplessness, with*
  - *mind – prostration of mind – sleep, from loss of*
  - *mind – sleep – loss of, agg.*

The researcher also found significant correlations between the extracted mind rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, and the symptoms of Generalized Anxiety Disorder as described by American homoeopaths Reichenberg-Ullman and Ullman (2014) as follows:

“Generalized Anxiety Disorder refers to those individuals whose excessive worry about everyday issues and problems becomes chronic. Their concerns are persistent and overwhelming, even though they may be unwarranted, and their life may, to the outside observer, be going quite smoothly without need for inordinate concern. Symptoms include sleep disturbance (*mind – anxiety – sleep – preventing*), inability to relax, difficulty concentrating and distractibility (*mind – unobserving; mind – confusion of mind – dream, as if in a*). Accompanying physical symptoms may be headaches, fatigue (*mind – anxiety – weariness of life, with*), sweating (*mind – fear – perspiration, with; mind – frightened easily – perspiration, with; mind – restlessness, nervousness*

– perspiration, with), nausea, lightheadedness (*mind – anxiety – vertigo, during*), frequent urination, restlessness (*mind – restlessness, nervousness – sensitive*) or muscle tension.”

In Figure 26, below, the number of extracted mind rubrics relating to anxiety, fear and restlessness show to be marked in *Belladonna* (*Solanales*), *Nux vomica* (*Gentianales*) and *Chamomilla* (*Asterales*).



**Figure 26: Number of extracted rubrics found in each representative remedy of the *Asteridae* group relating to the concept anxiety, fear and restlessness**

Interestingly, there is a similar pattern in Figure 26 to the previous Figures 22 to 25, showing an initial surge, or intensity, of mind symptoms in the *Solanales* and *Gentianales* which generally reduces moving down the groups, as ordered in Yakir’s (2017) Column six, represented in Table 3 (p 21), and ending with the reemergence of mind symptoms again in the *Asterales*.

Anxiety and anguish appear to be commonly felt in the abdomen and stomach. This is evident in the extracted rubrics from the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015): *mind – anguish – abdominal complaints, in*; *mind – anguish – stomach complaints, in*; *mind – anxiety – abdomen, in – hypochondria*; *mind – anxiety – pressing – stomach, in*; *mind – anxiety – pressing – stomach, in – pit of stomach*; and *mind – hypochondriasis – abdominal complaints, with*.

Similarly, in the region of the chest, anxiety and anguish were also found to be experienced as seen in the extracted mind rubrics: *mind – anxiety – cough – during*; *mind – anxiety – pain, with – heart, in and about*; and *mind – anxiety – pressing – chest, in* (Synergy Homeopathic, 2015). Panic attacks, described by Reichenberg-Ullman and Ullman (2014), are often characterized by the sudden onset of terror accompanied with heart palpitations (*mind – palpitation, agg.*), perspiration (*mind – restlessness, nervousness – perspiration, with*), shortness of breath, a feeling of gasping, choking or smothering (*mind – anxiety – pressing – chest, in*) and the need or desire to escape (*mind – escape, desire to – run away, to*) (Van Zandvoort, 2017).

Fear, according to the *Oxford Paperback Thesaurus* (2012), is a synonym to anxiety. All of the selected representative remedies in the study showed extracted mind rubrics (Van Zandvoort, 2017) relating to fear. *Belladonna* fears imaginary things, especially at night (Hering, 2005) and *Nux vomica* has a fear of work with anxieties about business affairs (Murphy, 2007). Five of the seven selected representative remedies (*Bell.*, *Nux-v.*, *Chin.*, *Valer.*, and *Cham.*) have a fear of being touched which is shown in the extracted rubric *mind – fear – touch, of* (Van Zandvoort, 2017).

Yakir (2017: 489 - 494) does not refer to anxiety as a theme or concept on its own although notes that in the *Asteridae* group an internal restlessness and overwhelm from over-stimulation occurs, manifesting as “nervous sensibility and neuronal excitability”, which was found in the theme “Hypersensitive and over-reactive, flooded, inundated, overcome, excited”. This nervous sensibility, explained by Yakir, develops from “a feeling of being flooded by stimuli” (correlating with the extracted rubric, *mind – restlessness, nervousness – sensitive*) and leads to restlessness of the mind and body and the individual seeks to minimize their exposure to stimuli by retracting (*mind – anxiety – weariness of life, with*), shutting down (*mind – coma vigil*), becoming sullen and moody (*mind – strange, crank*) and reproaching others (*mind – insolence, impertinence; mind – firmness*) (Van Zandvoort, 2017).

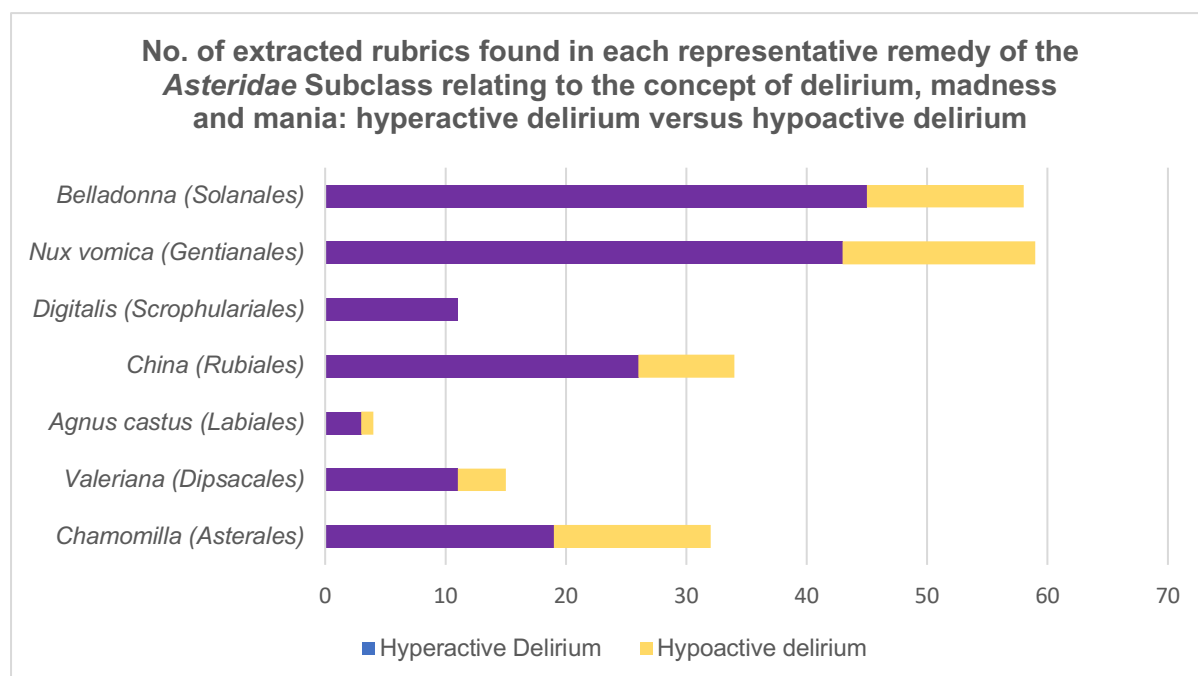
In conclusion, the concept of anxiety, fear and restlessness, was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass, and the concept was found to correlate to the thematic findings by Yakir (2017).

#### **5.1.1.6 Delirium, madness and mania: hyperactive delirium versus hypoactive delirium**

The most prominent mind symptom found in the extracted rubrics, showing the apex of mental instability, is that of delirium, madness and mania, which is expressed in fluctuating degrees, from hyperactive to hypoactive, by each of the representative remedies of the *Asteridae* group. The concept of hyperactive delirium, synonymous with insanity, madness and hypermania, was most significantly represented in the extracted rubrics from MacRepertory (Synergy Homeopathic, 2015), found in 48 of the 272 extracted rubrics, as listed in Table 15 (p 284 – 285) in Appendix D, making it the most represented common mind symptom in the selected representative remedies of the *Asteridae* Subclass. The concept of hypoactive delirium, synonymous with hypomania, confusion, prostration and stupefaction, was found in 17 of the extracted rubrics.

Delirium, often marked by a fever or other disease process, is described by Bhatia (2009) as, “a state of mental confusion which develops quickly and usually fluctuates with intensity. A state in which the thoughts, expressions, and actions are wild, irregular, and incoherent; mental aberration; a roving or wandering of the mind.” The mental state of mania, in which a person imagines things and has periods of wild excitement, can develop into a state of psychosis, a mental disorder in which thought and emotions are so impaired that contact is lost with external reality (delusions and hallucinations), in the fluctuating cycles commonly seen in individuals with a bipolar disorder (Reichenberg-Ullman and Ullman, 2014).

A graphic representation of the number of extracted rubrics found in the computer software search in MacRepertory (Synergy Homeopathic, 2015), shown in Figure 27, depicts a similar pattern to Figures 22 to 26, with marked mind symptoms found in the representative remedies *Belladonna* (*Solanales*) and *Nux vomica* (*Gentianales*),



**Figure 27: Number of extracted rubrics found in each representative remedy of the *Asteridae* group relating to the concept delirium, madenss and mania (hyperactive delirium versus hypoactive delirium)**

In Figure 27, mind symptoms relating to the state of delirium or mania, both hyperactive and hypoactive, are most numerous in the representative remedies *Belladonna* (*Solanales*) and *Nux vomica* (*Gentianales*), moderately present in *China* (*Rubiales*) and *Chamomilla* (*Asterales*), and less so in *Valeriana* (*Dipsacales*), *Digitalis* (*Scrophulariales*) and *Agnus castus* (*Labiales*). The representative remedy, *Digitalis* (*Scrophulariales*), contained no extracted rubrics relating to hypoactive delirium although it was found in the literature search in ReferenceWorks (Synergy Homeopathic, 2015) that in the mind section of *Digitalis*, mind symptoms such as, “confusion of ideas; was unable to connect ideas”, “stupefied”, “intellectual faculties in a state approaching stupor and delirium”, “stupor, and decided comatose condition; answered questions vaguely”, “loss of consciousness, and fell down in a state of syncope”, and, “intellect destroyed”, relate to the concept of hypoactive delirium (Allen, 1879). *Agnus castus*, representing the *Labiales* Order shows the least number of mind rubrics relating to the concept of hyperactive and hypoactive delirium.

Three of the extracted rubrics (Van Zandvoort, 2017) containing 5 of the 7 selected representative remedies from the *Asteridae* Subclass related to the concept of delirium, including:

- *mind – delusions, imaginations – images, phantoms, sees – night* (*Bell.*, *Nux-v.*, *Chin.*, *Valer.*, *Cham.*) which supports the concept of hyperactive delirium

- *mind – fancies – vivid, lively* (Bell., Nux-v., Dig., Valer., Cham.) which supports the concept of hyperactive delirium
- *mind – confusion of mind – fever, during – heat* (Bell., Nux-v., Chin., Valer., Cham.) which supports the concept of hypoactive delirium

Delusions and imaginations appear strongly in mind sections of the extracted data from MacRepertory and ReferenceWorks (Synergy Homeopathic, 2015), appearing in 13 of the extracted rubrics. From the extracted rubrics (Van Zandvoort, 2017), delusions found in the representative remedies of the *Asteridae* Subclass include:

- frightening and horrible visions (*mind – delusions, imaginations – images, phantoms, sees – night* and *mind – delusions, imaginations – visions, has – horrible*)
- of being pursued by enemies (*mind – delusions, imaginations – pursued, of being – enemies, by*)
- of being poor (*mind – delusions, imaginations – poor, he is*) [relating to the concept of lack]
- of being wealthy (*mind – delusions, imaginations – wealth, of*) [relating to the concept of excess]
- of being insulted (*mind – delusions, imaginations – insulted, he or she is*)
- of being away from home (*mind – delusions, imaginations – home – away from, is*)
- that someone is beside them (*mind – delusions, imaginations – people, someone – beside him, are*)
- talking with someone that is absent (*mind – delusions, imaginations – people, someone – talks with – absent*)

The delusions can be anxious in nature (*mind – delusions, imaginations – anxious*) and are likely to occur in the evening (*mind – delusions, imaginations – evening*) or upon falling asleep (*mind – delusions, imagination – sleep – falling asleep, on*).

The extracted rubrics (Van Zandvoort, 2017) supporting the hyperactive side of delirium (*mind – delirium, mind – insanity, madenss* and *mind – mania, madness*) showed a common thread of wanting to escape: *mind – delirium – bed – jumps suddenly from, and escapes*; *mind – insanity, madness – escape, desire to*; and *mind – mania, madness – runs – away*. The concept of escape and/or death arose in several of the extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search and is expanded on in the next section (4.2.7).

A state of mental apathy, collectively termed under hypoactive delirium with the synonymous mental states of confusion (*mind – confusion of mind*), dementia (*mind – dementia*), prostration (*mind – prostration of mind*) and stupefaction (*mind – stupefaction, as if intoxicated*), is evident as the opposing quality to hyperactive delirium from the MacRepertory and ReferenceWorks (Synergy Homeopathic, 2015) searches. During heat or chill the states of confusion (*mind – confusion of mind – chill, during* and *mind – confusion of mind – fever, during – heat*) and stupefaction (*mind – stupefaction, as if intoxicated – chill, during* and *mind – stupefaction, as if intoxicated – heat, during*) appeared to exacerbated (Van Zandvoort, 2017).

Each of the representative remedies of the *Asteridae* group has its own spectrum of delirium, madness and mania, from mildness (*mind – monomania*) to marked intensity (*mind – delirium – violent; mind – mania, madness – rage, in*) or complete mental collapse (*mind – coma vigil*). The spectrum sits between a hyperactive state of delirium, where there is a rapid onset of mania (*mind – mania, madness – rage, in*), insanity (*mind – insanity, madness – restlessness, with*), delusions (*mind – delusions, imaginations – visions, has – horrible*) and wild behaviours such as biting (*mind – biting – people*), crawling (*mind – crawling, rolling – animal, like a*), stamping (*mind – gestures, makes – stamping feet, with*), howling (*mind – howling*) or shrieking (*mind – shrieking, screaming, shouting – sudden, paroxysmal*), which fluctuate in intensity, or a hypoactive state of delirium, often mistaken for depression and anxiety, where there is sudden complete withdrawal from the external world (*mind – sadness – company – aversion to, desire for solitude*), confusion (*mind – confusion of mind – dream, as if in a*), prostration (*mind – prostration of mind – narcotics, from abuse of*) and loss of consciousness (*mind – coma vigil*) (Van Zandvoort, 2017).

The researcher marks delirium, madness and mania (both hyperactive and hypoactive) as the advanced or apex state of mental instability due to the most numerous supporting extracted rubrics from the MacRepertory (Synergy Homeopathic, 2015) search. Yakir (2017: 489 – 494) does not acknowledge delirium as a basic theme of the *Asteridae* Subclass. It is, however, mentioned in the theme “Powerful mind, head issues”, where Yakir (2017: 493) describes the masculine mind as being dominant and hyperactive with a lack of counterbalance from the feminine principle which predisposes problems with memory, difficulties with concentration, dyslexia and a susceptibility to head injuries.

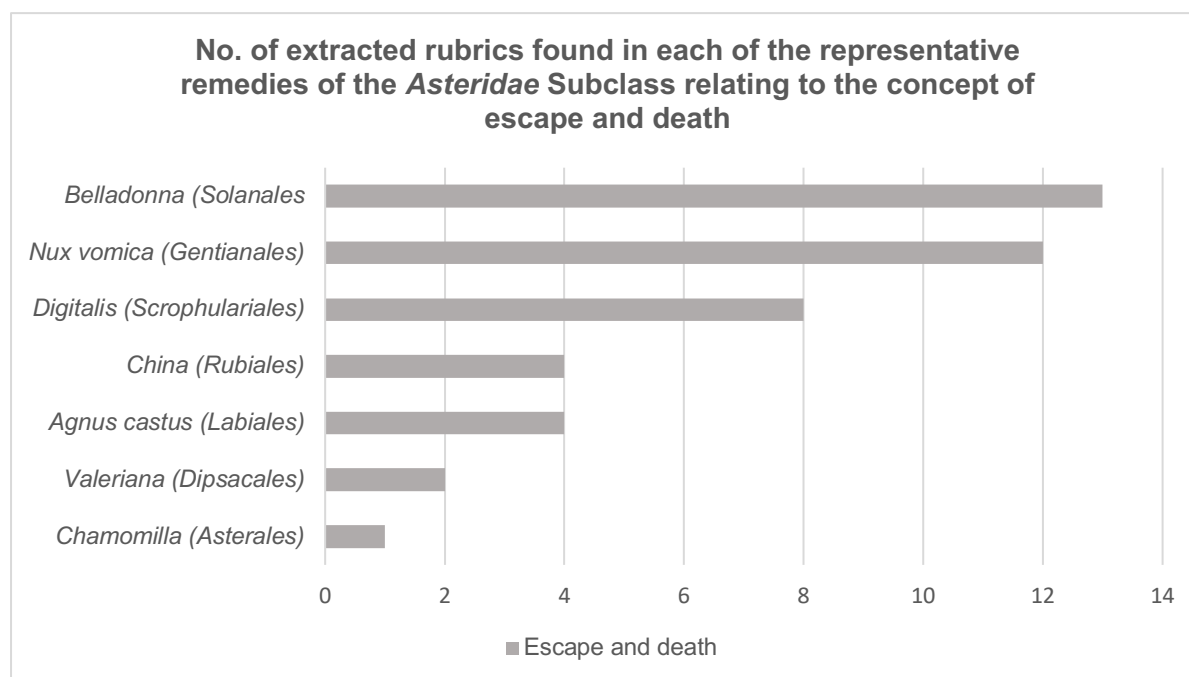
In conclusion, the concept of delirium, madness and mania (hyperactive and hypoactive delirium), was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass, and the concept was found to mildly correlate to the thematic findings by Yakir (2017).

