

Chapter Twenty Four

Phosphorus

IDEA My survival depends on my ability to know who I am, to balance my need to connect and my need to have space and not to burn out and lose myself.

KEYNOTES

- Openness, sensitivity, excitability, naïve, innocent.
- Connecting, clairvoyance, sympathy.
- Sensitivity, fragility, thinness. < slight causes, emotions.
- Spaceyness, floating, psychic, disconnection. Out of body.
- Fears, phobias, anxieties - being alone, the dark, horrible things.
- Rapid growth, delicate features.
- Exhaustion, burnt out, indifferent.
- Anger, rage.
- Burning.
- Lungs, asthma, bronchitis, pneumonia.
- Digestion, liver, gallbladder, intestines.
- Bones, spine.
- Nerves.
- Blood, blood vessels.
- Aggravated by cold, better by heat.
- Aggravated by changing weather, thunderstorms, twilight.
- Desires salt, spicy, cold drinks.

Intrinsic State

Open, sensitive, sympathetic, connecting, clairvoyant.

Naive, innocent.

Imaginative, creative.

Passionate, sexual.

Anxious, fearful nature.

Thin, delicate, vulnerable.

Aggravated by cold weather. Easily takes cold. Chilly. Tendency to coughs.

COMPARE *Argentum nitricum, Bacillinum, Causticum, Dysentery Co., Gaertner, Lachesis, Parathyroid, Pulsatilla, Silicea, Thymus, Thyroidinum, Tuberculinum, Tuberculinum aviare.*

Compensated State

Fearful, anxious, < alone, dark, horrible things, health.

Desires company, needs support.

Too exposed, over-sensitive, suffering from too much sympathy, cares. Psychic awareness.
No boundaries.
Physical fragility, vulnerability, easily fatigued.
Burning pains.
Recurrent bronchitis, pneumonia, coughs.
Throat, larynx and trachea. Voice easily lost.
Liver, digestive problems; hepatitis, nutritional issues.
Nose bleeding and easy hemorrhaging.
Degeneration of bones and nervous system. Tuberculosis.

COMPARE *Argentum nitricum*, “bird” remedies, *Calcarea phosphorica*, *Causticum*, *China*, *Ferrum phosphoricum*, *Kali phosphoricum*, *Lycopodium*, *Natrum muriaticum*, *Natrum phosphoricum*, *Oleum jecoris*, *Neon (gases)*, *Silicea*, *Stannum*.

Decompensated State

Paralyzing fears and phobias.
Spacey, floating.
Anger, rage, losing control.
Exhaustion, great depletion of mind and body.
Mental exhaustion, indifference, difficult thinking.
Neurological conditions: multiple sclerosis, ALS, Parkinson’s disease.
Bone degeneration, caries.
Great burning pain of parts, bones, spine etc.
Lung destruction, T.B.
Destructive blood disorders, leukemia.
Many cancers: stomach, liver, bones.

COMPARE *Argentum metallicum*, *Argentum nitricum*, *Carcinosin*, *Causticum*, *Conium*, *Hydrogen*, *Kali phosphoricum*, *Lac maternum*, *Manganum*, *Mercurius*, *Phosphoric acid*, *Picric acid*, *Silicea*, *Stannum*, *Tuberculinum*.

PROGRESSION

As long as boundaries are known, there is freedom and light and the imagination and feelings can roam free but the boundaries are often lost, identifying with the suffering and feelings of others. There is too much sympathy and physically there is a vulnerable and delicate constitution. There is no strength to resist, and as more compensation is seen, there are increasing fears and anxieties, especially of the dark and of something horrible happening. As decompensation takes over there is greater depletion and weakness with lung, stomach, blood and nerve problems. The body and mind are breaking down with no stamina or reserve. Destructive forces dominate the body.

Peter Pan

Phosphorus is often described as being like Peter Pan, which has these connotations – eternal youth,

flying, floating, ephemeral. *Phosphorus* has qualities of a mineral, vegetable and a gas. It is one of the broadest and deepest of homeopathic remedies and also can be compared with many other remedies, both well-known and smaller remedies.

Phosphorus is one remedy where the physical characteristics can help identify the remedy – fine features, elegant and refined, the face having an open and delicate quality, especially the eyes, or a vulnerable fragility. The bone structure is often small and refined, even in those people with extra weight.

Phosphorus people are generally very open but not necessarily extroverted. There is a sense of vulnerability there. This vulnerability, openness, sensitivity and often refinement create the foundation for the remedy and its stages of development. When in the intrinsic state, the person can be enthusiastic, passionate, open, responsive, engaged, sympathetic, often artistic and full of life. They are sensitive to what is happening around them and can respond to people and situations in a full way. They can be a bit too vulnerable and even naïve though in their relationship with people and become easily anxious and fearful. As the compensated stage develops, they can become too sensitive, too sympathetic, their boundaries are not clear. They can get spacey, easily tired and don't have enough stamina to endure doing things for a long time. They need to withdraw to recoup their forces, as they easily feel burnt out. Their fears can become stronger, their imagination running wild. Physically they may have vulnerability in the respiratory region, the digestion or the nervous system. As the decompensated stage develops, they become much more broken down, especially physically with degenerative changes. They become mentally unstable, fearful, angry, full of rage, lose all boundaries and become seriously depleted.

Openness, Sensitivity, Vulnerability

The natural enthusiastic and open disposition needs distinguishing with *Argentum nitricum*, which is often more extroverted and expansive than *Phosphorus*. *Argentum metallicum* and *nitricum* may share certain areas of affinity as *Phosphorus*, including the larynx/trachea and digestive tract, with a characteristic burning but they are not as delicate as *Phosphorus* generally. The fears of *Phosphorus* tend toward areas where the imagination runs amok – when alone, at night, that something will happen, disease, etc. whereas *Argentum* focuses more on phobias such as claustrophobia, agrophobia, heights. Physically, *Silicea* can look like *Phosphorus* and may be compared with *Phosphorus* when the area of symptoms are in the bones and joints. They have sensitive and delicate constitutions, often thin narrow bodies and can feel to be quite vulnerable in both physical and mental disposition. Both remedies have destructive metabolisms, leading to bone and nerve degeneration. However, the pains of *Phosphorus* are mainly burning in nature, whereas *Silicea* has more stitching pains. *Silicea* often looks paler than *Phosphorus* and lacks the symmetry in physical features. The *Phosphorus* physical characteristics tend to be more refined. In the periodic table, *Silicea* and *Phosphorus* are next to one another, with *Alumina* coming before *Silicea*. Here we see a movement from the confusion and doubt of his identity of *Alumina*, to the fixed identity of *Silicea* and the ephemeral identity of *Phosphorus*, which merges with its surroundings. Following *Phosphorus* is *Sulphur*, which also often has a fixed 'ego' identity and like *Phosphorus* can be somewhat self-centered and narcissistic in their concerns about themselves. On the mental level, the open, charismatic, compassionate and passionate qualities of *Phosphorus* can also look like *Lachesis*, as well as *Medorrhinum*. The main difference between them though is that with the latter remedies, they are more obsessive and intense, with a somewhat heavier feeling to them and generally not so sensitive as *Phosphorus*. *Lachesis* in particular is one of the most extroverted remedies in the materia medica, often expressing itself with wit, jesting, charm and seductiveness. There can