#### 5.1.1.7 Escape and death

The final concept found in the *Asteridae* group of representative remedies is the desire to escape, for an end or a death. The concept of escape and death was found in 13 of the extracted mind rubrics from the search in MacRepertory (Synergy Homeopathic, 2015) and confirmed in the literature search in ReferenceWorks (Synergy Homeopathic, 2015). All seven selected representative remedies of the *Asteridae* Subclass showed to share the common mind symptom of escape and death. Of the seven determined common mind symptoms in the study, the concept of escape and death had the least amount of extracted rubrics and was placed as the last of the determined common mind symptoms because the concept itself implies an ending, completion or death. Even though the concept only appeared in only 13 of the 272 extracted rubrics, the extracted rubric, *mind – mania, madness – runs away* (Van Zandvoort, 2017) appeared at the top of the list of extracted rubrics as seen in Table (p ) of Appendix B, containing only six remedies in total, three (50%) of which (*Belladonna*, *Digitalis* and *Nux vomica*) belong to the *Asteridae* Subclass, relating to the concept of escape and death, as well as that of delirium, madness and mania, and thereby marking it as a significant concept.



In the graphical representation, in Figure 28, there shows to be a different pattern from what was presented in the previous Figures 22 to 27. Here, the intensity of mind symptoms relating to escape and death (shown by the number of extracted rubrics found in each of the representative remedies of the *Asteridae* group) is shown to gradually decrease from *Belladonna* (*Solanales*), showing the highest number of extracted rubrics, down to *Chamomilla* (*Asterales*), showing the least number of extracted rubrics.



**Figure 28: Number of extracted rubrics found in each representative remedy relating to the concept of escape and death**

This change in pattern, shown in Figure 28, shows that the desire to escape and for death reduces along the Orders of the *Asteridae* group which possibly relates Yakir's (2017) thematic idea of the increased need to be a part of a group as the stages progress down the Sixth Column (represented in Table 3, p21), with the least desire to escape seen in the *Asterales*.

A suicidal disposition, noted by the extracted rubric, *mind – anxiety – suicidal disposition, with* (Van Zandvoort, 2017) containing the representative remedies *Belladonna*, *Nux vomica* and *China*, was also found in the supporting literature (Synergy Homeopathic, 2015) of the remedies *Agnus castus*, *Valeriana* and *Chamomilla*. *Digitalis*, according to the extracted literature from ReferenceWorks, has a great fear of death and therefore suicide is not an option although they have a tendency towards a deep sullen and depressive mood with a great desire to be alone (Allen, 1879). The desire for escape is paralleled with a desire for death (suicidal disposition), accompanied with a great fear of death in the *Asteridae* group. Most of the remedies believe their death is imminent (*mind – death – conviction, of*). Five of the seven selected remedies appear in the rubric, *mind – dreams – danger – death, of*, showing how their deep fear of death is even expressed in their subconscious, dreaming state (Van Zandvoort, 2017).

The concept of escape and death is associated with the previous concepts of anxiety (*mind – anxiety – suicidal disposition*) and delirium (*mind – delirium – bed – jumps suddenly from, and escapes; mind – escape, desire to – delirium, in; mind – insanity, madness – escape, desire to; and mind – mania, madness – runs away*) (Van Zandvoort, 2017). Fear, which was synonymously categorized with anxiety in section 4.2.3, accompanies the desire for death (*mind – death – desires – fear, with*) and there is a fear of death (*mind – death – desires – fear, with – death, of and mind – fear – death of – impending of*) (Van Zandvoort, 2017). This somewhat juxtaposition shows that even though there is a great desire for death and a conviction of death (*mind – death – conviction, of*), there is also a great fear of death.

Yakir (2017: 489 – 494) doesn't isolate escape and/or death as a basic theme of the thematic analysis of the *Asteridae* Subclass, although, looking at the stages of adolescence to adulthood in the Systematic Table of Homeopathic Plant Remedies (represented in Table 3, p21), the Ego's indulgent need for more shows a tendency to seek escape through pleasure, indulgence or extravagance which is confirmed in extracted rubrics such as *mind – extravagance, mind – play – desire to, playful – gambling, passion for and mind – debauchery, as after* (Van Zandvoort, 2017). Finally, at the peak of both human and ego development (Stage 9 of Column Six as presenting in Table 3 on p21), the need for integration, reunification, and belonging overrides the need to escape, although, Yakir (2017) suggests, the masculine principle prevents this attainment of reconnection because it holds on to the importance and power the Ego as a fully developed individual.

In conclusion, the concept of escape and death, was determined as a common mind symptom found in the selected representative remedies of the *Asteridae* Subclass, and the concept was found to correlate to the thematic findings by Yakir (2017).

## 5.2 Emerged theoretic progression in the determined common mind symptoms

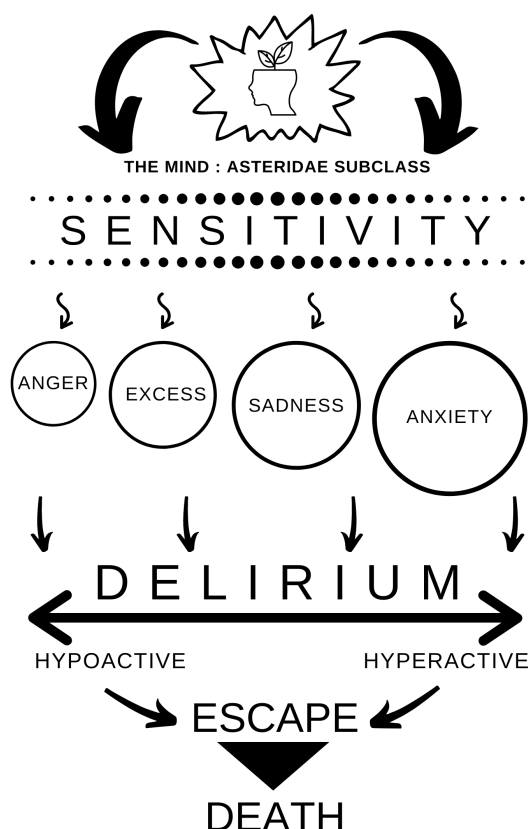
The mind is very powerful, as Vithoulkas (1980: 25) suggests, with the mental state being the most crucial level of a human being. In aphorisms 210 and 211 from the *Organon* (O'Reilly, 2010), it states that, "in all cases of disease to be cured, the patient's emotional state should be noted as one of the most preeminent symptoms," and that "the patient's emotional state often tips the scales in the selection of the homoeopathic remedy." Mind symptoms vary in quantity and intensity and suggest a level of imbalance in the mental sphere, and the greater the imbalance, the more unstable the mind can become.

The researcher puts forward a theoretic progression of mental instability in the determined common mind symptoms of the *Asteridae* group. Figure 21 (p 191), depicts a graph showing the common mind symptoms in ascending order according to the number of extracted rubrics found to support each concept, with the exception of the concept of sensitivity (oversensitivity versus insensitivity) which was adopted as the basic theme of the Kingdom *Plantae* (Sankaran, 2005a) and therefore placed at the beginning of the theoretic progression, and the concept of escape and death which was placed at the end of the theoretic progression as the notion itself implies an end, completion, an escape or a death.

The theoretic progression is put forward as follows (with examples of supporting extracted rubrics for each stage of progression):

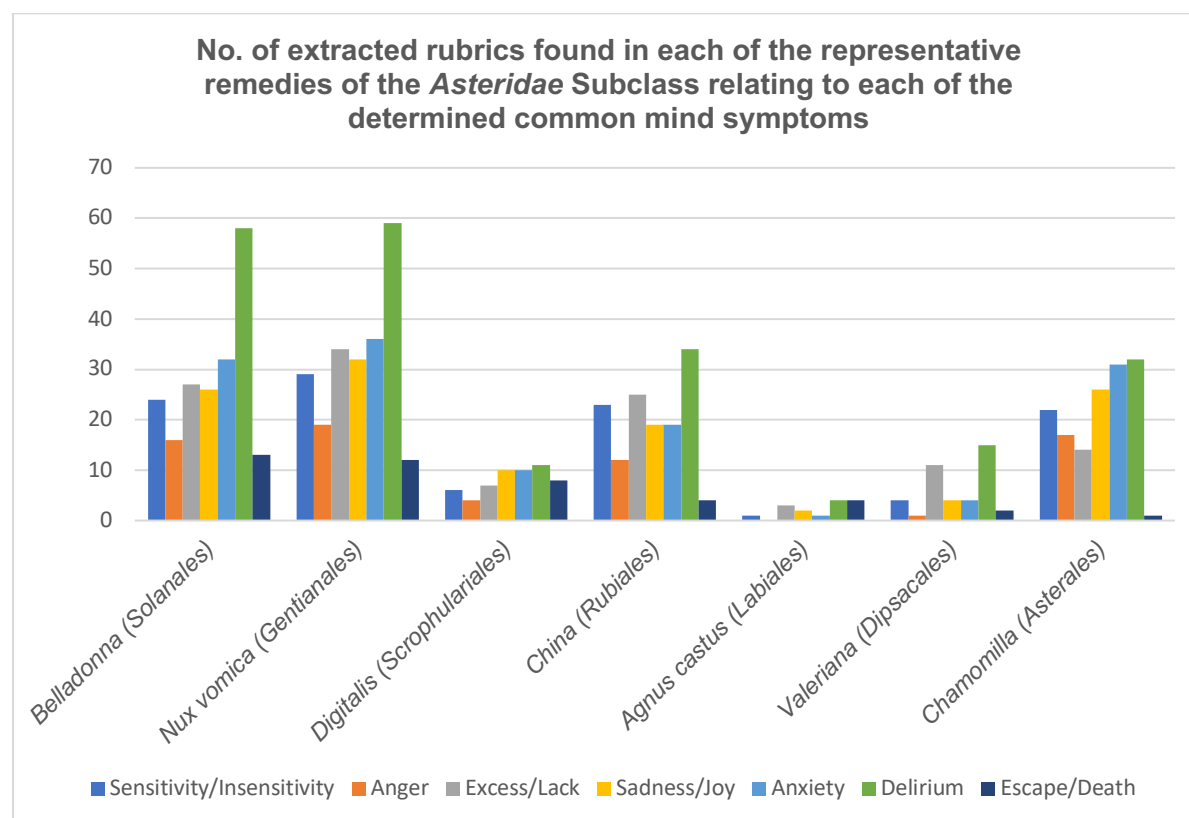
Through the disposition of sensitivity, expressed along a spectrum from oversensitivity (*mind – sensitive, oversensitive – moral impressions, to*) to insensitivity (*mind – sensitive, oversensitive – want of sensitiveness*), the theoretic progression of mental instability in the *Asteridae* group begins appearing in the mind symptomology as anger (*mind – anger – waking, on*), irritability (*mind – irritability – with*) and possible violent outbreaks (*mind – anger – ailments from, agg. – violent anger; mind – kicks – temper tantrum, in*) which can lead to excessiveness (*mind – debauchery – as after; mind – extravagance*) and lack, sadness (*mind – sadness – company – aversion to, desire for solitude*) and anxiety (*mind – restlessness, nervousness – sensitive; mind – anxiety – weariness of life, with*) and build up to a heightened state of hyperactive (insanity, madness, mania) (*mind – delirium – violent; mind – insanity, madness – restlessness, with; mind – mania, madness – rage, in*) or hypoactive (confusion, forgetfulness, prostration, stupefaction) (*mind – confusion of mind – dream, as if in a; mind – prostration of mind – narcotics, from abuse of; mind – stupefaction, as if intoxicated – perspiration, during*) delirium and finally ending with the desire to escape (*mind – escape, desire to – delirium, in*) or for death (*mind – death – desires – fear, with*) which implies an ending, closing or completion.

This proposed theoretic progression is shown in Figure 29, formulated by the researcher, illustrating the progress and development of mental instability in the determined common mind symptoms of the selected representative remedies of the *Asteridae* group:

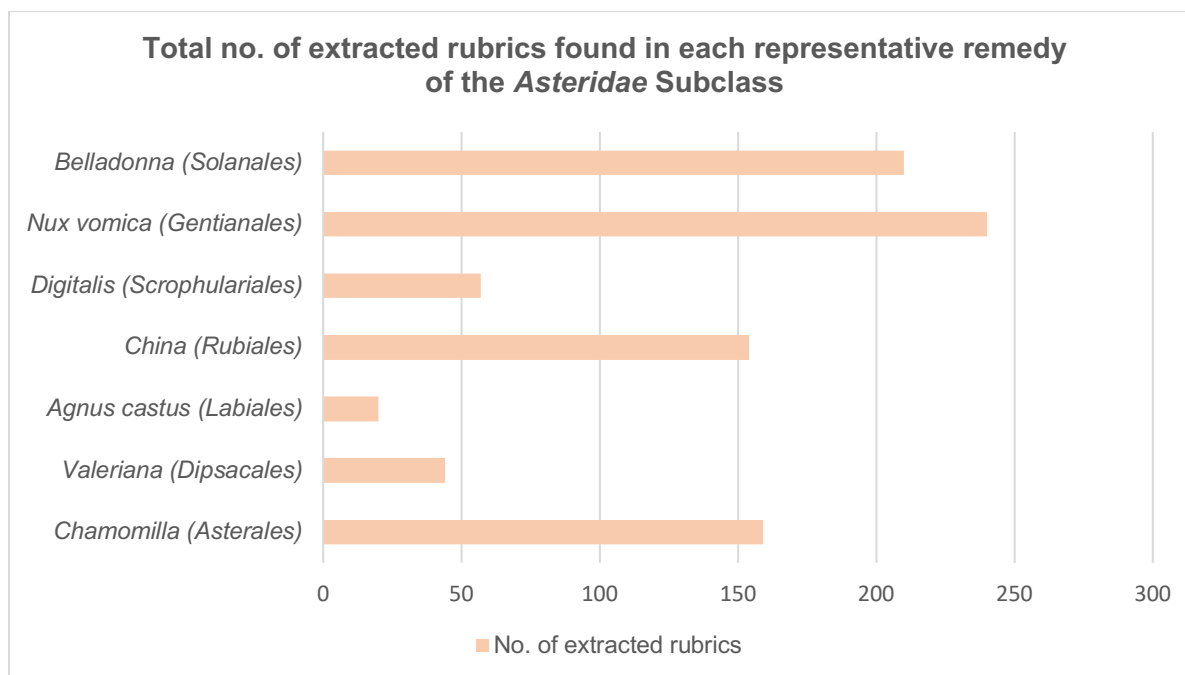


**Figure 29: Illustration of the theoretic progression of mental instability in the *Asteridae* group**

Yakir (2017), in the analysis of the *Asteridae* Subclass (Sixth Column of the *Systematic Table of Homeopathic Plant Remedies*, presented in Table 3, p21), explains the influence of the oppressive masculine quality on the emotions of the group. Interestingly, Yakir notes that emotions are initially expressed as uncontrollable outbursts or spasmodic eruptions in the early stages (*Solanales* and *Gentianales* Order). A correlation to this can be seen in Figure 30 and Figure 31, by the numerous extracted rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, found in the mind of the representative remedies *Belladonna* (*Solanales*) and *Nux vomica* (*Gentianales*). Extracted rubrics, such as *mind – excitement*, *excitable – violent extreme*; *mind – howling* and *mind – delirium – violent*, all contain the remedies *Belladonna* and *Nux vomica* with a grading of 3 or 4 (showing the strength of the mind rubric in those remedies) (Van Zandvoort, 2017). Yakir explains further that, moving down the Sixth Column (Table 3, p21), emotions become repressed and held just below the surface by the restraint of the masculine mind and expressed in a moralistic and puritanical way. The extracted rubrics, *mind – sensitive*, *oversensitive – want of sensitiveness*; *mind – firmness* and *mind – unsympathetic*, *unscrupulous* (Van Zandvoort, 2017), support this aspect of emotional repression suggested by Yakir, and, Figures 30 and 31 show a decrease in number of extracted rubrics in the representative remedies, particularly in *Digitalis* (*Scrophulariales*), *Agnus castus* (*Labiales*) and *Valeriana* (*Dipsacales*). Yakir concludes that in the later stages (*Asterales* Order), emotions emerge as passion but are again expressed powerfully (masculine quality) as opposed to tenderly (feminine quality), which can be related to the extracted rubric *mind – boisterous*, *out-going* and *mind – obstinate*, *headstrong – children*, *in* (which have a grading of 4 and 3, respectively, in *Chamomilla*, the representative remedy of the *Asterales* Order) (Van Zandvoort, 2017).



**Figure 30: Number of extracted rubrics found in each of the selected representative remedies**



**Figure 31: Total number of extracted rubrics, based on Table 13 (p 268) in Appendix B, found per selected representative remedy of the *Asteridae* Subclass**

The researcher acknowledges that the resultant total number of extracted rubrics found in each of the representative remedies may relate to how represented each remedy is in the mind section of available materia medica. It sparks many questions, such as, is the mind of *Agnus castus* poorly represented in the mind section of materia medica because it has been poorly proven or because there is suppression of mental and emotional symptoms? Do the vast number of mind symptoms shown in *Belladonna* and/or *Nux vomica* provide an adequate picture of the remedies mental states or do the ample mind symptoms flood the homoeopathic repertory leading a generalized remedy prescription rather than specifically indicated remedy, or perhaps missing out on a better indicated although less represented remedy in the available materia medica?

The importance of following the principles and practices of homoeopathy, as taught by Hahnemann, remain paramount. By applying group analysis, following a carefully taken case and clinical observation, a homoeopath well versed in group analysis would recognize the major group theme and then narrow down their remedy search, supported by their repertory findings, to find the most indicated remedy for the case at hand and note any relatable remedies that may be considered during the course of treatment.

Theories, such as the emergent progression put forward by the researcher, must be investigated further and be grounded in the data (signs and symptoms) provided by recorded cases and case studies.

### 5.3 Additional observations from the extracted data

There were two lesser represented, although worthy of mentioning, concepts that arose in the data collected from the searches on Synergy Homeopathic (2015) MacRepertory and ReferenceWorks software.

Concepts relating to sex, listed in Table 15 (p 284) in Appendix D, including sexual excess, debauchery, coition, lewdness, libertinism, masturbation, and ejaculation, arose in the extracted rubrics from MacRepertory (Synergy Homeopathic, 2015) as follows:

1. mind; DEBAUCHERY; ailments from, agg. (*Chin., Dig., Nux-v.*)
2. mind; DEBAUCHERY; as after (*Bell., Chin., Nux-v.*)
3. mind; DULLNESS; sexual excess, after (*Agn., Chin., Nux-v.*)
4. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual (*Bell., Chin., Nux-v.*)
5. mind; FORGETFULNESS; sexual excesses, after (*Agn., Chin., Dig., Nux-v.*)
6. mind; IRRITABILITY; coition; agg. (*Chin., Dig., Nux-v.*)
7. mind; LEWDNESS, obscene (*Agn., Bell., Chin., Nux-v.*)
8. mind; LIBERTINISM (*Bell., Chin., Nux-v.*)
9. mind; MASTURBATION, ailments from (*Bell., Dig., Nux-v.*)
10. mind; SADNESS; emissions, pollutions, after seminal (*Agn., Dig., Nux-v.*)

The theme of sex and sexual excess was found in the materia medica (Vermeulen, 2000) showing that: *Agnus castus* experiences sexual melancholy and has an abhorrence to sexual intercourse; *China* has excited lascivious fancies and a morbid sexual desire; *Digitalis*, too, has lascivious fancies, day and night, a tendency to ejaculate frequently (pollutions always) and has lewd dreams; and *Nux vomica* experiences itching and tingling of the vulva from masturbation and great excitement of the sexual organs with sexual dreams and orgasms.

Another concept, listed in Table 15 (p284) in Appendix D, that arose was that of contradiction and opposition (contrary, obstinate, inconstant and disobedient) as seen in the following extracted rubrics from MacRepertory (Synergy Homeopathic, 2015):

1. mind; ANSWER, answering, answers; aversion to; refuses to (*Bell., Chin., Nux-v.*)
2. mind; CONTRADICTION; ailments from, agg.; children, in (*Agn., Chin., Nux-v.*)
3. mind; CONTRADICTIONARY (*Bell., Cham., Chin.*)
4. mind; CONTRADICTIONARY; actions are contradictory to intentions (*Bell., Cham., Chin.*)
5. mind; CONTRADICTIONARY; intentions are contradictory to speech (*Bell., Cham., Chin.*)
6. mind; DISOBEDIENCE; children, in (*Agn., Chin., Dig., Nux-v.*)
7. mind; INCONSTANCY; perspiration, during (*Bell., Chin., Nux-v.*)
8. mind; OBSTINATE, headstrong – children, in (*Bell., Cham., Chin., Nux-v.*)

Contradiction and opposition are noted in the materia medica (Vermeulen, 2000) showing that: *Belladonna* is quarrelsome during exuberant mirth and their speech doesn't correspond to thought, nor thought to sense, nor sense to objects present and does not answer correspondingly to questions; the

*Chamomilla* child wants many things which he then refuses, is disagreeable and quarrelsome and seeks cause for being peevish at everything; the mind of *China* constantly changes from one thing to another, is peevish, disobedient and opposingly indifferent; and *Nux vomica* has a tendency to become oppositional if interrupted or reprimanded and obstinately resists the wishes of others.

During the data collection and analysis using Synergy Homeopathic (2015) software, the researcher noted that there appeared to be a few common accompanying physical symptoms across the common mental themes (categorized in Table 15, p 280 – 288, in Appendix D). These included perspiration, digestive complaints, fever, heat, chill, sleep and female complaints.

Perspiration appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; ANGER; perspiration, during
2. mind; DELIRIUM; perspiration; with
3. mind; DREAMS; perspiration, with
4. mind; DULLNESS; perspiration, during
5. mind; EXCITEMENT, excitable; perspiration, during
6. mind; FEAR; perspiration, with
7. mind; FRIGHTENED easily; perspiration, during
8. mind; INCONSTANCY; perspiration, during
9. mind; MOANING, groaning; perspiration, during
10. mind; MOANING, groaning; sleep, during; perspiration, with
11. mind; MOROSE, sulky; perspiration, during
12. mind; PERSPIRATION; agg.
13. mind; RESTLESSNESS, nervousness; perspiration; during
14. mind; SADNESS; perspiration; during
15. mind; SENSITIVE, oversensitive; noise, to; perspiration, during
16. mind; SENSITIVE, oversensitive; perspiration, during
17. mind; SIGHING; perspiration, during
18. mind; STARTING, startled; perspiration, during
19. mind; STARTING, startled; sleep; during; perspiration, with
20. mind; STUPEFACTION, as if intoxicated; perspiration; during

Digestive complaints (rubrics relating to the abdomen, stomach, liver, eating, stool, flatulence etc.) appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; ANGUISH; abdominal complaints, in
2. mind; ANGUISH; stomach complaints, in
3. mind; ANXIETY; abdomen; in; hypochondria
4. mind; ANXIETY; eating; after
5. mind; ANXIETY; pressing; stomach, in
6. mind; ANXIETY; pressing; stomach, in; pit of stomach
7. mind; DISCOMFORT; eating, after
8. mind; DYSPEPSIA, in

9. mind; FLATULENCE agg.
10. mind; HURRY, haste; eating, while
11. mind; HYPOCHONDRIASIS; abdominal complaints, with
12. mind; INDOLENCE, aversion to work; eating, after
13. mind; IRRITABILITY; liver complaints, in
14. mind; SADNESS; eating; after
15. mind; SADNESS; indigestion, in
16. mind; SADNESS; liver complaints, in
17. mind; SHRIEKING, screaming, shouting; diarrhea, in
18. mind; STOOL; before
19. mind; THIRST, with

Fever appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; ANGER; fever, during
2. mind; CHAOTIC; fever, during
3. mind; CONFUSION of mind; fever, during; heat
4. mind; DULLNESS; fever; during
5. mind; EXCITEMENT, excitable; fever, during; heat
6. mind; FANCIES; exaltation of; fever, during
7. mind; FEAR; fever; during
8. mind; MOANING, groaning; fever, during
9. mind; MOANING, groaning; fever, during; heat
10. mind; MOROSE, sulky; fever; during
11. mind; SADNESS; fever; during; intermittent
12. mind; SIGHING; fever, during

Heat appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; CONFUSION of mind; fever, during; heat
2. mind; DULLNESS; heat; during
3. mind; EXCITEMENT, excitable; fever, during; heat
4. mind; FANCIES; exaltation of; heat, during
5. mind; IMPATIENCE; heat, during
6. mind; MOANING, groaning; fever, during; heat
7. mind; MOROSE, sulky; heat, during
8. mind; SENSITIVE, oversensitive; heat, during
9. mind; SIGHING; heat, during
10. mind; STARTING, startled; heat, during
11. mind; STUPEFACTION, as if intoxicated; heat, during
12. mind; SUMMER



Chill appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; ANGER; chill, during
2. mind; CONFUSION of mind; chill, during
3. mind; DELIRIUM; chill, during
4. mind; DESPAIR; chill, during
5. mind; DULLNESS; chill, during
6. mind; EXCITEMENT, excitable; chill; during
7. mind; SENSES; dullness of, blunted; chill, during
8. mind; SENSITIVE, oversensitive; chill, during
9. mind; STUPEFACTION, as if intoxicated; chill; during

Sleep appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; ANXIETY; sleep; preventing
2. mind; DELUSIONS, imaginations; sleep; falling asleep, on
3. mind; FANCIES; exaltation of; sleeplessness, with
4. mind; FANCIES; sleep; falling asleep, on
5. mind; MOANING, groaning; sleep, during; perspiration, with
6. mind; PROSTRATION of mind; sleep, from loss of
7. mind; SLEEP; amel.
8. mind; SLEEP; loss of, agg.

Female related complaints (rubrics relating to menses, menopause and pregnancy) appeared in the following extracted mind rubrics (Van Zandvoort, 2017):

1. mind; HEMORRHAGE, with uterine
2. mind; HYSTERIA; menses; during
3. mind; INDUSTRIOUS, mania for work; menses; before
4. mind; INSANITY, madness; delivery, parturition; after, puerperal
5. mind; RESTLESSNESS, nervousness; abortion, in threatening
6. mind; RESTLESSNESS, nervousness; climacteric period; in
7. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during

Interestingly this correlates with Yakir's (2017) notion of masculine dominance and feminine oppression in the *Asteridae* Subclass, which manifests physically in women as hormonal imbalances, infertility, menstrual issues and problems during and after pregnancy.

#### **5.4 Sphere of action and pathological tendencies of the *Asteridae* group**

When the researcher considered the concepts of sadness, depression, anxiety, mental hyper- and hypo-activity and anger, all of which culminate to the development of mental instability and delirium, from which there is a desire to escape (commit suicide), and identified similarities between the extracted mind symptoms and the symptoms experienced in Bipolar Disorder.

The researcher found extensive correlations between the extracted mind rubrics, from the MacRepertory (Synergy Homeopathic, 2015) search, and the symptoms of Bipolar Disorder as described by Reichenberg-Ullman and Ullman (2014):

“Bipolar Disorder is characterized by periodic, cyclic, dramatic mood swings. Symptoms of the manic phase of adult bipolar disorder include excessive happiness (*mind – mirth, hilarity, liveliness – evening*), irritability (*mind – irritability – with*), excitement (*mind – excitement, excitable – violent, extreme*), euphoria (*mind – exhilaration – mania, in merry*), restlessness (*mind – restlessness, nervousness – sensitive*), agitation, erratic behaviour (*mind – boisterous, out-going*) and conversation (*mind – contradictory – intentions are contradictory to speech*), decreased need for sleep (*mind – fancies – exaltation of – sleeplessness, with*), racing thoughts (*mind – ideas – abundant – evening; night*), rapid, pressured speech, increased energy and physical activity (*mind – mirth, hilarity, liveliness – evening; mind – play – desire to, playful – gambling, passion for*), a tendency to make unrealistic and unattainable plans (*mind – dreams – efforts, unsuccessful – do various things, to*), a heightened libido (*mind – libertinism; mind – dullness – sexual excess, after*), inconsistency in attendance at work or school (*mind – inconstancy – perspiration, during; mind – indolence, aversion to work – eating, after*), spending sprees (*mind – extravagance*), faulty financial decisions, and, in some cases, psychotic thinking (*mind – delirium – violent; mind – insanity, madness – sad; mind – monomania*). The individual may exhibit careless or dangerous use of drugs and alcohol (*mind – alcoholism, dipsomania – recurrent; mind – debauchery – as after; mind – prostration of mind – narcotics, from abuse of*). The phase of depression may include sadness (*mind – sadness – consoled, cannot be*), hopelessness (*mind – weary of life – anxious*), anxiety (*mind – anxiety – weariness of life, with; mind – anguish – hypochondriasis, in*), irritability (*mind – irritability, with*), difficulty concentrating (*mind – confusion of mind – afternoon; mind – prostration of mind – sleep, from loss of*), diminished energy (*mind – dullness – sexual excess, after; mind – stupefaction, as if intoxicated – heat, during*), uncontrollable crying (*mind – inconsolable; mind – weeping, tearful mood – waking, on*), fluctuating appetite, increased need for sleep (*mind – sleep – amel.*), difficulty making decisions (*mind – confusion of mind – night; mind – unobserving; mind – inconstancy – perspiration, during*), and suicidal thoughts or behaviours (*mind – anxiety – suicidal disposition, with; mind – death, desires – fear, with*).”

The determined common mind symptoms found in the study (anger, sadness, anxiety and delirium or mania) closely correlate with psychological disorders such as manic depression or bi-polar, Alzheimer's or dementia and schizophrenia. Therefore, if a patient presents with such a condition, and only after a thoroughly taken case, proper examination and repertorisation, the homoeopathic practitioner may consider remedies from the *Asteridae* Subclass should the patient be of a plant 'constitution'.

Yakir's (2017) theoretical observation of the masculine dominance (and therefore suppression of the feminine principle) in the *Asteridae* remedies, reflects a tendency for women to develop hormonal imbalances, menstrual issues, infertility, and problems before, during or after pregnancy. This is

supported by the following rubrics extracted (Van Zandvoort, 2017) in the study (from Table 15, p286, in Appendix D):

- mind; HEMORRHAGE, with uterine
- mind; HYSTERIA; menses; during
- mind; INDUSTRIOUS, mania for work; menses; before
- mind; INSANITY, madness; delivery, parturition; after, puerperal
- mind; RESTLESSNESS, nervousness; abortion, in threatening
- mind; RESTLESSNESS, nervousness; climacteric period; in
- mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during

Therefore, the researcher agrees that remedies from the *Asteridae* Subclass may be considered for the female related imbalances, disorders and illnesses.

Abdominal and digestive complaints were also found to accompany the mind symptoms represented by the following extracted rubrics (Van Zandvoort, 2017):

- great anguish accompanied with abdominal or stomach complaints (*mind – anguish – abdominal complaints, in*)
- a sense of haste or hurry while eating (*mind – hurry, haste – eating, while*)
- discomfort and/or anxiety and/or sadness experienced and/or indolence after eating (*mind – anxiety – eating, after; mind – discomfort – eating, after; mind – indolence, aversion to work – eating, after; mind – sadness – eating, after*)
- sadness accompanying indigestion and/or liver complaints (*mind – sadness – indigestion, in; mind – sadness – liver complaints, in*)
- irritability accompanying liver complaints (*mind – irritability – liver complaints, in*)
- anxiety felt pressing in the pit of the stomach or the hypochondria of the abdomen (*mind – anxiety – pressing – stomach, in*)
- hypochondriasis accompanied with abdominal complaints (*mind – hypochondriasis – abdominal complaints, with*)
- diarrhea accompanied by shrieking, screaming or shouting (*mind – shrieking, screaming, shouting – diarrhea, in*)
- the mind is aggravated by flatulence (*mind – flatulence, agg.*)
- the mind is affected: in dyspepsia (*mind – dyspepsia, in*); before stool (*mind – stool – before*); and with thirst (*mind – thirst, with*)

*Asteridae* remedies may be considered in cases where convulsions are experienced as relating to the following extracted rubrics (Van Zandvoort, 2017) from Table 15 in Appendix D: *mind – BITING – convulsions, during; mind – CHOREA – during; mind – CONVULSIONS – during and after; mind – LAUGHING – convulsions, before, during or after; mind – RAGE, fury – convulsions – during.*

## 5.5 A critical evaluation of group analysis

Some critics argue that group analysis is reducing the reliability and efficacy of homoeopathy's foundational principles and practice. What would Hahnemann say about the modern homoeopathic movement of the group analysis method? Does it abandon the philosophy and essential principles that Hahnemann formulated in *The Organon*? Does it “demolish the corner stones” of the science behind homoeopathy? To justly answer these questions, the concept of group analysis must be evaluated based on the essential principles of homoeopathy according to Hahnemann: “unprejudiced observation, treating the totality of the case and using only medicines proved on healthy individuals” (Hull, 2016).

The common phrase amongst homoeopaths ‘a case well taken is a case half cured’ indicates the primary essentiality of skillful and effective case taking which involves the full attention of the practitioner to fully observe the patient noticing “what is altered or unusual about the patient” as directed by Hahnemann in Aphorism 84 (in O'Reilly, 2010), while allowing the patient to present their symptoms without interruption from the physician. The practitioner must observe the patient without any judgements, expectations or assumptions, what Hahnemann describes as “freedom from bias” by the unprejudiced observer (physician) in Aphorism 83 (in O'Reilly, 2010).

Vithoulkas (2010) remarks on the possibility of the homoeopath to mistakenly ascertain a prescription on their own projection based on what group they *think* the patient's case belongs to, rather than basing their findings on the concrete symptoms as given and presented by the patient in front of them. This emphasizes the potential flaw that may arise when applying group analysis to a case - if the homoeopathic practitioner fixates on a particular group to which they *think* the patient belongs, they may miss the essence of the case at hand and thereby miss the *similimum*.

Hull (2016: 160) acknowledges that the “tendency to have a remedy in mind first and then attempt to ‘fit the patient into it’ is not only a weakness in group analysis but in homoeopathy as a whole” which frequently occurs in novice homoeopaths still having a limited understanding and knowledge of the *materia medica*. It is therefore of paramount importance, regardless of the methodology employed, that the homoeopath, together with excellent case-taking, studies the *materia medica* relentlessly in order to generate a proficient base of knowledge of how to apply the correct homoeopathic remedy.

Homoeopathy does not view disease simply as a set of symptoms to be eradicated, nor does it treat disease. The homoeopathic practitioner reviews the diseased *state* of the individual patient by considering the totality of symptoms expressed at every level: mental, emotional and physical. Hahnemann (in O'Reilly, 2010) emphasizes this in Aphorism 7, stating that “the totality of symptoms must be the most important, indeed the only thing in every case of disease”.