be a sexual quality to all three remedies, *Lachesis* and *Medorrhinum* being more aggressive in their sexual presence but the sexual nature of *Phosphorus* is well known (*Mind, lascivious; amateness*) and in *Phosphorus* they may give themselves to sexual exploration, looking for more ways to connect to people.

Both *Lachesis* and *Phosphorus* have a strong affinity for blood conditions, with conditions such as epistaxis, easy bruising, heavy menses, metrorrhagia, internal bleeding and destructive processes of tissues. *Phosphorus* however, affects the bones and nerves more, with more actual destruction of tissues on a chronic level. The destructive qualities of *Lachesis* and other snakes tend to be more acute. When describing the two remedies, mention has to be given to *Crotalus horridus*, often seen as having equal qualities of *Lachesis* and *Phosphorus*. They can be sympathetic and have a fear of thunder but also will be loquacious, in a rambling kind of way.

Medorrhinum can have the passionate side and be very sensitive, yet the feeling with *Medorrhinum* is one of extremism and obsession, a somewhat unpredictable and unstable feeling. *Medorrhinum* is more likely to have addictions, be it drugs, alcohol, gambling or sex, whereas *Phosphorus* often doesn't have the stamina for such indulgences, at least not for long.

Tuberculinum and Optimism

Tuberculinum is perhaps the closest remedy to *Phosphorus*, along with *Calcarea phosphorica*, all significant remedies of the tubercular miasm.

Mentally, all three remedies can look alike - an imaginative, creative spirit that is always seeking new experiences, that relishes travel and the new, that always see the positive in all things (*Mind, optimistic, Mind, hopeful*). Only *Tuberculinum* is found in these rubrics but it is a central quality of the Tubercular miasm and therefore can be seen in *Phosphorus* and *Calcarea phosphorica* too). They want to see the optimal potential of situations and hate to consider limits. The main difference is that the person needing *Tuberculinum* is more intense and desperate to seek the next thing, is willing to risk it all, whereas *Phosphorus* has more self-preservation in general and less extreme drive. Both remedies may be indicated in bone and nerve problems, though *Phosphorus* is seen more in distinct neurological conditions such as multiple sclerosis. They can have the classic tubercular chest, which is thin and sunken. There is a strong vulnerability in the lungs and *Tuberculinum* is often used to complement the action of *Phosphorus* and address the underlying tubercular miasm. This is often seen in children who always tend to get a cough when the weather turns cold or having a tendency to bronchitis each year, or chronic asthma.

Calcarea phosphorica will often be compared with *Phosphorus*, in children and adults based on the dominant mental and physical characteristics. The *Phosphorus* component of both remedies will lead them being compared when a person shows a sympathetic, sensitive character with a strong desire to travel. As known with *Calcarea phosphorica*, there is a greater dissatisfaction and discontent, as if they can never find what they want. It may be seen as state of ennui (*Mind, ennui*), a somewhat depressive, peevish angst, as nothing ever seems to satisfy. When at home, they want to be away and vice versa. This is seen often in young children and especially in teenagers, but can also be seen in adults. *Phosphorus* has more affinity for the lungs and the liver whereas *Calcarea phosphorica* affects the joints and bones more. This quality of openness and vulnerability is not always easy for a *Phosphorus* person to handle, so although they are naturally drawn to the "light" of other people's energy, they easily lose their own sense of identity when around people a lot and therefore need to retreat in their own world. So the natural enthusiasm and responsiveness is often tempered with a more withdrawn quality in which being on

their own is needed. When in a healthy state, they know when they need to protect themselves, but like other tubercular remedies they can tend to burn themselves out and push the envelope, leading to more destructive physical and emotional consequences.

Sympathetic, Naivety, Innocence

When the oversensitive, sympathetic side is prominent, then *Phosphorus* will often be compared with *Causticum* and *Pulsatilla*. *Causticum* is said to be inimical to *Phosphorus* and that it should not follow or be followed by *Phosphorus*. However, that may not be true but often these remedies need to be compared, based on both the mental picture as well as sharing a strong affinity for the nerves and joints. Both are indicated in multiple sclerosis and other neurological remedies. Although *Causticum* can be seen as being seen open, extroverted, passionate and sympathetic, this is only seen in the early stages of the *Causticum* situation, when they still have the energy, passion and enthusiasm for life. Later, they become more pessimistic, cynical and burnt out and then look much less like *Phosphorus*. One distinction between *Causticum* and *Phosphorus* is that *Phosphorus* is often much more connected to people than *Causticum*. For *Phosphorus* types, connecting to people is central whereas for *Causticum*, more abstract ideas and notions of fairness and justice predominate. The sympathy of *Phosphorus* is such that they feel another's pain, it becomes their own pain, whereas with *Causticum*, it is more the ideas of unfairness, injustice and suffering that they feel themselves, not the actual individual pain. *Causticum* are essentially more closed and eventually more suspicious. *Phosphorus* are more naïve and innocent. Their boundary issues are more to do with sensing the energy around them and picking up on both positive and negative things. It is an energetic oversensitivity, leading them to easily become burnt out. In *Causticum*, the oversensitivity is more like a wound, a vulnerable state of rawness, which they react to, sometimes by becoming involved in political or social projects or by becoming hard and cynical as the state deepens.

This feeling of naivety and innocence make one also think of *Neon* (see below) and *Pulsatilla*, both of which can often look like *Phosphorus* – open, sympathetic, passionate, caring and pleasant. The main distinction with *Pulsatilla* mentally is that they are often needy for love and care. *Phosphorus* wants only connection and perhaps consolation, whereas *Pulsatillas* need that extra feeling of exclusivity. The moods of *Pulsatilla* are more unpredictable with the characteristic easy weeping or inability to weep. *Phosphorus* moods are usually more predictable. Physically there are major differences between the two, found in the weather and food modalities. Also, the physical pathology often differs, *Phosphorus* acting deeper into the system and *Pulsatilla* more limited to the mucous membranes, digestive system, menstrual issues and acute and chronic inflammation of the joints. Both can be worse at twilight though.

Natrum muriaticum can also, strangely enough, be mistaken for *Phosphorus*. While they are both sensitive and sympathetic, *Natrum muriaticum* characteristically has the opposite type of personality, being more closed and hidden, without the naïve openness of *Phosphorus*. However, some people needing *Natrum muriaticum* can appear quite open initially and even over-friendly, which can be compared with *Phosphorus*. *Natrum muriaticum* is much more indicated than *Phosphorus* for unresolved grief or disappointed love, but if that is not strong in the case, then differentiation is not always easy. It may need to be made on the physicals and generals in the case. If *Natrum muriaticum* is being considered then *Natrum phosphoricum* has to be thought of. This remedy is often ignored as a constitutional remedy but is probably needed much more frequently and can look like *Phosphorus*. Although *Phosphorus* often

desires company, especially if anxious or not well, at other times they like to be alone and can also feel lonely and isolated, again making a comparison with *Natrum muriaticum* and *Natrum phosphoricum*.

Clairvoyance, Spaceyness, Gaseous

One other strong characteristic of *Phosphorus* is the clairvoyance and also spacey, floaty feelings. It can be hard for *Phosphorus* to stay on the earth. It is here that the gaseous qualities of *Phosphorus* are seen. If these symptoms are dominant, then the main other remedies to be considered are *Cannabis indica*, *Lachesis*, *Medorrhinum*, *Neon* and milk remedies. The clairvoyance of *Lachesis* and *Medorrhinum* tends to be more specific to having certain experiences, whereas with *Phosphorus* the feeling is that they are too open on all levels. With *Cannabis*, there is a greater feeling of unreality, as if they are living in a totally different world, which one doesn't feel with *Phosphorus*. With *Neon*, the feeling is one of a bouncy, teenage spirit, never wanting to settle down, seeking the light. This can be quite like the feeling of *Phosphorus*. All gas remedies have a similar quality. *Phosphorus* therefore can also be compared with *Hydrogen* and *Helium*. *Hydrogen* and *Helium* have a quality of innocence about them, and a lost feeling, which is also seen in *Phosphorus*. *Phosphorus* can feel as if they are all alone and therefore seek connection to address this basic feeling. Whereas *Hydrogen* and *Helium* may feel they don't know where to look, *Phosphorus* spontaneously connects, but the overall quality can be similar. *Phosphorus* has visual symptoms, often with headaches, with flashes of light, which are white, red or green. The light flashes also make one think of *Neon*. In the proving of *Neon* by J. Sherr, there were virtually spiritual experiences of being at one, with no boundary and no sense of limit. There were also qualities of being utterly content alone (similar to the dynamic of the noble gases which are not looking to relate to other elements), even withdrawn, not wanting to have to deal with life. Qualities of being content, but aloof, distant, even superior, detached, happy, spacey, remote, indifferent etc may be seen. There can be a state of aloneness and in distinction with *Phosphorus*, a feeling that this is the natural state and nothing is to be done even if they want to. There can be a sense of profound isolation. *Phosphorus* tends to want to connect again or is able to do so. *Neon* is more removed and distant. People needing a noble gas like *Neon* may seem ephemeral, naïve and childlike, which is why it is similar to *Phosphorus*. One can also consider other gases, such as *Argon*, *Xenon*, *Krypton* and *Radon*. In this case, using the group analysis of qualities of the noble gases can be useful in finding one of these more unusual remedies. The noble gases may also be compared to certain bird remedies, discussed below. *Aether* (ether) is another gas that may be compared to *Neon* and which is known for its spacey, drug like effects and the feeling of being quite at one with oneself, a sense of connectedness to all things.

Fears, Anxieties

The fears and anxieties are a strong element in the emotional pathology of *Phosphorus*. It has some of the strongest fears of any remedy, especially of the dark, being alone, of ghosts, of their health, of something going to happen, of impending death etc. When the fears are strong, especially of their health, then *Arsenicum album* is one of the remedies to be compared with. The basic nature of *Arsenicum album* is quite different but when the anxieties and fears are prominent, it may not be easy to differentiate. There is usually more restlessness in *Arsenicum* and more desperation. The *Phosphorus* person is generally easier to assuage of their anxiety. *Argentum nitricum* will also be thought of with *Phosphorus* when anxieties are prominent, but it tends to focus more on phobias such as claustrophobia, agrophobia and of heights and is more impulsive and unpredictable. *Causticum* again has to be compared with *Phosphorus*,

especially when both are found strongly in the rubric, (*Mind fear, happen, that something will*). The imagination of *Phosphorus* is very active, so they easily imagine something horrible happening, if for example, somebody they are expecting comes home late. They just tend to let their imagination run wild. The *Causticum* anxiety comes as part of a general feeling of doom and oversensitivity, a general negative, gloomy aspect that is gradually developing. In more acute states of fear, especially of impending death and of the dark, then both *Aconite* and *Stramonium* may need to be considered with *Phosphorus*. However, the former are usually in response to some specific event, a strong fright, fear or shock, whereas with *Phosphorus* it just seems to come from within. *Medorrhinum* should also be compared with *Phosphorus* when these fears are present. *Medorrhinum* and also *Platina* can look like *Phosphorus* in general, with a sensual quality to them, and a combination of openness and also fearfulness. *Platina* tends to have a more haughty air, whereas *Medorrhinum* is often more wild and unpredictable or has more of a sycotic background, seen in family history of physical generals.