The repertorisation of symptoms plays an instrumental role in remedy selection although may sway the practitioner to focus too greatly on the individual symptoms thereby overlooking the totality of symptoms. When a practitioner follows the steps of thorough case taking, patient observation and repertorisation, resulting with the option of a small group of remedies but may still be unsure which remedy best ‘fits’ the patient's totality of symptoms. This is where group analysis may help in identifying the correct remedy by reviewing if the patient shows characteristics relating to the broad Kingdoms:

Plant, Mineral, and Animal, and then from there seeing which of the indicated remedies best suit the patients *state*.

One of the advantages of group analysis that has been put forward by Scholten (1993), Sankaran (2005) and Mangialavori (2010) is that it allows, by way of deduction and association, the homoeopathic practitioner to employ smaller, lesser known, lesser presented and often unproven remedies. The researcher supports the application of lesser known (proven) remedies although is skeptical about prescribing unproven remedies based on theory. Instead, the researcher feels that group analysis should prompt further research and provings on these lesser known remedies in order to reinforce the knowledge and correct application of homoeopathic remedies.

In an interview with Bhatia (2010), Vithoulkas condemns the group analysis method stating, “if one learns properly the remedies already available, he will have no great need for new unproved remedies” but supports the need of new provings in order to “cover a small percentage of cases that are outside our usual remedies”. Thorough knowledge of the basic remedies is sufficient for a successful homoeopathic practice and provides less confusion for the novice homoeopath who may, over time, through relentless further study of the materia medica come to know and apply the ‘smaller’ remedies.

In conclusion, the researcher supports the application of group analysis on the basis of Hahnemann’s basic principles. If used responsibly, it is a powerful and useful tool to add to the process of remedy selection and case analysis. Ultimately the responsibility lies in the hands of the practitioner to study and know the materia medica, sharpen the skills of case-taking and prescribe based on the totality of symptoms as presented by the patient. With this responsibility in the foreground, group analysis offers an advantage and enhancement to the knowledge, principles and practice of homoeopathy.

## **CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS**

### **6.1. Conclusion**

There are thousands of proven homoeopathic remedies available for prescription by homoeopaths worldwide and the ever-growing wealth of information in the homoeopathic field of medicine, particularly in homoeopathic materia medica, requires a systemization in order for homoeopaths to better understand and apply accurately, and effectively, the remedy indicated to patients seeking homoeopathic care. Over the past two decades, methods of systemization, collectively referred to as “group analysis”, have been developed by the likes of Sankaran (2005), Scholten (1993), Mangialavori (2010) and Yakir (2017) in attempt to gain greater insight into the vast body of remedies now available, their relationships to each other and how they can be applied in homoeopathic practice. The intention of group analysis is to study the symptoms, sensations and pathological affinities that are common within a group of remedies.

This study, a non-empirical, theoretical homoeopathic group analysis, investigated the mind symptoms of seven purposively selected remedies from seven Orders within the Subclass *Asteridae*. The data was collected and systematically organised into synonymous categories and then translated into

common mind symptoms based directly on the concepts that arose. The results were compared to that of Yakir (2017) in her work *Wondrous Order*, which unites developmental psychology, botany and homeopathic materia medica into a Systematic Table of Homeopathic Plant Remedies. The system of classification developed by Cronquist in the 1980's, based on evolutionary taxonomy, was applied due to the schematic approach of ordering plants based on morphological characteristics which relates to the homeopathic 'signs and symptoms' of function and sensation in the plant kingdom (Yakir, 2017) and to allow for a fair comparison to that of Yakir who applied the same system in *Wondrous Order*.

The representative remedies were selected through a quantitative method using MacRepertory computer software, and elected based on the highest number of mind rubrics represented by a remedy from seven Orders within the Subclass. The following seven representative remedies were chosen for the study: *Atropa belladonna* (Solanales), *Nux vomica* (Gentianales), *Digitalis purpurea* (Scrophulariales), *China officinalis* (Rubiales), *Agnus castus* (Labiales), *Valeriana* (Dipsacales), and *Chamomilla vulgaris* (Asterales).

A computer repertory search was then conducted using MacRepertory Professional (Synergy Homeopathics, 2018), isolating rubrics from the mind section of the Complete Repertory 2017 (Van Zandvoort, 2018) containing a minimum of 3 of the selected representative remedies and a total of 50 or less remedies. The resultant rubrics were tabulated in ascending order in terms of the number of remedies within each rubric, and then grouped according to common threads in the mind rubrics and the associated symptoms. The extracted rubrics were analysed, compared and contrasted with materia medica literature in a search using ReferenceWorks (Synergy Homeopathic, 2015) computer software, to determine the governing mind symptoms of the *Asteridae* Subclass. A comparison was drawn between the common mind symptoms identified from the results of the study and the basic themes of the *Asteridae* as put forward by Yakir (2017).

An overall sense of mental "instability" was observed by the researcher from the highlighted concepts that arose in the study. One of the first common mind symptoms identified in the study was that of oversensitivity which parallels with how Sankaran (2017) describes the basic theme of the Plant Kingdom as "the basic issue of plant families is sensitivity and reactivity. In the human being, the Plant experience is that of sensitivity. They are affected by many things and must adapt and adjust to them. The plant individual gets easily affected and describes that as something is happening within him".

The concept of delirium, both hyperactive (insanity, madness, mania) and hypoactive (prostration, stupefaction and confusion of mind) was found to have the highest number of supporting extracted rubrics and was considered the apex of mental instability in the *Asteridae* group. A theoretic progression was hypothesized by the researcher showing a development of mental instability which showed to have similarities to manic episodes seen in depression, anxiety and bipolar disorders.

Beginning with the theme of sensitivity (a plant attribute as described above) which filters into the thematic states of anger (irritable, rageful, and violent quality), excessiveness (excitable, debauchurous and chaotic quality), sadness (a melancholic, morose, and depressive quality), and anxiety (fearful, restless and anxious quality), and finally developing into a state of delirium which presented either as hyperactive delirium (insanity, madness and mania) or hypoactive delirium (confusion, prostration of

the mind and stupefaction). Some opposing concepts of these themes arose: insensitivity (opposed to sensitivity); joy (opposed to sadness); and lack (opposed to excess). Opposing concepts did not arise relating to anxiety or anger. The final thematic tendency found by the researcher was the desire to escape, for an end or a death. This concept was theorised to be the ending result of the progression.

The purpose of the study was to determine the common mental themes of the Subclass *Asteridae* and draw a comparison to confirm and/or expand on what Yakir has put forward. The group analysis study, although broad, provides a bridge between kingdom and family group analyses, providing clarity to certain highways, byways and alternate routes for practitioners navigating the complex map of homoeopathic remedies currently available.

It is proposed that the resulting common mind symptoms will better aid in the homoeopathic understanding of plant remedies from the subclass *Asteridae*. The researcher proposes that the resulting information will contribute positively to creating more structure to the body of homoeopathic plant remedies allowing for greater understanding, application and prescription of plant remedies.

## **6.2 Limitations of the study**

The researcher thoroughly enjoyed this study and finds the methodology of group analysis to be fascinating, interesting and supportive of the evolving expansion of modern-day homoeopathy. The application of group analysis to such a broad group (the Subclass *Asteridae*) based on the selection of only seven representative remedies elicited some limitations. The researcher feels that in order to determine a broad analysis on the level of Subclass, there should be sufficient data from analyses on the level of Order in the plant kingdom classification and that several, if not all, remedies within the selected group should be considered in the analysis.

The researcher is aware that this is an immense undertaking but, in order to cultivate a strong and defensible picture of a group, all aspects of the group need to be considered so that all the data collected does not rely solely on the weight of a single representative remedy but instead from a group of related remedies.

The selection of an applicable system of taxonomic classification also needs to be reviewed as this can be very confusing when grouping remedies. There are several systems of plant taxonomy which are based on different criteria, such as their molecular or phylogenetic grouping (APG), morphological characteristics and evolutionary basis (Cronquist). When applying group analysis, it is important to have a clear outline justifying the inclusion of a certain remedies to the group of being studied.

A limitation noted in the study was that much of the supporting literature on group analysis is anecdotal, albeit from respected authorities in the field and therefore further research into the application value of group analysis would be useful.

### 6.3 Recommendations for further research

The researcher proposes the following future research:

- A study of the application value of group analysis in homoeopathic practice.
- A comparative study between the group analysis findings by Sankaran (2005), Scholten (2013) and Yakir (2017) on the plant kingdom of remedies may assist in clarifying group themes and methodologies. This may clarify differences or confirm similarities according to taxonomic classification.
- The employment of group analysis studies must continue. There are many families that have not yet been analyzed due to insufficient data on the lesser known remedies. The researcher suggests that more provings need to be conducted so that there is more substantial data on which to base the group analysis.
- The researcher found that there was a missing link between the level of Family analysis and Subclass analysis and so suggest that future group analyses in the plant kingdom should be investigated at the level of Family or Order in plant classification.

### 6.4 Final Thoughts

The resultant outcome of the research exhibits the value of group analysis even when applied to a broad group of remedies. The researcher found that the *Asteridae* Subclass of remedies may be suitable for the psychological sphere of anxiety, depression and bi-polar disorders, with the main governing theme depicting that of mental instability and delirium.

The group analysis research method is demanding of time, energy and focus, requiring the researcher to 'think outside of the box' of the norm and being confronted with the treacherous path of unpredictably in projecting when and how the results will be attained. The exploration of uncovering themes and patterns between remedies was for the researcher the most exciting and interesting process, and then learning of Yakir's (2017) integration of psychology, botany and homoeopathy brought on an entire new inspiration and understanding to the realm of plant remedies.

*"Life also brings challenges and difficulties which, when ignored, ask for our attention in the form of symptoms of an illness. Illness serves to further our evolution, help us in the growth of our consciousness. We need to grow through proper resolution of our illness, becoming aware of the issues that need to be consciously integrated within ourselves"*

*Words by Dr Mahesh Gandhi in the forward to Wondrous Order (Yakir, 2017: viii)*



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## APPENDICES

### Appendix A: Results of the stratified systematic sample selection of representative remedies of the Subclass *Asteridae*

Table 12 shows the number of mind rubrics per remedy of the Subclass *Asteridae* as per MacRepertory's Complete Repertory 2017 (Synergy Homeopathic, 2015) search.

Key to Table 12:	
Purple	Subclass
Blue	Order
Green	Family
Yellow	Remedy selected as representative (highest number of mind rubrics in each Order)

**Table 12: Number of mind rubrics in Homoeopathic remedies of the *Asteridae* Subclass**

SUBCLASS	ORDER	FAMILY	REMEDY	NO. OF MIND RUBRICS
Asteridae				8594
	Solanales			4770
		Solanaceae		4752
			Atro.	349
			<b>Bell.</b>	<b>2325</b>
			Caps.	471
			Dat+	94
			Dubo+	0
			Dulc.	389
			Fab.	7
			Franc.	1
			Hoit.	14
			Hyos.	1699
			Lycpr.	145
			Mand.	437
			Nicot.	39
			Physal+	7
			Scopo.	0
			Sol+	502
			Sol-t-ae	167
			Solin.	32
			Stram.	2065
			Tab.	487
			With-s.	0
		Convolvulaceae		162
			Convo.	93
			Cusc+	0
			Ipom.	19
			Jal.	77
			Oper.	19
			Scam.	4
		Menyanthaceae		215
			Meny.	215
		Hydrophyllaceae		28
			Erio.	28
			Hydro-v.	2



	Gentianales			4279
		Apocynaceae		486
			Alst+	13
			Apoc+	105
			Car.	
			Kurch.	26
			Olnd.	298
			Plume.	0
			Queb.	3
			Rauw.	92
			Stapel-g.	0
			Stroph.	45
			Thev.	0
			Vinc.	69
		Asclepiaceae		161
			Asc+	99
			Calo.	18
			Cund.	23
			Gymne.	7
			Peri.	0
			Vince.	38
		Gentianaceae		73
			Canch.	1
			Gent+	72
			Swer.	3
		Loganiaceae		3427
			Brucin.	0
			Cur.	204
			Gels.	773
			Ign.	1634
			<b>Nux-v.</b>	<b>2177</b>
			Spig+	503
			Stry+	225
			Strych+	0
			Upa+	82
	Scrophulariales			1331
		Acanthaceae		45
			Androg-p.	6
			Hygro-a.	0
			Just+	41
		Bignoniaceae		43
			Catal.	0
			Jac+	43
			Tabeb-av.	0
		Lentibulariaceae		0
			Urti-g.	0
		Oleaceae		227
			Chion.	32
			Frax+	39
			Jasm.	7
			Olea.	187

			Oliv-b.	0
			Syr.	0
		Orobanchaceae		58
			Epip.	58
			Orob.	0
		Pedaliaceae		340
			Harp.	340
		Scrophulariaceae		992
			Baco-m.	3
			Bud-d.	0
			Chelo.	2
			Dig.	623
			Digox.	31
			Euphr.	158
			Grat.	258
			Harp.	340
			Lept.	54
			Lina.	23
			Mimul-g.	0
			Scroph+	36
			Verb+	194
			Vero+	40
	Plantaginales			193
			Plan.	186
	Rubiales			1921
		Rubiaceae		1921
			Asper.	1
			Cahin.	43
			Ceph.	13
			Chin.	1128
			Other Chin+	528
			Coff+	910
			Gali.	18
			Ip.	524
			Mit.	50
			Rub-t.	2
			Unc-t.	75
			Yohim.	22
	Lamiales			1972
		Boraginaceae		226
			Borag.	0
			Cyno.	0
			Erio.	28
			Helio+	2
			Hydro-v.	2
			Myos+	46
			Onos.	164
			Symph.	16
		Lamiaceae		993
			Basil.	
			Chamae.	0

			Coll.	51
			Glech.	1
			Hedeo.	28
			Lam.	111
			Lam-cy	282
			Lav+	51
			Leon.	238
			Lycps.	108
			Marr.	3
			Melis.	10
			Menth+	45
			Micr.	0
			Nepet.	8
			Oci+	233
			Orig+	148
			Orthos.	3
			Plect.	77
			Prune.	0
			Rosm.	37
			Salv+	79
			Scut+	152
			Stach+	13
			Teucr+	260
			Thymu+	47
		Verbenaceae		360
			<b>Agn.</b>	<b>298</b>
			Cler+	0
			Lip+	3
			Nyct.	34
			Verbe+	67
			Vit.	0
	Dipsacales			495
		Adoxaceae		0
			Adox.	0
		Caprifoliaceae		311
			Lon+	2
			Samb.	274
			Sym-r.	1
			Trio.	41
			Vib+	100
		Valerianaceae		467
			<b>Valer.</b>	<b>467</b>
	Campanulales			214
			Campan+	0
			<b>Lob.</b>	<b>166</b>
			Lob-c.	25
			Lob-p.	23
			Lobin.	0
	Asterales			2775
		Asteraceae		2775
			Abrot.	156

		Absin.	260
		Age-a.	
		Ambro.	7
		Anth+	34
		Arn.	940
		Bell-p.	231
		Blum-o.	0
		Brach.	16
		Calen.	188
		Card+	98
		Cent+	31
		<b>Cham.</b>	<b>1274</b>
		Chrysan.	76
		Cich.	114
		Cina.	632
		Cine.	0
		Conyz+	0
		Echi+	114
		Erech.	28
		Erig+	59
		Esp-g.	25
		Eup+	157
		Galin.	9
		Gnaph.	41
		Grin.	39
		Gua.	12
		Hapl-b.	0
		Helia.	6
		Inul.	36
		Lact+	258
		Lappa.	54
		Laps.	0
		Leuc-d.	0
		Liatr.	0
		Mik+	0
		Mill.	134
		Nabal.	53
		Onop.	34
		Parth.	90
		Polym.	24
		Pyre+	15
		Senec+	222
		Sieg.	35
		Silphu.	1
		Solid+	10
		Tanac+	104
		Tarax.	194
		Tus+	46
		Vern+	0
		Wye.	38
		Xanth.	17

## Appendix B: Table of extracted mind rubrics from the Complete Repertory 2017 in Synergy Homeopathic (2015) MacRepertory software

The extracted mind rubrics were taken from the Complete Repertory 2017 using MacRepertory (Synergy Homeopathic, 2015) software. Table 13 shows: the list of rubrics arranged in ascending order in order to evaluate their relative significance; the selected remedies and their grading (1 – 4) relative to each rubric as per the Complete Repertory 2017 in MacRepertory; the size of the rubric indicated by the number of remedies in the rubric; the total number of the selected remedies in the rubric; and the total number of remedies from the Subclass *Asteridae* present in each rubric (125 out of 272 mind rubrics were found to have  $\geq 25\%$  remedies from the Subclass *Asteridae*).