Burning Out: From Phosphorus to Acids

The tendency to burn out, on both a mental and physical level is a key aspect of *Phosphorus*. When seen on a mental level, they become exhausted and can become indifferent to everything and everybody. Here the main remedies to compare with will be *Phosphoric acid* and other acids and *Causticum* and *Kali phosphoricum*. It can be difficult to distinguish these remedies in this state. Also, with *Phosphoric acid*, it shares with *Phosphorus* the physical exhaustion, burning pains, weakness in the back and even degenerative changes in the nerves and joints. The back is a major area for both remedies, both having strong burning feelings in the nerves of the back, including the cervical region. Here these remedies will be compared also with *Kali phosphoricum*, *Mercurius* and *Picric acid*. *Kali phosphoricum*, *Phosphoric acid* and *Phosphorus* will be compared when there is easy exhaustion from mental activity, or emotional upset such as shock, grief, disappointed love etc. The result of these experiences may make the person feel indifferent, irritable and even angry toward family and loved ones. All the remedies mentioned would be used in chronic fatigue type cases. *Picric acid* often is compared with *Phosphoric acid*, though it is said that *Phosphoric acid* states come from emotional grief, shock and exhaustion and *Picric acid* more specifically from mental exhaustion and prostration, similar to *Kali phosphoricum*. In remedies like these, we see a basic susceptibility to being easily worn out, affected by slightest excitement, which brings on headaches and burning of the spine. The headaches from mental exertion would also make us consider *Calcarea phosphorica*, *Natrum muriaticum* and *Silicea*, as well as various *phosphorus* compounds. In its physical pathology we see burning and degeneration of the spinal nerves, again like *Phosphorus* and also *Zincum metallicum* and *Zincum phosphoricum*.

There are many *acid* remedies in homeopathy, some more connected to each other than others and some sharing certain types of pathologies. The theme of exhaustion is common to many of them, whether from emotional or mental exhaustion or from physical exhaustion and debilitating diseases. We see this strongly in *Phosphoric acid* and *Picric acid* as described above and also in *Acetic acid*, *Butyric acid*, *Lactic acid*, *Muriatic acid*, *Sarcolactic acid*, *Sulphuric acid* etc.

We see joint symptoms, including arthritis in some of the *acid* remedies, especially including *Lactic acid*, *Salicylic acid* and *Sarcolactic acid*. In *Butyric acid*, it is written that:

Butyric acid is the most gaseous of the three acids of fermentation. It lacks the burning, gnawing and ulcerative pains in the stomach of Acetic Acid. It lacks the constant nausea and the hot, acrid fluid eructation from the stomach to the throat of Lactic Acid. [Griggs]

Scholten in his books *Homeopathy and Minerals* and *Homeopathy and Elements* has described *acid* remedies as having the following themes: *Exhaustion, Apathy, Active, Hurried, Lively, Fresh, Extrovert, Aggression, Fighting, Desire for unity, Isolated*. When reading the materia medica of many *acid* remedies, one gets the impression of a person who has been pushing things too far, either from absolute necessity or by an over enthusiastic, over energetic yet oversensitive nature that burns the candle at both ends, or simply doesn't know when to say no. It all becomes too much. Or simply it can be situations in which the body or mind has broken down by extreme circumstances. There is nothing left to give. In some cases, the acid state is imposed by a debilitating illness, e.g., a really bad flu, leaving the person exhausted and debilitated, as in *Natrum salicylicum, Sarcolactic acid* etc. Or from an over excited and over stimulated nature and mental state, it leads to a physical breakdown, with symptoms like chronic fatigue, joint pains and inflammation, digestive disorders, as seen in *Acetic acid, Benzoic acid, Lactic acid, Salicylic acid, Sarcolactic acid* etc. We also see great emotional and mental exhaustion, as in *Phosphoric acid* and *Picric acid*. Often there is an active, irritable nature mentally and then the opposite, a flat, passive, exhausted state. Physically there is an easy breakdown of the system leading to serious debilitating illnesses of all sorts whether blood, digestive, joint or other inflammatory or malignant conditions.

Other acids to consider in general are *Carbolic acid, Gallic acid, Muriatic acid, Nitric acid, Oxalic acid, Succinic acid, Tartaric acid* etc. Morrison, in his book *Carbon: Organic and Hydrocarbon Remedies in Homeopathy* has also classified some *acid* remedies according to the *carbon* structure they have. He first addresses whether they are *Aliphatic* or *Aromatic* in nature and then sees which chemical family they belong to. Some acids are alcohol based and some others belong to *Carboxylic acids*, including in the Aliphatic group -*Acetic acid, Butyric acid, Citric acid, Lactic acid, Oxalic acid, Sarcolactic acid, Succinic acid* and *Tartaric acid*. In the Aromatic group there is *Benzoic acid, Gallic acid, Salicylic acid, Tannic acid* and others. He states that the Aliphatic group are passive, have a lack of reaction, slow thinking, lack of worth, desire for help, blandness, invisibility. The Aromatics are rapid, excited, compulsive thinking, loquacity (mentalized), preoccupation with past or sad memories, lasciviousness, blood disorders.

Morrison has identified the themes of sinking, falling, weakness as a keynote of *carbon* based remedies, which is clearly seen in the various acids. It may be expressed as collapsing, falling, draining etc, and at times can be accompanied with feelings of isolation, separation, abandonment. It can be felt as if a person has lost their foundation and direction, not knowing where to go or even who they really are in life. They can feel lost. They may need the support, structure and connection to others to really feel safe and secure. Comparing *Calcarea carbonica* and *Graphites* here examples some of these themes. If extreme weakness is a result of this state then *acid* remedies may be needed (See *Graphites chapter – Graphites and Graphites, Sisters* and also *Calcarea carbonica chapter – Burnt Out Carbon*).

Vertigo

The vertigo in *Phosphorus* can be very strong and make one consider *Alumina, Cocculus, Conium* and also *Lac caninum* and other *milk* remedies. *Milk* remedies, including *Lac humanum* can be considered when thinking of *Phosphorus*, at the same time as considering the gas remedies, including *Ozone* and *Oxygen*.

Lungs, Cough

The lungs are one of the strongest areas of affinity for *Phosphorus*. Consistent with its significance as a major remedy in the tubercular miasm, any kind of lung condition, acute and chronic can be an indication for *Phosphorus*. The characteristic cough of *Phosphorus* is dry, hacking, tickling, continual and often chronic. It can often be associated with a strong tightness in the chest (*Chest, constriction, cough, during*). It is generally much worse going into cold air or from a change of temperature in any way (*Cough, temperature, change of*). The nearest remedy to consider with these modalities is *Rumex crispus*, another tubercular remedy. It may be very difficult to distinguish the two remedies just on the cough symptoms. *Drosera* is another remedy that has to be compared with *Phosphorus*. It is a tubercular remedy and has a very intense, hard, often barking cough, which is worse on first lying down. It is usually a more deep and violent cough than *Phosphorus*. The irritation feeling is deeper in the chest than with *Rumex* or *Phosphorus*. *Spongia* also has to be considered when thinking of *Drosera* and is one of the great croup remedies, along with *Aconite* and *Hepar sulph*. When the cough is much worse in cold air, *Phosphorus* will need to be compared with *Causticum*, *Hepar sulph* and *Rumex*. In bronchitis with this type of cough, *Phosphorus* is one of the strongest remedies to be considered. In laryngitis, with or without cough, when the voice is either lost or hoarse and which is worse for talking, *Phosphorus* needs to be considered, along with *Argentum nitricum* and *metallicum*, *Causticum*, *Drosera*, *Hepar sulph*, *Rumex*, *Spongia*, *Stannum*, etc. (*Larynx/trachea, voice, hoarseness, talking with*). *Stannum* often is compared with *Phosphorus* as both experience a feeling of emptiness or hollowness in the chest, a keynote for both remedies (*Chest, emptiness, sensation of*). *Stannum* generally feels weaker than *Phosphorus*, the weakness focusing in the chest (*Chest, weakness*). *Stannum* also characteristically brings up balls of expectoration on coughing (*Expectoration, balls, in shape of*), but it can have both easy and difficult expectoration as the exhaustion makes it difficult to raise even loose expectoration, (*Cough, loose, expectoration, without*).

Phosphorus is one of the great pneumonia remedies. It is often indicated in the beginning and later stages of pneumonia, with the characteristic hacking cough, weakness, fever, tight chest and a strong thirst for cold water. The pneumonia may be either side of the lungs, but perhaps more on the right. In these cases *Phosphorus* should be compared with *Chelidonium*, *Kali carbonicum*, *Lycopodium* and *Sanguinaria*. Another remedy to think of in pneumonia is *Ferrum phosphoricum*, which often looks like *Phosphorus*. In cases of severe pneumonia, *Kali carbonicum* may be an important remedy used to complement *Phosphorus*, or vice versa. *Tuberculinum* and *Tuberculinum aviare* should also be compared with *Phosphorus* in cases of bronchitis and pneumonia and may also be used to complement the action of *Phosphorus*. *Phosphorus* should also be thought of for asthma due to the tubercular miasm. *Phosphorus* will also be compared with *Carbo vegetabilis*, *Lachesis*, *Silicea* and *Sulphur* in pneumonia. If burning pains are seen, then *Arsenicum album*, *Carbo vegetabilis* and *Sulphur* should also be thought of. *Carbo vegetabilis* is an important remedy to compare with *Phosphorus* and also with *Kali carbonicum* in serious cases of pneumonia. The person can often be very weak, be worse from cold air, and have a sunken look on the face. There may be a tendency to bring up blood with the sputum, making one also consider *Ferrum phosphoricum* and *Lachesis*. In chronic asthma, *Phosphorus* may be considered, especially with a history of pneumonia.

Digestion, Liver

The liver is another major area of *Phosphorus* pathology. It is indicated in both acute conditions such as hepatitis A and in more chronic conditions such as hepatitis B and C. It may also be indicated in cirrhosis of the liver. In acute situations, there may be characteristic jaundice and also nausea and vomiting, especially soon after ingestion of food and liquid. The characteristic symptom is vomiting as soon as liquid becomes warm in the stomach. In acute liver conditions, *Phosphorus* will be compared with *Berberis*, *Carduus marianus*, *Chelidonium*, *China*, *Lycopodium*, *Magnesium muriaticum*, *Podophyllum*, *Ptelia* etc.

Both *Podophyllum* and *Phosphorus* may have amelioration from rubbing the liver. In more chronic conditions, especially when there is a feeling of hardness in the liver, *Phosphorus* will be compared with *China*, *Cornus circinatus*, *Digitalis*, *Magnesium muriaticum*, *Natrum sulphuricum*, etc. (*Abdomen, hardness, liver*). In more chronic cases, then more constitutional information as well as the clinical liver symptoms will need to be considered. *China* is perhaps the one remedy that will most frequently be compared to *Phosphorus* in both acute and chronic liver conditions. Both have liver pain worse from touch, along with *Chelidonium*, *Lycopodium*, *Sepia*, etc. *Phosphorus* also covers other digestive disorders such as gastritis, ulceration, heartburn, reflux, vomiting etc. As always, the characteristic symptoms of *Phosphorus* need to be there, which are burning pains, which would also make us consider *Arsenicum album*, and an empty, hollow feeling in the stomach and abdomen, and vomiting once liquid has become warm in the stomach. There can be a ravenous hunger at night, similar to *China*, *Lycopodium*, *Sulphur*.

Faulty Nutrition

There are a number of remedies that are described in the books as being useful for problems of “faulty nutrition”, meaning that basic problems of metabolism and normal development are impaired. The result can be delayed development on all levels – teeth, speech, walking etc., and symptoms of difficulty of basic food absorption, leading to anemia, bone weakness, nutritional and digestive disorders, liver problems and other fundamental functions of the organism. In these cases, some of the most common mineral remedies are indicated, such as *Calcarea carbonica*, *Calcarea phosphorica*, *Magnesium carbonicum*, *Natrum carbonicum*, *Natrum muriaticum*, *Silicea*, *Sulphur* as well as *Phosphorus*. Four other remedies to consider in such conditions, which can also be compared to *Phosphorus*, are *Lecithin*, *Olea europa* (olive), *Oleum jecoris* (Cod Liver oil) and *Ricinus communis* (Castor Bean oil – the remedy though is made from the toxic bean, whereas Castor oil has been produced to eliminate the toxin ricin). These remedies show an affinity toward nutrition, anemia and liver function. *Lactic acid* is another remedy to consider for difficult nutrition, especially for infants when breastfeeding.

Neurological, Bones, Degeneration, Burning

Phosphorus has a strong affinity for the bones and nerves. It is to be considered in multiple sclerosis, and needs to be compared with *Agaricus*, *Alumina*, *Argentum nitricum*, *Causticum* and *Conium*. It is often difficult to distinguish remedies based on the symptoms of the pathology, confirmatory symptoms coming from more constitutional features. When there is history of strong grief associated with the MS, then *Conium*, *Causticum*, *Natrum muriaticum* and *Physostigma* may be compared with *Phosphorus*. *Phosphorus* symptoms often have burning, with lightning flashes of pain, symptoms ascending upwards, similar to *Conium*, and the classic MS symptoms of tottering gait, dragging the legs and numbness, similar to many other remedies for MS. However, the burning pains are often a strong indication for

Phosphorus. There are a number of other remedies to consider for MS, such as, *Curare*, *Gelsemium*, *Lathyrus sativus*, *Nux vomica*, *Physostigma*, etc, the latter remedy being one of the comparisons with *Phosphorus* as both have visual symptoms of flashes of light, which are associated with MS.