Key to Table 13:	
Bell	<i>Atropa belladonna</i>
Nux	<i>Nux vomica</i>
Dig	<i>Digitalis purpurea</i>
Chi	<i>China officinalis</i>
Agn	<i>Agnus castus</i>
Val	<i>Valeriana officinalis</i>
Cha	<i>Chamomilla vulgaris</i>
Size	Total number of remedies in rubric
A	Total number of the (7) selected remedies in rubric
B	Total number of remedies from Subclass <i>Asteridae</i> in rubric
No. 1 – 4	Grading of remedy as per MacRepertory: Complete Repertory 2017
*	Rubric contains $\geq 25\%$ remedies from the Subclass <i>Asteridae</i> (125 out of 272 rubrics)

**Table 13: Extracted mind rubrics showing three or more of the seven selected representative remedies of the *Asteridae* Subclass**

Mind Rubrics	Bell	Nux	Dig	Chi	Agn	Val	Cha	Size	A	B
*1. MANIA, madness; runs away	1	1	2	-	-	-	-	6	3	3
*2. REPROACHES, ailments from, agg.; kind	3	1	-	1	-	-	-	6	3	4
*3. SENSITIVE, oversensitive; wind, to	3	1	-	-	-	-	3	7	3	4
*4. SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during	1	1	-	3	-	-	-	7	3	4
*5. BESIDE oneself, being; toothache, in	3	3	-	-	-	-	1	8	3	6
*6. INSANITY, madness; escape, desire to	3	1	1	-	-	-	-	8	3	4
*7. ALCOHOLISM, dipsomania; recurrent	1	1	-	4	-	-	-	9	3	5
*8. SADNESS; cough, during	3	1	-	-	-	-	3	9	3	3
*9. CHAOTIC; fever, during	3	3	-	1	-	-	-	9	3	4
*10. DELIRIUM tremens, mania-a-potu; recurrent	1	1	-	4	-	-	-	9	3	5
*11. IRRITABILITY; liver complaints, in	-	4	1	-	-	-	3	10	3	4
*12. DULLNESS; sexual excess, after	-	1	-	1	3	-	-	10	3	3
*13. DREAMS; riding; carriage, in a	1	1	-	-	-	1	-	10	3	3
*14. ANGER; looked at, when	-	3	-	1	-	-	3	10	3	5
*15. SENSITIVE, oversensitive; noise, to; perspiration, in	-	4	-	3	-	-	4	10	3	6
*16. PERSUASION agg.	1	1	-	1	-	-	-	10	3	4
*17. SHRIEKING, screaming, shouting; diarrhea, in	3	-	-	4	-	3	-	11	3	5

*18. ROVING about; senseless, insane	1	3	-	1	-	-	-	11	3	6
*19. RESTLESSNESS, nervousness; abortion, in threatening	-	1	-	1	-	-	1	11	3	4
*20. KICKS; temper tantrum, in	1	1	-	-	-	-	1	12	3	3
*21. ANXIETY; abdomen, in; hypochondria	-	3	-	1	-	-	1	12	3	5
*22. ANXIETY; pressing; stomach, in; pit of stomach	1	3	-	-	-	-	1	12	3	3
*23. IRRITABILITY; cough, during	1	1	-	-	-	-	1	13	3	4
*24. ROVING about	1	3	-	1	-	-	-	13	3	6
*25. NOISE; inclined to make a	4	-	-	-	-	2	3	13	3	4
26. BESIDE oneself, being; anxiety, after	-	1	-	1	-	-	1	13	3	3
*27. WEARY of life; anxious	2	3	-	1	-	-	-	13	3	4
*28. SENSITIVE, oversensitive; headache, during	3	3	-	1	-	-	3	13	3	7
*29. SENSES; acute; dreaming, during	3	1	-	-	-	1	3	13	4	6
*30. DELUSIONS, imaginations; poor, he is	1	1	-	-	-	1	-	14	3	4
*31. FRIGHTENED easily; perspiration, during	1	1	-	-	-	-	4	14	3	4
*32. INCONSTANCY; perspiration, during	4	1	-	4	-	-	-	14	3	5
*33. CONTRADICTION; intentions are contradictory to speech	1	-	-	1	-	-	1	14	3	4
*34. IRRITABILITY; touch, by	3	3	-	-	-	-	3	14	3	5
*35. PROSTRATION of mind; alcohol, alcoholic drinks agg.	3	3	-	2	-	-	-	15	3	4
*36. IMPATIENCE; heat, during	1	3	-	-	-	-	3	15	3	6
*37. RAGE, fury; convulsions, during	3	1	-	-	-	-	1	15	3	5
*38. STUPEFACTION, as if intoxicated; perspiration, during	3	1	-	-	-	-	1	15	3	6
39. MISTAKES, making; writing, in; vertigo, in	-	3	-	1	-	-	1	15	3	3
*40. FORGETFULNESS; sexual excess, after	-	1	4	1	1	-	-	15	4	4
41. MISTAKES, making; talking, in; vertigo, in	-	1	-	1	-	-	1	15	3	3
*42. SENSITIVE, oversensitive; heat, during	2	4	-	-	-	2	2	15	4	6
43. ANXIETY; inconsolable	-	1	-	4	-	-	4	15	3	3
*44. STRANGE; crank	1	-	-	1	-	1	-	16	3	6
*45. ANGER; red face, with	4	4	-	-	-	-	4	16	3	8
*46. ANXIETY; pressing; stomach, in	1	3	-	-	-	-	1	16	3	4
*47. GESTURES, makes; picking at; bed clothes, carphologia; heat, during	4	-	-	1	-	-	1	16	3	6
*48. GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during	4	-	-	1	-	-	3	16	3	5
*49. DEATH; desires; fear, with; death, of	4	1	-	-	1	-	-	16	3	4
*50. SENSITIVE, oversensitive; moral impressions, to	-	1	1	1	-	-	-	16	3	6
*51. ANGER; perspiration, during	1	1	-	2	-	-	3	16	4	5
*52. STARTING, startled; sleep, during; perspiration with	4	1	-	3	-	-	4	16	4	7
*53. STARTING, startled; perspiration, during	1	1	-	-	-	-	1	17	3	5

*54. SENSITIVE, oversensitive; perspiration, during	2	4	-	3	-	-	4	17	4	7
55. DELUSIONS, imaginations; wealth of	3	3	-	-	1	-	-	17	3	3
56. DREAMS; riding	1	1	-	-	-	1	-	17	3	3
*57. SENSITIVE, oversensitive; chill, during	-	3	-	2	-	-	4	17	3	5
*58. FANCIES; exaltation of; heat, during	2	-	-	1	-	1	-	17	3	6
*59. MOANING, groaning; sleep, during; perspiration, with	4	1	-	-	-	-	4	17	3	7
*60. DELUSIONS, imaginations; people, some one; talks with; absent	1	-	1	-	-	-	1	17	3	5
*61. MOROSE, sulky; perspiration, during	1	1	-	3	-	-	4	17	4	5
*62. SIGHING; heat, during	2	2	-	-	-	-	3	17	3	7
*63. SIGHING; perspiration, during	-	1	-	1	-	-	3	17	3	6
*64. SIGHING; fever, during	2	2	-	-	-	-	3	18	3	7
*65. MOANING, groaning; perspiration, during	-	1	-	1	-	-	3	18	3	6
*66. ANGER; ailments from, agg.; violent anger	2	4	-	-	-	-	4	18	3	5
*67. INSANITY, madness; restlessness, with	1	1	-	1	-	-	-	18	3	6
68. DEATH; desires; fear, with	1	1	-	-	1	-	-	18	3	4
*69. PROSTRATION of mind; narcotics, from abuse of	1	4	-	-	-	-	4	18	3	5
70. JUMPING; window, from	1	-	-	1	-	1	-	19	3	4
71. HYPOCHONDRIASIS; abdominal complaints, with	-	4	-	2	-	-	1	19	3	4
*72. MOROSE, sulky; night	-	1	-	1	-	-	1	19	3	5
*73. ANGER; chill, during	1	1	-	2	-	-	-	19	3	6
74. MOROSE, sulky; heat, during	1	1	-	-	-	-	3	19	3	3
*75. ANGER; pain, during	-	3	-	1	-	-	3	19	3	5
*76. EXHILARATION; mania, in merry	1	-	-	-	-	1	1	19	3	7
77. ANXIETY; suicidal disposition, with	1	4	-	1	-	-	-	19	3	3
*78. FANCIES; exaltation of; fever, during	2	-	-	1	-	1	-	19	3	6
79. ANXIETY; weariness of life, with	3	3	-	1	-	-	-	19	3	3
*80. BITING; people	4	1	-	-	-	-	1	19	3	5
*81. MESMERISM amel.	3	3	-	1	-	-	-	20	3	5
82. PULL, desires to; hair	4	-	3	-	-	-	1	20	3	3
*83. DESPAIR; chill, during	1	2	-	-	-	-	3	20	3	5
*84. CHEERFULNESS; ailments from, agg.	1	-	-	1	-	3	-	20	3	6
*85. DREAMS; waking, of; half asleep, dozing	-	1	-	1	-	-	1	20	3	6
86. MANIA, madness; pain in eyes and redness, with	3	2	-	3	-	-	-	21	3	5
*87. SADNESS; consoled, cannot be	-	4	1	-	-	-	4	22	3	6
*88. ANSWER, answering, answers; incorrectly	3	3	-	-	-	3	3	22	4	9
*89. NOISE; aversion to	1	3	-	3	-	-	-	22	3	6
*90. ANGER; fever, during	1	1	-	2	-	-	3	22	4	6
91. CONTRADICTION; ailments from, agg.; children, in	-	1	-	1	1	-	-	23	3	4
*92. EXCITEMENT, excitable; perspiration, during	3	4	-	4	-	3	4	23	5	9

93. PROSTRATION of mind; dreaming, after	2	1	-	-	-	-	1	23	3	5
*94. EXCITEMENT, excitable; violent, extreme	4	-	-	2	-	4	-	23	3	7
*95. LIGHT; agg.; daylight	1	1	-	1	-	-	1	23	4	9
96. DOUBTFUL; souls welfare, of	1	1	1	-	-	-	-	24	3	5
97. PROSTRATION of mind; sleep, from loss of	1	4	-	3	-	-	-	24	3	4
98. PLAY; desire to, playful; gambling, passion for	1	1	-	1	-	-	-	24	3	3
*99. DELUSIONS, imaginations; people, some one; beside him, are	1	1	-	-	-	1	-	24	3	6
*100. DELUSIONS, imaginations; criminals, about	1	1	1	-	-	-	-	24	3	6
*101. CHOREA; during	3	1	-	3	-	-	-	24	3	6
*102. STUPEFACTION, as if intoxicated; chill, during	1	1	-	-	-	-	1	24	3	6
*103. DISOBEDIENCE; children, in	-	1	3	3	1	-	-	25	4	7
*104. GESTURES, makes; stamping feet, with	1	1	-	-	-	-	1	25	3	8
*105. MOANING, groaning; fever, during; heat	3	3	-	-	-	-	3	25	3	10
106. SADNESS; liver complaints, in	1	1	1	-	-	-	-	26	3	5
107. IRRITABILITY; dentition agg.	3	1	-	-	-	-	4	26	3	6
108. CRAWLING, rolling; animal, like a	-	3	-	1	1	-	-	26	3	5
109. FIRMNESS	1	1	-	-	-	-	1	26	3	5
110. SUMMER	3	1	-	-	-	-	1	26	3	6
*111. FEAR; anger, vexation, after	3	3	-	-	-	-	1	26	3	8
*112. TOOTHACHE, in	3	3	-	-	-	-	3	26	3	8
113. DREAMS; carousing	-	1	-	1	-	-	1	26	3	3
114. DELUSIONS, imaginations; anxious	2	1	-	-	-	-	1	26	3	6
*115. DELIRIUM; perspiration; with	4	2	-	1	-	-	4	26	4	10
116. IDEAS; abundant; evening	-	4	-	4	-	3	-	27	3	4
117. DELUSIONS, imaginations; insulted, he or she is	1	1	-	-	-	-	1	27	3	5
118. DELUSIONS, imaginations; home, away from, is	1	3	-	-	-	1	-	27	3	5
119. CONTRADICTION; actions are contradictory to intentions	1	-	-	1	-	-	1	27	3	4
120. SADNESS; indigestion, in	-	4	3	2	-	-	-	27	3	5
*121. SENSES; dullness of, blunted; chill, during	3	-	-	3	-	-	1	27	3	7
122. IRRITABILITY; coition, during	-	1	1	3	-	-	-	27	3	3
*123. STARTING, startled; heat, during	3	1	-	1	-	-	4	27	4	9
*124. MOANING, groaning; fever, during	3	3	-	-	-	-	3	28	3	11
125. SADNESS; emissions, pollutions; after seminal	-	4	3	-	3	-	-	28	3	3
126. DEBAUCHERY; ailments from, agg.	-	4	1	1	-	-	-	28	3	5
*127. FEAR; night; agg.; children, in, pavor nocturnus	1	-	-	-	-	1	1	28	3	7
128. IRRITABILITY; consolation, agg.	3	1	-	1	-	-	-	28	3	5
129. INDOLENCE, aversion to work; eating, after	-	1	1	3	-	-	-	29	3	4
130. INSANITY, madness; sad	1	1	3	-	-	-	-	29	3	5



131. SADNESS; fever, during; intermittent	-	1	-	4	-	-	1	29	3	6
*132. ANGER; ailments from, agg.; grief, with silent	1	1	-	3	-	-	3	29	4	8
*133. DULLNESS; coryza; during	-	3	-	1	-	-	4	30	3	8
134. ANGUISH; hypochondriasis, in	3	4	4	-	-	-	3	30	4	7
135. DISCOMFORT; eating, after	-	4	-	4	2	-	-	30	3	6
136. BOISTEROUS, out-going	3	1	-	1	-	-	4	30	4	7
137. FEAR; imaginary things	4	-	-	1	-	-	1	30	3	5
138. FORGETFULNESS; sudden and periodical	1	1	-	1	-	-	-	30	3	6
139. RESTLESSNESS, nervous; climacteric period, in	-	-	1	-	-	3	3	30	3	7
140. EVENING; agg.; twilight	-	1	1	-	-	1	-	31	3	4
141. ADMONITION agg.	3	3	-	1	-	-	-	31	3	4
142. ANXIETY; sleep; preventing	1	3	-	4	-	-	1	31	4	5
143. DELIRIUM; evening	4	1	-	1	-	-	-	31	3	5
*144. DREAMS; midnight; before	1	1	-	1	-	-	-	31	3	8
*145. DREAMS; awake, is	1	3	-	1	-	-	1	31	4	8
146. LIBERTINISM	1	3	-	1	-	-	-	31	3	7
147. PALPITATION agg.	-	1	1	-	-	-	3	31	3	6
*148. RESTLESSNESS, nervousness; sensitive	-	4	-	3	-	-	3	31	3	8
149. SADNESS; music; agg.	-	3	3	-	-	-	3	31	3	4
150. INDUSTRIOUS, mania for work; menses, before	1	1	-	1	-	-	-	32	3	6
*151. BITING; convulsions, during	1	2	-	-	-	3	-	32	3	9
*152. FLATULENCE agg.	-	4	-	3	-	-	3	32	3	8
153. FORGETFULNESS; persons, for	1	1	-	-	-	-	1	32	3	5
*154. ANGER; ailments from, agg.; anxiety, with	3	4	-	-	-	-	3	32	3	9
155. HYSTERIA; menses; during	-	3	-	1	-	1	1	32	3	7
156. ANGUISH; night	1	3	1	-	-	-	1	32	4	6
157. SCORN; ailments from, agg.	2	4	-	-	-	-	4	32	3	7
158. DREAMS; lyrical	-	3	-	1	-	-	1	32	3	4
*159. DULLNESS; perspiration, during	4	4	-	1	-	4	-	32	4	8
160. DYSPEPSIA, in	-	4	3	2	-	-	-	33	3	5
161. DELUSIONS, imaginations; evening	1	1	-	1	-	-	-	33	3	5
*162. SHRIEKING, screaming, shouting; sudden, paroxysmal	3	-	-	3	-	-	1	33	3	9
*163. WEEPING, tearful mood; children, in; babies	1	-	-	1	-	-	3	33	3	9
164. SADNESS; eating, after	-	4	-	3	-	-	1	33	3	6
*165. MOROSE, sulky; fever; during	1	1	-	-	-	-	3	34	3	9
*166. DREAMS; excitement, emotional, agg.	-	3	-	-	-	1	1	34	3	11
167. MOROSE, sulky; weeping; with	2	-	1	2	-	-	4	34	4	6
168. BOASTER, braggart	1	1	-	-	1	-	-	34	3	5
169. DEBAUCHERY; as after	1	3	-	1	-	-	-	34	3	6
170. SADNESS; perspiration; during	2	1	-	3	-	-	-	35	3	6
171. MIRTH, hilarity, liveliness; evening	1	-	-	3	-	3	-	35	3	4
172. FORGETFULNESS; periodically	1	1	-	1	-	-	-	35	3	6
173. DREAMS; injuries	1	1	-	1	-	-	-	36	3	5
174. DELUSIONS, imaginations; pursued, of being; enemies, by	3	1	-	3	-	-	-	36	3	7
175. FEAR; perspiration, with	4	3	-	-	-	-	2	36	3	5