In bone symptoms, *Phosphorus* is one of the important remedies to consider for back problems such as spondylitis, degeneration of the discs and bones of the spine and general back problems of a structural nature. The symptoms are mostly burning pain, especially in the cervical region, (*Back, pain, dorsal region, scapulae, between, burning; cervical region, burning*), and between the scapulae, and a general neurological irritation in the whole back. One main remedy to compare it with in these conditions is *Phosphoric acid*, which has very similar symptoms to *Phosphorus*, perhaps with a greater feeling of weakness. *Picric acid* also needs to be considered with such symptoms, and is very close to *Phosphoric acid* (*Back pain, spine, burning*). *Agaricus*, *Alumina*, *Alumina phosphorica*, *Gelsemium*, *Physostigma*, *Zincum metallicum* and *Zincum phosphoricum* also need to be compared with *Phosphorus*. *Agaricus* has burning pain in the spine, with characteristic jerking and spasms of the whole body, including the spine, which is much worse for touch. *Physostigma* has similar irritation feelings, but not as strong as *Agaricus*, but it has the similar aversion to cold water as *Phosphorus* and also can have feelings of overpowering sleepiness, which is similar to *Gelsemium*. *Magnesium phosphoricum* may also be compared with *Phosphorus* based both on local symptoms and on constitutional information, both sharing the *phosphorus* component. *Zincum metallicum* and *Zincum phosphoricum* have strong burning pains in the spine, often with formication, trembling and spasms, which can be felt throughout the body. There can be great restlessness of the feet and legs. There can often be great physical and mental exhaustion and depletion. The spine symptoms are often worse from touch, noise and any overstimulation. *Picric acid* again needs comparing here.

Calcarea phosphorica has to be compared with *Phosphorus* in spinal conditions, with spondylitis, curvature and general joint problems such as degeneration of the bone. However *Calcarea phosphorica* does not generally have such a neurological impact as *Phosphorus*, its affinity being more for rheumatic problems of the joints and “nutritional” problems with bone weakness and early bone degeneration.

Aurum and *Mercurius* may also be compared with *Phosphorus* in bone problems with burning pains and necrosis of the bone. *Mercurius* and *Phosphorus* both have a strong burning pain in the cervical region and *Aurum* and *Phosphorus* are both indicated in necrosis of the jawbone, along with *Angustura vera*.

Blood

The affinity of *Phosphorus* for blood disorders, especially hemorrhaging is well known. All sorts of blood conditions are covered by *Phosphorus*, from spontaneous epistaxis, easy bruising, bleeding from the rectum and from the lungs. In children who are sensitive and somewhat delicate and who often have nosebleeds, then *Phosphorus* is one of the main remedies to consider, along with, *Calcarea carbonica*, *Calcarea phosphorica*, *Ferrum metallicum*, *Ferrum phosphoricum*, *Hamamelis*, *Silicea* and *Tuberculinum*.

Many remedies have bleeding from the lungs, including *Crotalus horridus*, *Drosera*, *Ferrum metallicum*, *Ferrum phosphoricum*, *Stannum* and *Tuberculinum*. *Phosphorus* is also indicated in all forms of bleeding from the female genitalia, including from fibroids and unnatural bleeding with the menstrual flow. Blood is mostly fluid, bright red and profuse (*Female, metrorrhagia, bright red; fibroids with*).

Phosphorus, Bird Remedies and the Tubercular Miasm

The body type of *Phosphorus*, along with its affinity for bone and nerve conditions can make one also consider remedies from the bird realm. There is also a tubercular connection between *Phosphorus* and many bird remedies, although some can be identified with the cancer and syphilitic miasms. While clinical evidence is still accumulating for *bird* remedies, it makes sense to associate them with the tubercular miasm. *Tuberculinum* has a fear of birds and one of the main themes of the miasm is that of feeling trapped and restricted and desiring to be free from this restriction which is an essential theme in bird remedies. Many needing a bird remedy can have a desire to travel and be free, not to be contained in any way. Routine and petty things bore them. They may get easily distracted and have difficulty focusing on the small things. They like excitement and similar to *Tuberculinum* can be very optimistic, excited and enjoy life. They want to have fun and experience as much as possible.

Birds

The bird remedies are a good example of the challenge of identifying a particular family of remedies and the need to recognize the main themes that can lead to a bird remedy, especially when individual information for each bird remedy is either scanty or difficult to differentiate from other birds. There is now information on quite a number of *bird* remedies but as has been stated by Jonathan Shore, Judy Schriebman and Anneke Hogeland, authors of the main textbook on bird remedies, *Remedies of the Bird Realm*, over 80% of the information is similar to all birds. Even given the diversity of birds and bird families, the vast majority of information is common to all birds. So, even though it is useful to categorize *bird* remedies by their zoological family, this does not necessarily help in looking at unique features of individual bird remedies. There is also much less variety in the morphology of birds than other animals, making it challenging to identify unique characteristics.

One of the mistakes made in some provings has been in identifying certain themes as only for one bird when in fact they cover the whole bird family, similar to the snake family and others. The important thing is to identify the main themes that can lead one to a bird remedy first and then to identify individual themes. Also, when considering new remedies such as the birds, recognizing when the major polychrest remedies are not indicated can help lead to a new direction of possible remedies. For further study of bird remedies, one should consult Shore's book and also a book by Peter Fraser called *Transformation between the Realms, Birds*. Some of the information in this book has been gleaned from Fraser's book and it is an excellent synopsis of all the bird remedies used in homeopathy.

Although there is not one bird remedy that acts as an archetype for the whole family as *Tarentula* has done for the spiders and *Lachesis* for the snakes, the remedies *Falco peregrinus* (peregrin falcon) and *Haliaeetus leucocephalus* (bald eagle) can perhaps represent bird remedies as they have both been substantially proven and are well represented with rubrics in the repertory. Adding *Corvus corax* (raven) may give a more complete image and it was one of the first more modern provings of a bird and also holds a strong totemic imprint on human consciousness. However, other birds will be needed as frequently as these three and they should not dominate bird remedy prescriptions. Birds that are not raptors will also have very different qualities that need their own consideration. Other bird remedies that deserve more attention are the swan remedies (*Cygnus Cygnus*, *Cygnus bewiicki*, *Cygnus olor*), the Peacock (*Pavo cristatus*), domestic fowl (*Gallus gallus domesticus*), the Pelican (*Pelicanus occidentalis*), the Sacred Ibis (*Threskiornis aethiopicus*) and Great Blue Heron (*Ardea herodias*), the Red Tail Hawk (*Buteo jamaicensis*), the Andean Condor (*Vulture gryphis*), the Great Horned Owl and the Barn Owl (*Bubo virginianus* and *Tyto alba*), the Wood Pidgeon (*Columba palumbus*), the Scarlet Macaw (*Ara macao*), the

house crow (*Corvus splendens*) and the Raven (*Corvus corax*). However, other bird remedies may be equally as useful and interesting and many birds, as with other animals, often have a totemic influence on human consciousness and as such become part of the collective imagination and therefore are part of us. The birds mentioned all have that quality.

One of the first bird remedies to be explored with a modern proving was *Corvus corax*. It was proven by Greg Bedayn in California in 1996, and the following themes were identified: Separate realities, not of this world; Surviving theft, deception, trespassing, invasion; not belonging to the earth or body; A rush of emotions – anxiety, fear; Screaming, yelling, telling the truth; Prison, torture, protection, escape; Resistance, frustration, stuck; Antagonism with family, at home, with damage, destruction, injury; Trickery; Injuries, explosions, war zone; Death, dying, suicide and killing; Pity, sympathy and sensitivity to pain of others; Lonely, abandoned, needing company; Waves of symptoms and water; Frightening dreams without fear; Black and white, light and dark, clean and dirty; Appetite increased; Teaching and socializing; Powerful, proud, queenlike; Pestilence and poison; Old boyfriends. Physically, there seemed to be an affinity for lungs/chest, shoulders and back (although the proving didn't focus much on these). When identifying animal remedies by themes and general observational behavior of the animals, it is easy to over generalize and to make anthropomorphic comparisons in reverse (attributing normal animal behavior to human behavior and consciousness). While that can definitely give some useful information and at times be extraordinarily precise in helping identify a remedy, it can also be a loose and easily abused generalization, one that at best gives a backdrop of information to identify a family but which does not give precise symptoms and unique qualities to identify the exact remedy. The proving of *Corvus corax* is a good example of a fascinating proving with a totemic bird and where the knowledge of the bird and its behavior is helpful to identify bird themes as well as specific aspects of *Corvus corax*. However, this bird remedy will have to carefully compared with *Corvus splendens*, the house crow. Themes around being the trickster, being playful, making antics, joking and laughing, easily angered and argumentative, issues around unfairness and protecting the law may be seen in both. Themes of death and transformation can be seen in the corvids, as well as birds in the *Falconiformes* family.

Also, one of the challenges with bird remedies is that there are so many qualities in birds that do mirror human behavior, even more than with other mammals. It is interesting that creatures of such different consciousness and experience and being related to dinosaurs can mirror so much of human behavior. Birds often exhibit a level of intelligence and self-awareness, as well as sympathy and care for other creatures, not only with birds of the same family. In fact they can at times have more tolerance of other birds than they do of their own species.

The following categorization gives a list of the major bird remedies used in homeopathy. This is taken from Peter Fraser book on bird remedies, *Transformation Between The Realms: Birds*.

Galloanserae (Fowl)

Anseriformes *Anas platyrhynchos* Mallard

Anas barbariae Barbary Duck

Anser anser Greylag Goose

Branta Canadensis Canada Goose

Cygnus Cygnus Whooper Swan

Cygnus bewicki Bewick Swan

Cygnus olor Mute Swan

Galliformes *Bonasa umbellus* Ruffed Grouse

Pavo cristatus Peacock

Gallus gallus domesticus Domestic Fowl
Meleagris gallopavo Wild Turkey
 Neoaves
 Pelecaniformes *Pelecanus occidentalis* Brown Pelican
 Ciconiiformes *Threskiornis aethiopicus* Sacred Ibis
Ardea Herodias Great Blue Heron
 Charadriiformes *Larus argentatus* Herring Gull
 Falconiformes *Falco peregrinus* Peregrine Falcon
Falco cherrug Saker Falcon
Buteo jamaicensis Red-tailed hawk
Haliaeetus leucocephalus Bald Eagle
Vultur gryphus Andean Condor
Cathartes aura Turkey Vulture
 Procellariiformes *Diomedea exulans* Wandering Albatross
 Gaviformes *Gavia immer* Common Loon
 Spheniciformes *Spheniscus Humboldti* Humboldt Penguin
 Strigiformes *Bubo virginianus* Great Horned Owl
Tyto alba Barn Owl
 Apodiformes *Aerodramus fuciphagu* Edible-nest Swiftlet
Calypte anna Anna's Hummingbird
 Columbiiformes *Columba palumbus* Wood Pigeon (Dove)
Columba livia Rock Pigeon
 Psittaciformes *Ara macao* Scarlet Macaw
 Cuculiformes *Geococcyx californianus* Greater Roadrunner
 Trogoniformes *Pharomachrus mocinno* Resplendent Quetzal
 Passeriformes Corvidae *Corvus splendens* House Crow
Corvus corax Raven
 Muscicapidae *Erithacus rubecula* European Robin
 Passeridae *Passer domesticus* Sparrow
Guano australis Bird droppings
Tuberculinum aviare Bird Tuberculosis

Some of these remedies have been proven more than once and some of the species are very similar, so there can be little distinguishing factors between them. Also, the question always arises as to how many bird or other animal remedies do we really need to have? How precise is it possible to be when much of the bird information is common to all birds. Fortunately the Law of Similars allows some flexibility here! Some of the most important qualities indicating a bird remedy are as follows:

Trapped: a strong feeling of being trapped by life, that it is very difficult to escape from, or that one always has to go back to, even if one can escape. One is caught in obligations, duty, responsibility, often to do with family, children, friends, or work and society at large. The feelings are of being restricted, trapped, caught, tight, constriction, limited, suffocated, caged etc. The word heaviness may be used.

Lightness: the body needs to be light, so people often have a thin, wiry body, a fast metabolism, with thin bones. Strong but delicate.

Flying: an obsession with flying, as flying means freedom in every way, the ability to escape. Floating, falling, out of this world.

Speed: a desire to travel at speed, whether in cars, bikes or in any other way. Speed is excitement and freedom. Speed and falling. Hurriedness, activity.

Freedom: a need to feel free, to escape confines, limitations of all sorts.

Group identity v. autonomy: issues between the need to identify with a group and to be alone, to be free to be oneself. Feelings of aloneness, isolation. Individualism v. the group. Detachment.