176. ANGUISH; abdominal complaints, in	3	4	-	-	-	-	3	36	3	5
*177. EXCITEMENT, excitable; chill, during	2	4	-	1	-	-	4	36	4	9
178. SHRIEKING, screaming, shouting; night	3	3	-	-	-	-	3	36	3	8
179. DREAMS; waking, of	-	1	-	1	-	-	3	36	3	8
*180. WEEPING, tearful mood; headache, with	1	1	-	-	-	-	3	36	3	9
181. CONTRADICTION	1	-	-	1	-	-	1	36	3	6
*182. DELIRIUM; trembling, with	3	4	-	1	-	3	-	36	4	11
183. IRRITABILITY; night	-	3	1	1	-	-	1	37	4	5
184. THIRST, with	1	1	3	-	-	-	1	37	4	8
185. FEAR; death of; impending of	4	1	1	-	3	-	-	37	4	6
*186. ANSWER, answering, answers; aversion to; refuses to	1	1	-	3	-	-	-	37	3	10
187. RESTLESSNESS, nervousness; busy	1	1	1	-	-	-	-	37	3	7
188. HEMORRHAGE, with uterine	-	3	-	3	-	-	1	37	3	9
189. ANXIETY; lying; agg.	1	1	-	1	-	-	-	38	3	4
*190. ANXIETY; pressing; chest, in	2	-	3	1	-	-	1	39	4	10
191. CONFUSION of mind; chill, during	2	3	-	-	-	1	3	39	4	9
192. DENTITION agg.	3	3	-	-	-	-	4	39	3	8
193. INSANITY, madness; delivery, parturition; after, puerperal	3	2	-	-	1	-	-	39	3	7
194. ANXIETY; pain, with; heart, in and about	-	3	2	-	-	-	2	39	3	6
*195. DULLNESS; fever; during	1	3	-	-	-	3	-	39	3	10
*196. MOANING, groaning; pain, from	1	3	-	-	-	-	1	39	3	12
*197. SLEEP; amel.	1	3	-	2	-	-	1	40	4	11
*198. ANXIETY; cough; during	1	3	-	-	-	-	1	40	3	10
199. DULLNESS; chill, during	2	3	-	-	-	1	3	40	4	7
*200. DELIRIUM; chill, during	3	2	-	4	-	-	3	40	4	13
201. SADNESS; heart complaints, with	1	1	3	-	-	-	-	40	3	6
202. DELUSIONS, imaginations; sleep; falling asleep, on	4	1	-	1	-	-	4	40	4	7
*203. RESTLESSNESS, nervousness; perspiration; during	4	3	-	3	-	-	3	40	4	10
*204. DELIRIUM; bed; jumps suddenly from, and escapes	3	1	1	-	-	-	-	40	3	12
205. SLEEP; loss of, agg.	1	4	-	3	-	-	-	40	3	6
206. DELUSIONS, imaginations; visions, has; horrible	4	3	-	1	-	-	-	41	3	10
207. SENSITIVE, oversensitive; children, in	3	1	-	1	-	-	3	41	4	8
208. ANXIETY; anger, vexation; during	3	4	-	-	-	-	3	41	3	10
209. STUPEFACTION, as if intoxication; heat, during	3	4	-	-	-	1	3	41	4	10
210. DREAMS; efforts, unsuccessful; do various things, to	-	1	1	-	-	-	1	42	3	8
211. INSANITY, madness; drunkards, in	3	4	1	1	-	-	-	42	4	10
212. FEAR; fever; during	2	3	3	-	-	-	-	42	3	8
213. FANCIES; exaltation of; sleeplessness, with	3	3	-	4	-	-	1	42	4	6
214. DREAMS; unimportant	3	4	-	4	-	-	1	42	4	6

215. OBSTINATE, headstrong – children, in	3	1	-	3	-	-	3	42	4	10
216. DELUSIONS, imaginations; images, phantoms, sees; night	1	1	-	1	-	3	1	42	5	9
217. READING; desire for	-	3	-	1	1	-	-	42	3	5
218. BUSY; ailments from being, agg.	1	1	1	-	-	-	-	42	3	8
*219. HOWLING	4	3	-	-	-	-	4	42	3	12
220. CONFUSION of mind; dream, as if in a	1	-	-	1	-	-	1	43	3	7
*221. ESCAPE, desire to; jumps suddenly up from bed	3	3	1	1	-	-	-	43	4	13
222. DULLNESS; heat; during	3	3	-	-	-	4	3	43	4	9
223. STOOL; before	-	3	1	-	-	-	2	43	3	8
224. FANCIES; sleep; falling asleep, on	1	1	-	3	-	-	-	43	3	10
225. LAUGHING; convulsions, before, during or after	3	-	-	1	-	1	-	43	3	8
*226. PERSPIRATION; agg.	4	3	-	3	-	-	3	43	4	11
227. EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual	3	1	-	1	-	-	-	43	3	6
228. DREAMS; perspiration, with	1	3	-	2	-	-	-	43	3	6
229. FEAR; work, of	-	3	-	1	-	-	1	44	3	6
230. CONVULSIONS; during and after	3	-	-	1	-	1	-	44	3	8
231. IDEAS; abundant; night	-	3	-	4	-	-	3	44	3	8
232. MANIA, madness; rage, in	3	1	3	-	-	-	-	44	3	10
233. RECOGNIZE; does not; people, anyone	2	1	-	-	-	1	-	45	3	7
234. CONFUSION of mind; night	-	1	-	1	-	-	1	45	3	5
235. ANGER; waking, on	1	-	-	1	-	-	1	45	3	6
*236. FEAR; touch, of	3	3	-	3	-	1	3	45	5	13
237. MONOMANIA	1	-	-	1	-	-	1	45	3	7
238. ANGUISH; stomach complaints, in	3	4	4	-	-	-	3	46	4	4
239. INSOLENT; impertinence	1	3	-	1	-	-	3	46	4	8
240. CONFUSION of mind; afternoon	-	1	-	1	-	-	1	46	3	5
241. SADNESS; sighing; with	-	1	1	-	3	-	-	47	3	6
242. DELIRIUM; violent	4	1	3	-	-	-	-	47	3	9
243. DREAMS; danger; death, of	1	2	1	2	-	-	1	47	5	8
244. MUSIC; aversion to	-	4	3	-	-	-	3	47	3	7
245. HOUSE; agg.	3	1	-	-	-	1	-	47	3	5
246. FANCIES; exaltation of; night	-	3	-	3	-	-	3	47	3	6
247. HURRY, haste; eating, while	3	1	2	-	-	-	-	47	3	6
248. MASTURBATION; ailments from	-	1	3	-	3	-	-	47	3	7
249. FANCIES; vivid, lively	3	1	1	-	-	3	1	47	5	10
250. ANXIETY; vertigo; during	3	1	3	-	-	-	-	47	3	10
251. ESCAPE, desire to; run away, to	3	1	1	-	-	-	-	48	3	8
252. SADNESS; company; aversion to, desire for solitude	1	1	-	1	-	-	-	48	3	7
253. WEEPING, tearful mood; waking, on	3	1	-	-	-	-	1	48	3	10
254. DEATH; conviction of	3	3	-	-	3	-	-	48	3	6
255. CONFUSION of mind; fever, during; heat	3	3	-	1	-	3	3	48	5	11
*256. ESCAPE, desire to; delirium, in	4	1	1	-	-	2	-	48	4	14
257. UNSYMPATHETIC, unscrupulous	-	-	4	1	-	-	3	48	3	6
258. EXTRAVAGANCE	3	1	-	1	-	-	-	49	3	6

259. LEWDNESS, obscene	3	3	-	1	1	-	-	49	4	8
260. PERSONS, aversion to	1	3	-	1	-	-	-	49	3	4
261. INCONSOLABLE	1	4	1	4	-	-	4	49	5	11
262. CAREFULNESS	-	3	3	4	-	-	1	49	4	9
*263. EXCITEMENT, excitable; fever, during; heat	4	3	-	-	-	1	4	50	4	13
264. ANXIETY; eating, after	1	4	-	1	-	1	2	50	5	8
265. DEMENTIA; old people, in	1	1	-	-	3	-	-	50	3	5
266. SENSITIVE, oversensitive; want of sensitiveness	1	-	-	1	1	-	-	50	3	8
267. IRRITABILITY; with	1	3	1	1	-	-	4	50	5	11
268. COMA vigil	1	1	-	-	-	-	3	50	3	10
269. UNOBSERVING	1	1	-	-	-	-	2	50	3	7
270. MOROSE, sulky; sadness, with	-	2	1	1	-	-	2	50	4	8
271. MOROSE, sulky; waking; agg.	1	1	-	3	-	-	1	50	4	7
272. DREAMS; indifference, with	2	3	-	3	-	-	1	50	4	10

### Appendix C: Table of extracted rubrics arranged in alphabetical order

The extracted mind rubrics from the computer software search in the Complete Repertory 2017 in MacRepertory (Synergy Homeopathic, 2015) were arranged into alphabetical order to consolidate the mind symptoms before categorizing them into synonymous concepts as presented in Table 15 (p280) in Appendix D.

**Table 14: Extracted mind rubrics organized into alphabetical order**

Extracted Mind Rubrics Organised in Alphabetical Order	
1. mind; ADMONITION agg. (31)	
1. mind; ALCOHOLISM, dipsomania; recurrent (9)	
1. mind; ANGER; ailments from, agg.; anxiety, with (32)	
2. mind; ANGER; ailments from, agg.; grief, with silent (29)	
3. mind; ANGER; ailments from, agg.; violent anger (18)	
4. mind; ANGER; chill, during (19)	
5. mind; ANGER; fever, during (22)	
6. mind; ANGER; looked at, when (10)	
7. mind; ANGER; pain, about (19)	
8. mind; ANGER; perspiration, during (16)	
9. mind; ANGER; red face, with (16)	
10. mind; ANGER; waking, on (45)	
1. mind; ANGUISH; abdominal complaints, in (36)	
2. mind; ANGUISH; hypochondriasis, in (30)	
3. mind; ANGUISH; night (32)	
4. mind; ANGUISH; stomach complaints, in (46)	
1. mind; ANSWER, answering, answers; aversion to; refuses to (37)	
2. mind; ANSWER, answering, answers; incorrectly (22)	
1. mind; ANXIETY; abdomen; in; hypochondria (12)	
2. mind; ANXIETY; anger, vexation; during (41)	
3. mind; ANXIETY; cough; during (40)	
4. mind; ANXIETY; eating; after (50)	
5. mind; ANXIETY; inconsolable (15)	
6. mind; ANXIETY; lying; agg. (38)	
7. mind; ANXIETY; pain, with; heart, in and about (39)	
8. mind; ANXIETY; pressing; chest, in (39)	
9. mind; ANXIETY; pressing; stomach, in (16)	
10. mind; ANXIETY; pressing; stomach, in; pit of stomach (12)	
11. mind; ANXIETY; sleep; preventing (31)	
12. mind; ANXIETY; suicidal disposition, with (19)	

13. mind; ANXIETY; vertigo; during (47)
14. mind; ANXIETY; weariness of life, with (19)
1. mind; BESIDE oneself, being; anxiety, after (13)
2. mind; BESIDE oneself, being; toothache, in (8)
1. mind; BITING; convulsions, during (32)
2. mind; BITING; people (19)
1. mind; BOASTER, braggart (34)
1. mind; BOISTEROUS, out-going (30)
1. mind; BUSY; ailments from being, agg. (42)
1. mind; CAREFULNESS (49)
1. mind; CHAOTIC; fever, during (9)
1. mind; CHEERFULNESS; ailments from, agg. (20)
1. mind; CHOREA; during (24)
1. mind; COMA vigil (50)
1. mind; CONFUSION of mind; afternoon (46)
2. mind; CONFUSION of mind; chill, during (39)
3. mind; CONFUSION of mind; dream, as if in a (43)
4. mind; CONFUSION of mind; fever, during; heat (48)
5. mind; CONFUSION of mind; night (45)
1. mind; CONTRADICTION; ailments from, agg.; children, in (23)
2. mind; CONTRADICTION (36)
3. mind; CONTRADICTION; actions are contradictory to intentions (27)
4. mind; CONTRADICTION; intentions are contradictory to speech (14)
1. mind; CONVULSIONS; during and after (44)
1. mind; CRAWLING, rolling; animal, like a (26)
1. mind; DEATH; conviction of (48)
2. mind; DEATH; desires; fear, with (18)
3. mind; DEATH; desires; fear, with; death, of (16)
1. mind; DEBAUCHERY; ailments from, agg. (28)
2. mind; DEBAUCHERY; as after (34)
1. mind; DELIRIUM tremens, mania-a-potu; recurrent (9)
2. mind; DELIRIUM; bed; jumps suddenly from, and escapes (40)
3. mind; DELIRIUM; chill, during (40)
4. mind; DELIRIUM; evening (31)
5. mind; DELIRIUM; perspiration; with (26)
6. mind; DELIRIUM; trembling, with (36)
7. mind; DELIRIUM; violent (47)
1. mind; DELUSIONS, imaginations; anxious (26)
2. mind; DELUSIONS, imaginations; criminals, about (24)
3. mind; DELUSIONS, imaginations; evening (33)
4. mind; DELUSIONS, imaginations; home; away from, is (27)
5. mind; DELUSIONS, imaginations; images, phantoms, sees; night (42)
6. mind; DELUSIONS, imaginations; insulted, he or she is (27)
7. mind; DELUSIONS, imaginations; people, some one; beside him, are (24)
8. mind; DELUSIONS, imaginations; people, some one; talks with; absent (17)
9. mind; DELUSIONS, imaginations; poor, he is (13)
10. mind; DELUSIONS, imaginations; pursued, of being; enemies, by (36)
11. mind; DELUSIONS, imaginations; sleep; falling asleep, on (40)
12. mind; DELUSIONS, imaginations; visions, has; horrible (41)
13. mind; DELUSIONS, imaginations; wealth, of (17)
1. mind; DEMENTIA; old people, in (50)
1. mind; DENTITION agg. (39)
1. mind; DESPAIR; chill, during (20)
1. mind; DISCOMFORT; eating, after (30)
1. mind; DISOBEDIENCE; children, in (25)
1. mind; DOUBTFUL; souls welfare, of (24)
1. mind; DREAMS; awake, is (31)
2. mind; DREAMS; carousing (26)
3. mind; DREAMS; danger; death, of (47)

4. mind; DREAMS; efforts, unsuccessful; do various things, to (42)
5. mind; DREAMS; excitement, emotional, agg. (34)
6. mind; DREAMS; indifference, with (50)
7. mind; DREAMS; injuries (36)
8. mind; DREAMS; lyrical (32)
9. mind; DREAMS; midnight; before (31)
10. mind; DREAMS; perspiration, with (43)
11. mind; DREAMS; riding (17)
12. mind; DREAMS; riding; carriage, in a (10)
13. mind; DREAMS; unimportant (42)
14. mind; DREAMS; waking, of (36)
15. mind; DREAMS; waking, of; half asleep, dozing (20)
1. mind; DULLNESS; chill, during (40)
2. mind; DULLNESS; coryza; during (30)
3. mind; DULLNESS; fever; during (39)
4. mind; DULLNESS; heat; during (43)
5. mind; DULLNESS; perspiration, during (32)
6. mind; DULLNESS; sexual excesses, after (10)
1. mind; DYSPEPSIA, in (33)
1. mind; ESCAPE, desire to; delirium, in (48)
2. mind; ESCAPE, desire to; jumps suddenly up from bed (43)
3. mind; ESCAPE, desire to; run away, to (48)
1. mind; EVENING; agg.; twilight (31)
1. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual (43)
2. mind; EXCITEMENT, excitable; chill; during (36)
3. mind; EXCITEMENT, excitable; fever, during; heat (50)
4. mind; EXCITEMENT, excitable; perspiration, during (23)
5. mind; EXCITEMENT, excitable; violent, extreme (23)
1. mind; EXHILARATION; mania, in merry (19)
1. mind; EXTRAVAGANCE (49)
1. mind; FANCIES; exaltation of; fever, during (19)
2. mind; FANCIES; exaltation of; heat, during (17)
3. mind; FANCIES; exaltation of; night (47)
4. mind; FANCIES; exaltation of; sleeplessness, with (42)
5. mind; FANCIES; sleep; falling asleep, on (43)
6. mind; FANCIES; vivid, lively (47)
1. mind; FEAR; anger, vexation, after (26)
2. mind; FEAR; death, of; impending, of (37)
3. mind; FEAR; fever; during (42)
4. mind; FEAR; imaginary things (30)
5. mind; FEAR; night; agg.; children, in, pavor nocturnus (28)
6. mind; FEAR; perspiration, with (36)
7. mind; FEAR; touch, of (45)
8. mind; FEAR; work, of (44)
1. mind; FIRMNESS (26)
2. mind; FLATULENCE agg. (32)
1. mind; FORGETFULNESS; periodically (35)
2. mind; FORGETFULNESS; persons, for (32)
3. mind; FORGETFULNESS; sexual excesses, after (15)
4. mind; FORGETFULNESS; sudden and periodical (30)
1. mind; FRIGHTENED easily; perspiration, during (14)
1. mind; GESTURES, makes; picking at; bed clothes, carphologia; heat, during (16)
2. mind; GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during (16)
3. mind; GESTURES, makes; stamping feet, with (25)
1. mind; HEMORRHAGE, with uterine (37)
1. mind; HOUSE; agg. (47)
1. mind; HOWLING (42)
1. mind; HURRY, haste; eating, while (47)

1. mind; HYPOCHONDRIASIS; abdominal complaints, with (19)
1. mind; HYSTERIA; menses; during (32)
1. mind; IDEAS; abundant; evening (27)
2. mind; IDEAS; abundant; night (44)
1. mind; IMPATIENCE; heat, during (15)
1. mind; INCONSOLABLE (49)
1. mind; INCONSTANCY; perspiration, during (14)
1. mind; INDOLENCE, aversion to work; eating, after (29)
1. mind; INDUSTRIOUS, mania for work; menses; before (32)
1. mind; INSANITY, madness; delivery, parturition; after, puerperal (39)
2. mind; INSANITY, madness; drunkards, in (42)
3. mind; INSANITY, madness; escape, desire to (8)
4. mind; INSANITY, madness; restlessness, with (18)
5. mind; INSANITY, madness; sad (29)
1. mind; INSOLENT, impertinence (46)
1. mind; IRRITABILITY; coition; agg. (27)
2. mind; IRRITABILITY; consolation agg. (28)
3. mind; IRRITABILITY; cough; during (13)
4. mind; IRRITABILITY; dentition agg. (26)
5. mind; IRRITABILITY; liver complaints, in (10)
6. mind; IRRITABILITY; night (37)
7. mind; IRRITABILITY; touch, by (14)
8. mind; IRRITABILITY; with (50)
1. mind; JUMPING; window, from (19)
1. mind; KICKS; temper tantrum, in (12)
1. mind; LAUGHING; convulsions, before, during or after (43)
1. mind; LEWDNESS, obscene (49)
1. mind; LIBERTINISM (31)
1. mind; LIGHT; agg.; daylight (23)
1. mind; MANIA, madness; pain in eyes and redness, with (21)
2. mind; MANIA, madness; rage, in (44)
3. mind; MANIA, madness; runs; away (6)
1. mind; MASTURBATION, ailments from (47)
1. mind; MESMERISM amel. (20)
1. mind; MIRTH, hilarity, liveliness; evening (35)
1. mind; MISTAKES, making; talking, in; vertigo, in (15)
2. mind; MISTAKES, making; writing, in; vertigo, in (15)
1. mind; MOANING, groaning; fever, during (28)
2. mind; MOANING, groaning; fever, during; heat (25)
3. mind; MOANING, groaning; pain, from (39)
4. mind; MOANING, groaning; perspiration, during (18)
5. mind; MOANING, groaning; sleep, during; perspiration, with (17)
1. mind; MONOMANIA (45)
1. mind; MOROSE, sulky; fever; during (34)
2. mind; MOROSE, sulky; heat, during (19)
3. mind; MOROSE, sulky; night (19)
4. mind; MOROSE, sulky; perspiration, during (17)
5. mind; MOROSE, sulky; sadness, with (50)
6. mind; MOROSE, sulky; waking; agg. (50)
7. mind; MOROSE, sulky; weeping; with (34)
1. mind; MUSIC; aversion to (47)
1. mind; NOISE; aversion to (22)
2. mind; NOISE; inclined to make a (13)
1. mind; OBSTINATE, headstrong; children, in (42)
1. mind; PALPITATION agg. (31)
1. mind; PERSONS, aversion to (49)
1. mind; PERSPIRATION; agg. (43)
1. mind; PERSUASION agg. (10)
1. mind; PLAY; desire to, playful; gambling, passion for (24)

1. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg. (14)
2. mind; PROSTRATION of mind; dreaming, after (23)
3. mind; PROSTRATION of mind; narcotics, from abuse of (18)
4. mind; PROSTRATION of mind; sleep, from loss of (24)
1. mind; PULL, desires to; hair (20)
1. mind; RAGE, fury; convulsions; during (15)
1. mind; READING; desire for (42)
1. mind; RECOGNIZE; does not; people, anyone (45)
1. mind; REPROACHES; ailments from, agg.; kind (6)
1. mind; RESTLESSNESS, nervousness; abortion, in threatening (11)
2. mind; RESTLESSNESS, nervousness; busy (37)
3. mind; RESTLESSNESS, nervousness; climacteric period; in (30)
4. mind; RESTLESSNESS, nervousness; perspiration; during (40)
5. mind; RESTLESSNESS, nervousness; sensitive (31)
1. mind; ROVING about (13)
2. mind; ROVING about; senseless, insane (11)
1. mind; SADNESS; company; aversion to, desire for solitude (48)
2. mind; SADNESS; consoled, cannot be (22)
3. mind; SADNESS; cough; during (9)
4. mind; SADNESS; eating; after (33)
5. mind; SADNESS; emissions, pollutions, after seminal (28)
6. mind; SADNESS; fever; during; intermittent (29)
7. mind; SADNESS; heart complaints, with (40)
8. mind; SADNESS; indigestion, in (27)
9. mind; SADNESS; liver complaints, in (26)
10. mind; SADNESS; music; agg. (31)
11. mind; SADNESS; perspiration; during (35)
12. mind; SADNESS; sighing; with (47)
1. mind; SCORN; ailments from, agg. (32)
1. mind; SENSES; acute; dreaming, during (13)
2. mind; SENSES; dullness of, blunted; chill, during (27)
1. mind; SENSITIVE, oversensitive; children, in (41)
2. mind; SENSITIVE, oversensitive; chill, during (17)
3. mind; SENSITIVE, oversensitive; headache, during (13)
4. mind; SENSITIVE, oversensitive; heat, during (15)
5. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during (7)
6. mind; SENSITIVE, oversensitive; moral impressions, to (16)
7. mind; SENSITIVE, oversensitive; noise, to; perspiration, during (10)
8. mind; SENSITIVE, oversensitive; perspiration, during (17)
9. mind; SENSITIVE, oversensitive; want of sensitiveness (50)
10. mind; SENSITIVE, oversensitive; wind, to (7)
1. mind; SHRIEKING, screaming, shouting; diarrhea, in (11)
2. mind; SHRIEKING, screaming, shouting; night (36)
3. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal (33)
1. mind; SIGHING; fever, during (18)
2. mind; SIGHING; heat, during (17)
3. mind; SIGHING; perspiration, during (17)
1. mind; SLEEP; amel. (40)
2. mind; SLEEP; loss of, agg. (40)
1. mind; STARTING, startled; heat, during (27)
2. mind; STARTING, startled; perspiration, during (17)
3. mind; STARTING, startled; sleep; during; perspiration, with (16)
1. mind; STOOL; before (43)
1. mind; STRANGE; crank (15)
1. mind; STUPEFACTION, as if intoxicated; chill; during (24)
2. mind; STUPEFACTION, as if intoxicated; heat, during (41)
3. mind; STUPEFACTION, as if intoxicated; perspiration; during (15)
1. mind; SUMMER (26)
1. mind; THIRST, with (37)



1. mind; TOOTHACHE, in (26)
1. mind; UNOBSERVING (50)
1. mind; UNSYMPATHETIC, unscrupulous (48)
1. mind; WEARY of life; anxious (13)
1. mind; WEeping, tearful mood; children, in; babies (33)
2. mind; WEeping, tearful mood; headache, with (36)
3. mind; WEeping, tearful mood; waking, on (48)

#### Appendix D: Consolidation of categories, synonymous concepts and supporting rubrics

The extracted mind rubrics from the search in the Complete Repertory 2017 in Synergy Homeopathic (2015) MacRepertory are organized into categories and synonymous concepts shown in Table 15 below.

Table 15: Table of extracted mind rubrics grouped into categories and synonymous concepts

Category and Synonymous concepts	Supporting Mind Rubrics
<b>SENSITIVE</b> <ul style="list-style-type: none"> <li>• sensitive</li> <li>• oversensitive</li> </ul>	1. mind; CAREFULNESS 2. mind; SENSES; acute; dreaming, during 3. mind; SENSITIVE, oversensitive; children, in 4. mind; SENSITIVE, oversensitive; chill, during 5. mind; SENSITIVE, oversensitive; headache, during 6. mind; SENSITIVE, oversensitive; heat, during 7. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during 8. mind; SENSITIVE, oversensitive; moral impressions, to 9. mind; SENSITIVE, oversensitive; noise, to; perspiration, in 10. mind; SENSITIVE, oversensitive; perspiration, during 11. mind; SENSITIVE, oversensitive; wind, to
<b>INSENSITIVE</b> <ul style="list-style-type: none"> <li>• insolence</li> <li>• lack of sensitivity</li> <li>• stubborn</li> <li>• unsympathetic</li> </ul>	1. mind; DREAMS; indifference, with 2. mind; DREAMS; unimportant 3. mind; INSOLENT; impertinence 4. mind; SENSES; dullness of, blunted; chill, during 5. mind; SENSITIVE, oversensitive; want of sensitiveness 6. mind; UNOBSERVING 7. mind; UNSYMPATHETIC, unscrupulous
<b>Aggravations relating to SENSITIVITY</b>	1. mind; ADMONITION, agg. 2. mind; DENTITION agg. 3. mind; EVENING; agg; twilight 4. mind; LIGHT; agg.; daylight 5. mind; PALPITATION agg. 6. mind; PERSPIRATION; agg. 7. mind; PERSUASION; agg. 8. mind; REPROACHES; ailments from, agg; kind 9. mind; SCORN; ailments from, agg. 10. mind; SLEEP; loss of, agg.
<b>Aversions relating to SENSITIVITY</b>	1. mind; FEAR; touch, of 2. mind; MUSIC; aversion to 3. mind; NOISE; aversion to 4. mind; PERSONS, aversion to
<b>ANGER</b> <ul style="list-style-type: none"> <li>• rage</li> <li>• violence</li> <li>• vexation</li> </ul>	1. mind; ANGER; ailments from, agg.; anxiety, with 2. mind; ANGER; ailments from, agg.; grief, with silent 3. mind; ANGER; ailments from, agg.; violent anger 4. mind; ANGER; chill, during 5. mind; ANGER; fever, during

<ul style="list-style-type: none"> <li>impatience</li> <li>irritability</li> <li>crank</li> </ul>	6. mind; ANGER; looked at, when 7. mind; ANGER; pain, during 8. mind; ANGER; perspiration, during 9. mind; ANGER; red face, with 10. mind; ANGER; waking, on 11. mind; IRRITABILITY; coition, during 12. mind; IRRITABILITY; consolation, agg. 13. mind; IRRITABILITY; cough, during 14. mind; IRRITABILITY; dentition agg. 15. mind; IRRITABILITY; liver complaints, in 16. mind; IRRITABILITY; night 17. mind; IRRITABILITY; touch, by 18. mind; IRRITABILITY; with 19. mind; KICKS; temper tantrum, in 20. mind; RAGE, fury; convulsions, during 21. mind; STRANGE; crank
<b>EXCESS</b> <ul style="list-style-type: none"> <li>abundant</li> <li>acute</li> <li>alcoholism</li> <li>boaster</li> <li>boisterous</li> <li>busy</li> <li>convulsions</li> <li>chaotic</li> <li>debauchery</li> <li>excitement</li> <li>extravagance</li> <li>hemorrhage</li> <li>hurry</li> <li>industrious</li> <li>libertinism</li> <li>shrieking</li> </ul>	1. mind; ALCOHOLISM, dipsomania; recurrent 2. mind; BOASTER, braggart 3. mind; BOISTEROUS, out-going 4. mind; BUSY; ailments from being, agg. 5. mind; CONVULSIONS; during and after 6. mind; CHAOTIC; fever, during 7. mind; DEBAUCHERY; ailments from, agg. 8. mind; DEBAUCHERY; as after 9. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual 10. mind; EXCITEMENT, excitable; chill, during 11. mind; EXCITEMENT, excitable; fever, during; heat 12. mind; EXCITEMENT, excitable; perspiration, during 13. mind; EXCITEMENT, excitable; violent, extreme 14. mind; EXTRAVAGANCE 15. mind; HEMORRHAGE, with uterine 16. mind; HURRY, haste; eating, while 17. mind; IDEAS; abundant; evening 18. mind; IDEAS; abundant; night 19. mind; INDUSTRIOUS, mania for work; menses, before 20. mind; LIBERTINISM 21. mind; SHRIEKING, screaming, shouting; diarrhea, in 22. mind; SHRIEKING, screaming, shouting; night 23. mind; SHRIEKING, screaming, shouting; sudden, paroxysmal
<b>LACK</b> <ul style="list-style-type: none"> <li>doubtful</li> <li>dullness</li> <li>forgetfulness</li> <li>indolence</li> <li>loss</li> <li>poor</li> <li>unsuccessful</li> </ul>	1. mind; DOUBTFUL; souls welfare, of 2. mind; DULLNESS; chill, during 3. mind; DULLNESS; coryza; during 4. mind; DULLNESS; fever; during 5. mind; DULLNESS; heat; during 6. mind; DULLNESS; perspiration, during 7. mind; DULLNESS; sexual excess, after 8. mind; DREAMS; efforts, unsuccessful; do various things, to 9. mind; FORGETFULNESS; periodically 10. mind; FORGETFULNESS; persons, for 11. mind; FORGETFULNESS; sexual excess, after 12. mind; FORGETFULNESS; sudden and periodical 13. mind; INDOLENCE, aversion to work; eating, after 14. mind; SLEEP; loss of, agg.
<b>SADNESS</b> <ul style="list-style-type: none"> <li>depression</li> <li>despair</li> <li>melancholy</li> </ul>	1. mind; DESPAIR; chill, during 2. mind; INCONSOLABLE 3. mind; MOANING, groaning; fever, during 4. mind; MOANING, groaning; fever, during; heat

<ul style="list-style-type: none"> <li>• moaning, groaning</li> <li>• morose</li> <li>• sighing</li> <li>• sorrow</li> <li>• sullen, sulky</li> <li>• tearful</li> <li>• weeping</li> </ul>	<ol style="list-style-type: none"> <li>5. mind; MOANING, groaning; pain, from</li> <li>6. mind; MOANING, groaning; perspiration, during</li> <li>7. mind; MOANING, groaning; sleep, during; perspiration, with</li> <li>8. mind; MOROSE, sulky; fever; during</li> <li>9. mind; MOROSE, sulky; heat, during</li> <li>10. mind; MOROSE, sulky; night</li> <li>11. mind; MOROSE, sulky; perspiration, during</li> <li>12. mind; MOROSE, sulky; sadness, with</li> <li>13. mind; MOROSE, sulky; waking; agg.</li> <li>14. mind; MOROSE, sulky; weeping; with</li> <li>15. mind; SADNESS; company; aversion to, desire for solitude</li> <li>16. mind; SADNESS; consoled, cannot be</li> <li>17. mind; SADNESS; cough, during</li> <li>18. mind; SADNESS; eating, after</li> <li>19. mind; SADNESS; emissions, pollutions; after seminal</li> <li>20. mind; SADNESS; fever, during; intermittent</li> <li>21. mind; SADNESS; heart complaints, with</li> <li>22. mind; SADNESS; indigestion, in</li> <li>23. mind; SADNESS; liver complaints, in</li> <li>24. mind; SADNESS; music; agg.</li> <li>25. mind; SADNESS; perspiration; during</li> <li>26. mind; SADNESS; sighing; with</li> <li>27. mind; SIGHING; fever, during</li> <li>28. mind; SIGHING; heat, during</li> <li>29. mind; SIGHING; perspiration, during</li> <li>30. mind; WEEPING, tearful mood; children, in; babies</li> <li>31. mind; WEEPING, tearful mood; headache, with</li> <li>32. mind; WEEPING, tearful mood; waking, on</li> </ol>
<b>JOY</b> <ul style="list-style-type: none"> <li>• cheerful</li> <li>• laughing</li> <li>• merry</li> <li>• mirth</li> <li>• play</li> </ul>	<ol style="list-style-type: none"> <li>1. mind; CHEERFULNESS; ailments from, agg.</li> <li>2. mind; DREAMS; carousing</li> <li>3. mind; EXHILARATION; mania, in merry</li> <li>4. mind; LAUGHING; convulsions, before, during or after</li> <li>5. mind; MIRTH, hilarity, liveliness; evening</li> <li>6. mind; PLAY; desire to, playful; gambling, passion for</li> </ol>
<b>ANXIETY</b> <ul style="list-style-type: none"> <li>• anguish</li> <li>• carefulness</li> <li>• fear</li> <li>• hypochondriasis</li> <li>• impatient</li> <li>• nervousness</li> <li>• restlessness</li> <li>• starting</li> <li>• weary</li> </ul>	<ol style="list-style-type: none"> <li>1. mind; ANGUISH; abdominal complaints, in</li> <li>2. mind; ANGUISH; hypochondriasis, in</li> <li>3. mind; ANGUISH; night</li> <li>4. mind; ANGUISH; stomach complaints, in</li> <li>5. mind; ANXIETY; abdomen; in; hypochondria</li> <li>6. mind; ANXIETY; anger, vexation; during</li> <li>7. mind; ANXIETY; cough; during</li> <li>8. mind; ANXIETY; eating; after</li> <li>9. mind; ANXIETY; inconsolable</li> <li>10. mind; ANXIETY; lying; agg.</li> <li>11. mind; ANXIETY; pain, with; heart, in and about</li> <li>12. mind; ANXIETY; pressing; chest, in</li> <li>13. mind; ANXIETY; pressing; stomach, in</li> <li>14. mind; ANXIETY; pressing; stomach, in; pit of stomach</li> <li>15. mind; ANXIETY; sleep; preventing</li> <li>16. mind; ANXIETY; suicidal disposition, with</li> <li>17. mind; ANXIETY; vertigo; during</li> <li>18. mind; ANXIETY; weariness of life, with</li> <li>19. mind; BESIDE oneself, being; anxiety, after</li> <li>20. mind; BESIDE oneself, being; toothache, in</li> <li>21. mind; FEAR; anger, vexation, after</li> <li>22. mind; FEAR; death of; impending of</li> <li>23. mind; FEAR; fever; during</li> <li>24. mind; FEAR; imaginary things</li> <li>25. mind; FEAR; night; agg.; children, in, pavor nocturnus</li> </ol>

	26. mind: FEAR; perspiration, with 27. mind: FEAR; touch, of 28. mind: FEAR; work, of 29. mind; FRIGHTENED easily; perspiration, during 30. mind; HYPOCHONDRIASIS; abdominal complaints, with 31. mind; IMPATIENCE; heat, during 32. mind; RESTLESSNESS, nervousness; abortion, in threatening 33. mind; RESTLESSNESS, nervousness; busy 34. mind; RESTLESSNESS, nervousness; climacteric period; in 35. mind; RESTLESSNESS, nervousness; perspiration; during 36. mind; RESTLESSNESS, nervousness; sensitive 37. mind; STARTING, startled; heat, during 38. mind; STARTING, startled; perspiration, during 39. mind; STARTING, startled; sleep; during; perspiration, with 40. mind; WEARY of life; anxious
HYPERACTIVE DELIRIUM <ul style="list-style-type: none"> <li>• beside oneself</li> <li>• biting</li> <li>• carphologia</li> <li>• chaotic</li> <li>• crawling</li> <li>• delirium</li> <li>• delusions</li> <li>• dementia</li> <li>• fancies</li> <li>• hysteria</li> <li>• imaginations</li> <li>• insanity</li> <li>• madness</li> <li>• mania</li> <li>• roving about</li> </ul>	1. mind; BESIDE oneself, being; anxiety, after 2. mind; BESIDE oneself, being; toothache, in 3. mind; BITING; convulsions, during 4. mind; BITING; people 5. mind; CRAWLING, rolling; animal, like a 6. mind; DELIRIUM; bed; jumps suddenly from, and escapes 7. mind; DELIRIUM; chill, during 8. mind; DELIRIUM; evening 9. mind; DELIRIUM; perspiration; with 10. mind; DELIRIUM; trembling, with 11. mind; DELIRIUM tremens, mania-a-potu; recurrent 12. mind; DELIRIUM; violent 13. mind; DELUSIONS, imaginations; anxious 14. mind; DELUSIONS, imaginations; criminals, about 15. mind; DELUSIONS, imaginations; evening 16. mind; DELUSIONS, imaginations; home, away from, is 17. mind; DELUSIONS, imaginations; images, phantoms, sees; night 18. mind; DELUSIONS, imaginations; insulted, he or she is 19. mind; DELUSIONS, imaginations; people, some one; beside him, are 20. mind; DELUSIONS, imaginations; people, some one; talks with; absent 21. mind; DELUSIONS, imaginations; poor, he is 22. mind; DELUSIONS, imaginations; pursued, of being; enemies, by 23. mind; DELUSIONS, imaginations; sleep; falling asleep, on 24. mind; DELUSIONS, imaginations; visions, has; horrible 25. mind; DELUSIONS, imaginations; wealth of 26. mind; ESCAPE, desire to; delirium, in 27. mind; FANCIES; exaltation of; fever, during 28. mind; FANCIES; exaltation of; heat, during 29. mind; FANCIES; exaltation of; night 30. mind; FANCIES; exaltation of; sleeplessness, with 31. mind; FANCIES; sleep; falling asleep, on 32. mind; FANCIES; vivid, lively 33. mind; GESTURES, makes; picking at; bed clothes, carphologia; heat, during 34. mind; GESTURES, makes; picking at; bed clothes, carphologia; perspiration, during 35. mind; GESTURES, makes; stamping feet, wit 36. mind; HOWLING 37. mind; HYSTERIA; menses; during 38. mind; INSANITY, madness; escape, desire to 39. mind; INSANITY, madness; delivery, parturition; after, puerperal 40. mind; INSANITY, madness; drunkards, in 41. mind; INSANITY, madness; restlessness, with

	42. mind; INSANITY, madness; sad 43. mind; MANIA, madness; pain in eyes and redness, with 44. mind; MANIA, madness; rage, in 45. mind; MANIA, madness; runs away 46. mind; MONOMANIA 47. mind; ROVING about 48. mind; ROVING about; senseless, insane
HYPOACTIVE DELIRIUM <ul style="list-style-type: none"> <li>• coma vigil</li> <li>• confusion</li> <li>• dullness</li> <li>• forgetfulness</li> <li>• mistakes</li> <li>• prostration</li> <li>• stupefaction</li> </ul>	1. mind; COMA vigil 2. mind; CONFUSION of mind; afternoon 3. mind; CONFUSION of mind; chill, during 4. mind; CONFUSION of mind; dream, as if in a 5. mind; CONFUSION of mind; fever, during; heat 6. mind; CONFUSION of mind; night 7. mind; DEMENTIA; old people, in 8. mind; MISTAKES, making; talking, in; vertigo, in 9. mind; MISTAKES, making; writing, in; vertigo, in 10. mind; PROSTRATION of mind; narcotics, from abuse of 11. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg. 12. mind; PROSTRATION of mind; dreaming, after 13. mind; PROSTRATION of mind; sleep, from loss of 14. mind; RECOGNIZE; does not; people, anyone 15. mind; STUPEFACTION, as if intoxication; heat, during 16. mind; STUPEFACTION, as if intoxicated; perspiration, during 17. mind; STUPEFACTION, as if intoxicated; chill, during
ESCAPE/DEATH <ul style="list-style-type: none"> <li>• desire death</li> <li>• desire escape</li> <li>• jump from</li> <li>• run away</li> <li>• suicide</li> </ul>	1. mind; ANXIETY; suicidal disposition, with 2. mind; DEATH; conviction of 3. mind; DEATH; desires; fear, with 4. mind; DEATH; desires; fear, with; death, of 5. mind; DELIRIUM; bed; jumps suddenly from, and escapes 6. mind; DREAMS; danger; death, of 7. mind; ESCAPE, desire to; delirium, in 8. mind; ESCAPE, desire to; jumps suddenly up from bed 9. mind; ESCAPE, desire to; run away, to 10. mind; FEAR; death of; impending, of 11. mind; INSANITY, madness; escape, desire to 12. mind; JUMPING; window, from 13. mind; MANIA, madness; runs; away
SEX <ul style="list-style-type: none"> <li>• sexual</li> <li>• coition</li> <li>• debauchery</li> <li>• lewdness</li> <li>• libertinism</li> <li>• masturbation</li> <li>• seminal</li> </ul>	1. mind; DEBAUCHERY; ailments from, agg 2. mind; DEBAUCHERY; as after 3. mind; DULLNESS; sexual excess, after 4. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual 5. mind; FORGETFULNESS; sexual excesses, after 6. mind; IRRITABILITY; coition; agg. 7. mind; LEWDNESS, obscene 8. mind; LIBERTINISM 9. mind; MASTURBATION, ailments from 10. mind; SADNESS; emissions, pollutions, after seminal
CONTRADICTION <ul style="list-style-type: none"> <li>• contradictory</li> <li>• disobedience</li> <li>• inconstancy</li> <li>• obstinate</li> <li>• oppositional</li> </ul>	1. mind; ANSWER, answering, answers; aversion to; refuses to 2. mind; ANSWER, answering, answers; incorrectly 3. mind; CONTRADICTION; ailments from, agg.; children, in 4. mind; CONTRADICTION 5. mind; CONTRADICTION; actions are contradictory to intentions 6. mind; CONTRADICTION; intentions are contradictory to speech 7. mind; DISOBEDIENCE; children, in

	8. mind; INCONSTANCY; perspiration, during 9. mind; OBSTINATE, headstrong – children, in
DREAMS	1. mind; DREAMS; awake, is 2. mind; DREAMS; carousing 3. mind; DREAMS; danger; death, of 4. mind; DREAMS; efforts, unsuccessful; do various things, to 5. mind; DREAMS; excitement, emotional, agg. 6. mind; DREAMS; indifference, with 7. mind; DREAMS; injuries 8. mind; DREAMS; lyrical 9. mind; DREAMS; midnight; before 10. mind; DREAMS; perspiration, with 11. mind; DREAMS; riding 12. mind; DREAMS; riding; carriage, in a 13. mind; DREAMS; unimportant 14. mind; DREAMS; waking, of 15. mind; DREAMS; waking, of; half asleep, dozing 16. mind; PROSTRATION of mind; dreaming, after 17. mind; SENSES; acute; dreaming, during
DIGESTION <ul style="list-style-type: none"> <li>• abdomen</li> <li>• abdominal</li> <li>• diarrhea</li> <li>• dyspepsia</li> <li>• eating</li> <li>• flatulence</li> <li>• ingestion</li> <li>• indigestion</li> <li>• liver</li> <li>• stomach</li> <li>• stool</li> <li>• thirst</li> </ul>	1. mind; ANGUISH; abdominal complaints, in 2. mind; ANGUISH; stomach complaints, in 3. mind; ANXIETY; abdomen; in; hypochondria 4. mind; ANXIETY; eating; after 5. mind; ANXIETY; pressing; stomach, in 6. mind; ANXIETY; pressing; stomach, in; pit of stomach 7. mind; DISCOMFORT; eating, after 8. mind; DYSPEPSIA, in 9. mind; FLATULENCE agg. 10. mind; HURRY, haste; eating, while 11. mind; HYPOCHONDRIASIS; abdominal complaints, with 12. mind; INDOLENCE, aversion to work; eating, after 13. mind; IRRITABILITY; liver complaints, in 14. mind; SADNESS; eating; after 15. mind; SADNESS; indigestion, in 16. mind; SADNESS; liver complaints, in 17. mind; SHRIEKING, screaming, shouting; diarrhea, in 18. mind; STOOL; before 19. mind; THIRST, with
CONVULSIONS <ul style="list-style-type: none"> <li>• jerky involuntary movements</li> </ul>	1. mind; BITING; convulsions, during 2. mind; CHOREA; during 3. mind; CONVULSIONS; during and after 4. mind; LAUGHING; convulsions, before, during or after 5. mind; RAGE, fury; convulsions; during
FEMALE <ul style="list-style-type: none"> <li>• menopause</li> <li>• menses</li> <li>• parturition</li> </ul>	1. mind; HEMORRHAGE, with uterine 2. mind; HYSTERIA; menses; during 3. mind; INDUSTRIOUS, mania for work; menses; before 4. mind; INSANITY, madness; delivery, parturition; after, puerperal 5. mind; RESTLESSNESS, nervousness; abortion, in threatening 6. mind; RESTLESSNESS, nervousness; climacteric period; in 7. mind; SENSITIVE, oversensitive; impressions, to all external; delivery, parturition, during

CHILDREN	<ol style="list-style-type: none"> <li>1. mind; CONTRADICTION; ailments from, agg.; children, in</li> <li>2. mind; DISOBEDIENCE; children, in</li> <li>3. mind; FEAR; night; agg.; children, in, pavor nocturnus</li> <li>4. mind; OBSTINATE, headstrong; children, in</li> <li>5. mind; SENSITIVE, oversensitive; children, in</li> <li>6. mind; WEeping, tearful mood; children, in; babies</li> </ol>
TEETH	<ol style="list-style-type: none"> <li>1. mind; BESIDE oneself, being; toothache, in</li> <li>2. mind; DENTITION agg.</li> <li>3. mind; IRRITABILITY; dentition agg.</li> <li>4. mind; TOOTHACHE, in</li> </ol>
CHEST – HEART	<ol style="list-style-type: none"> <li>1. mind; ANXIETY; cough; during</li> <li>2. mind; ANXIETY; pain, with; heart, in and about</li> <li>3. mind; ANXIETY; pressing; chest, in</li> <li>4. mind; IRRITABILITY; cough; during</li> <li>5. mind; PALPITATION agg.</li> <li>6. mind; SADNESS; cough; during</li> <li>7. mind; SADNESS; heart complaints, with</li> </ol>
VERTIGO	<ol style="list-style-type: none"> <li>1. mind; ANXIETY; vertigo; during</li> <li>2. mind; MISTAKES, making; talking, in; vertigo, in</li> <li>3. mind; MISTAKES, making; writing, in; vertigo, in</li> </ol>
SLEEP	<ol style="list-style-type: none"> <li>1. mind; ANXIETY; sleep; preventing</li> <li>2. mind; DELUSIONS, imaginations; sleep; falling asleep, on</li> <li>3. mind; FANCIES; exaltation of; sleeplessness, with</li> <li>4. mind; FANCIES; sleep; falling asleep, on</li> <li>5. mind; MOANING, groaning; sleep, during; perspiration, with</li> <li>6. mind; PROSTRATION of mind; sleep, from loss of</li> <li>7. mind; SLEEP; amel.</li> <li>8. mind; SLEEP; loss of, agg.</li> </ol>
NIGHT – EVENING	<ol style="list-style-type: none"> <li>1. mind; ANGUISH; night</li> <li>2. mind; CONFUSION of mind; night</li> <li>3. mind; DELIRIUM; evening</li> <li>4. mind; DELUSIONS, imaginations; evening</li> <li>5. mind; DELUSIONS, imaginations; images, phantoms, sees; night</li> <li>6. mind; EVENING; agg.; twilight</li> <li>7. mind; FANCIES; exaltation of; night</li> <li>8. mind; FEAR; night; agg.; children, in, pavor nocturnus</li> <li>9. mind; IDEAS; abundant; evening</li> <li>10. mind; IDEAS; abundant; night</li> <li>11. mind; IRRITABILITY; night</li> <li>12. mind; MIRTH, hilarity, liveliness; evening</li> <li>13. mind; MOROSE, sulky; night</li> <li>14. mind; SHRIEKING, screaming, shouting; night</li> </ol>
PERSPIRATION	<ol style="list-style-type: none"> <li>1. mind; ANGER; perspiration, during</li> <li>2. mind; DELIRIUM; perspiration; with</li> <li>3. mind; DREAMS; perspiration, with</li> <li>4. mind; DULLNESS; perspiration, during</li> <li>5. mind; EXCITEMENT, excitable; perspiration, during</li> <li>6. mind; FEAR; perspiration, with</li> <li>7. mind; FRIGHTENED easily; perspiration, during</li> <li>8. mind; INCONSTANCY; perspiration, during</li> </ol>

	<ul style="list-style-type: none"> <li>9. mind; MOANING, groaning; perspiration, during</li> <li>10. mind; MOANING, groaning; sleep, during; perspiration, with</li> <li>11. mind; MOROSE, sulky; perspiration, during</li> <li>12. mind; PERSPIRATION; agg.</li> <li>13. mind; RESTLESSNESS, nervousness; perspiration; during</li> <li>14. mind; SADNESS; perspiration; during</li> <li>15. mind; SENSITIVE, oversensitive; noise, to; perspiration, during</li> <li>16. mind; SENSITIVE, oversensitive; perspiration, during</li> <li>17. mind; SIGHING; perspiration, during</li> <li>18. mind; STARTING, startled; perspiration, during</li> <li>19. mind; STARTING, startled; sleep; during; perspiration, with</li> <li>20. mind; STUPEFACTION, as if intoxicated; perspiration; during</li> </ul>
FEVER	<ul style="list-style-type: none"> <li>1. mind; ANGER; fever, during</li> <li>2. mind; CONFUSION of mind; fever, during; heat</li> <li>3. mind; DULLNESS; fever; during</li> <li>4. mind; EXCITEMENT, excitable; fever, during; heat</li> <li>5. mind; CHAOTIC; fever, during</li> <li>6. mind; FANCIES; exaltation of; fever, during</li> <li>7. mind; MOANING, groaning; fever, during</li> <li>8. mind; MOANING, groaning; fever, during; heat</li> <li>9. mind; MOROSE, sulky; fever; during</li> <li>10. mind; SADNESS; fever; during; intermittent</li> <li>11. mind; SIGHING; fever, during</li> <li>12. mind; FEAR; fever; during</li> </ul>
HEAT	<ul style="list-style-type: none"> <li>1. mind; CONFUSION of mind; fever, during; heat</li> <li>2. mind; DULLNESS; heat; during</li> <li>3. mind; EXCITEMENT, excitable; fever, during; heat</li> <li>4. mind; FANCIES; exaltation of; heat, during</li> <li>5. mind; IMPATIENCE; heat, during</li> <li>6. mind; MOANING, groaning; fever, during; heat</li> <li>7. mind; MOROSE, sulky; heat, during</li> <li>8. mind; SENSITIVE, oversensitive; heat, during</li> <li>9. mind; SIGHING; heat, during</li> <li>10. mind; STARTING, startled; heat, during</li> <li>11. mind; STUPEFACTION, as if intoxicated; heat, during</li> <li>12. mind; SUMMER</li> </ul>
CHILL	<ul style="list-style-type: none"> <li>1. mind; ANGER; chill, during</li> <li>2. mind; CONFUSION of mind; chill, during</li> <li>3. mind; DELIRIUM; chill, during</li> <li>4. mind; DESPAIR; chill, during</li> <li>5. mind; DULLNESS; chill, during</li> <li>6. mind; EXCITEMENT, excitable; chill; during</li> <li>7. mind; SENSES; dullness of, blunted; chill, during</li> <li>8. mind; SENSITIVE, oversensitive; chill, during</li> <li>9. mind; STUPEFACTION, as if intoxicated; chill; during</li> </ul>
AGGRAVATIONS	<ul style="list-style-type: none"> <li>1. mind; ADMONITION agg.</li> <li>2. mind; ANGER; ailments from, agg.; anxiety, with</li> <li>3. mind; ANGER; ailments from, agg.; grief, with silent</li> <li>4. mind; ANGER; ailments from, agg.; violent anger</li> <li>5. mind; ANXIETY; lying; agg.</li> <li>6. mind; BUSY; ailments from being, agg.</li> </ul>



	<p>7. mind; CHEERFULNESS; ailments from, agg.</p> <p>8. mind; CONTRADICTION; ailments from, agg.; children, in</p> <p>9. mind; DEBAUCHERY; ailments from, agg.</p> <p>10. mind; DENTITION agg.</p> <p>11. mind; DREAMS; excitement, emotional, agg.</p> <p>12. mind; EXCITEMENT, excitable; ailments from, agg.; mental and emotional consequences of; sexual</p> <p>13. mind; EVENING; agg.; twilight</p> <p>14. mind; FEAR; night; agg.; children, in, pavor nocturnus</p> <p>15. mind; FLATULENCE agg.</p> <p>16. mind; IRRITABILITY; coition; agg.</p> <p>17. mind; IRRITABILITY; consolation agg.</p> <p>18. mind; IRRITABILITY; dentition agg.</p> <p>19. mind; MOROSE, sulky; waking; agg.</p> <p>20. mind; PALPITATION agg.</p> <p>21. mind; PERSPIRATION; agg.</p> <p>22. mind; PERSUASION agg.</p> <p>23. mind; PROSTRATION of mind; alcohol, alcoholic drinks agg..</p> <p>24. mind; REPROACHES; ailments from, agg.; kind</p> <p>25. mind; SADNESS; music; agg.</p> <p>26. mind; SCORN; ailments from, agg.</p>
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