Communication: giving importance to, working in areas to with communication skills. Having overall perspective on thing.

Beginnings and endings: a time of endings and the need to begin things anew. Struggling with finishing and beginning things.

Sensitivity: to noises, odors, touch, to the world around them. Feeling easily penetrated by noise etc.

Sympathy: empathy, justice, caring to those around, especially to children. Easily burning out.

Egotism v. humiliation:

Anger: rage, irritability. Desire to kill, but rarely malicious. Remorse after anger, also indifference, detached, cold and calculating.

Sexuality: appearance, attractiveness, elegance but also opposite feelings of sex being dirty, feeling prostituted. Rape. Needing to escape this.

Ugliness, dirtiness: body image. Contamination. Feeling of being poisoned.

Childish, naïve:

Spirituality: transformation, different realms of being. (Flying, floating etc) Struggling between being on the earth and transcendent experiences.

Depression, grief: darkness, despair. Thoughts of death. Obsession with death.

Playful: singing, dancing. Jesting, eccentricity.

Fearful, anxious: fears something will happen.

Fastidiousness: attention to detail. Conscientious.

Pains: intense, sharp, like knives, piercing, also aching.

Hunger, voracious:

Neck: headaches. Both shoulders, < right.

Sensitivity in eyes: acute vision. Piercing pains, shooting, inflammation, discharges.

Nose: sinuses, respiration.

Influenza: tendency to get or NBWS.

Nervous system: sensitive, nerve pains. Peripheral neuropathies, with tingling, numbness.

Feel the cold: yet often feels warm.

In order to justify a bird remedy some of these themes and keynotes have to be there. It is not generally possible find a bird remedy based on physical characteristics alone at this time, as our experience is limited. Some qualities of the central experience of birds needs to be expressed, most importantly the conflict between the desire to be free – to fly, float, to go fast, to escape, and the feeling of being trapped, restricted, contained, limited in whichever way and often the feelings of guilt, duty, anger, resentment, violence and hatred etc., that arise from this predicament. There may well be some physical symptoms that come from this struggle, ideally using the same type of language – tight, pressure, constricted, heaviness, limited, piercing etc, often manifesting in the neck, shoulders and the nervous system which

may feel overwrought, nervous, oversensitive, with sharp, piercing or cramping pains. If the feelings of constriction and of being trapped are being more intensely expressed, then it could make one think of snake remedies, *spider* remedies, *Tuberculinum*, *Nux vomica* and other *Loganiaceae*, the *Cacti* family etc. However, the polarity is the desire to be free, which means to fly or to leave to another world, another situation. Whereas other remedies may only talk of being trapped and constricted, with the bird remedies there is nearly always an eye out of the door. They know there is a way out, similar to the tubercular miasm.

Some people needing bird remedies may have already escaped from this conflict and so the feelings of lightness, freedom, spirituality, higher connection, floating will be much more strongly expressed. Here the bird remedies may be compared with drug remedies, especially *Anhalonium*, *Ayahuasca*, *Cannabis indica*, *Psilocybin* and *Tabacum*. The hallucinogenic drugs in particular are concerned with spiritual realms, whereas sedative drugs such as *Opium* seek to escape the pain of the world. It may also lead one to consider some gas remedies such as *Helium*, *Neon*, *Argon*, *Xenon*, *Krypton* and *Radon*.

As with many animals, there can be an issue with sexuality and sexual identity, with the polarities of attraction, glamour and vivacious sexual behavior on one hand and a feeling of being dirty, ugly, prostituted and even raped on the other level. However, this is not essential information to have to justify a bird remedy. Many other remedies can have this conflict, especially certain animal remedies, like the milks (*Lac caninum*, *Lac felinum*), insect and spider remedies, *snake* remedies (for example *Cenchrus*), sea remedies such as *Ambra grisea*, *Asterias rubens* and *Sepia*, *Lilium tigrinum* and other *Liliaceae* and *Platina*. The bird remedies that seem to express negative feelings about their body, about being ugly and dirty etc. are especially the water birds of the *Anseriformes* family and also the chicken (*Gallus gallus domesticus*). Two existing remedies to compare with the chicken are *Ovi gallinae pellicula* (egg shell membrane) and *Calcarea ovi teste* (egg shell).

There can be strong feelings of disgust, either toward themselves or toward the outside world. Many remedies express feelings of disgust, all in different ways. See chapters of *Lac caninum*, *Mercurius*, *Platina*, *Pulsatilla*. The feelings of disgust will also make one compare bird remedies with insect remedies, which often may need comparison. In insects, the sense of disgust or some other problem is likely to be more internalized. The disgust is about themselves, not something outside themselves. *Falco peregrinus* may express a disgust at physical things to which he/she is attracted, to food, especially meat, to sex, to the terrestrial world at large. It represents a trap to them, which they wish to escape from but which they still need or feel they have to have. In this way, the word prostitute may be used to describe how they feel about themselves and feel humiliated as they also have pride. This conflict and contradictory state may also be seen in the desire for company but also the need to have their own space, to do their own thing. All the birds in the *Falconiformes* family can feel similar things.

Bird remedies in the *Anseriformes* family may express a sense of being ugly, similar to other animal remedies, especially about their legs and how they walk. As part of the *Galloanserae* (fowl) family, they have issues of being domesticated. One other theme in this family, according to Fraser, is a tendency to be playful, to sing and to tell jokes. In the proving of *Anas platyrhynchos* there were feelings of being unloved by parents or that the parents loved the siblings more. There was a theme of speed, everything happened fast, issues around water and nature, flu like symptoms, a desire to sing, dance and have fun, but also irritability with a desire to be alone. Eye symptoms were strong, with styes, weeping, visual disturbances and the color yellow was important. A common quality in the *Anseriformes* bird family is an issue of being part of the group or of feeling isolated and that the group is important for survival, but which needs structure. There were three provings of swans: *Cygnus cygnus*, *Cygnus beweckii* and *Cygnus*

olor. They revealed similarities to other *Anseriformes*. All the sea birds, including the pelican, albatross and loon had issues about moving on and starting out, a struggle to leave things behind, to begin new things, leading to apathy and even despair. There can be homesickness and a desire to move away. In the swan provings, especially *Cygnus bewicki*, the conflict with being part of a group was seen, with much sadness and aloneness, and yet a desire to be alone. Common to all the *Cygnus* remedies one can see a difficulty in moving on from grief and other trauma. There is also nostalgia from the past but also often still a playfulness and childishness. But sadness can be felt as a deep, dark, hopeless despair, especially in *Cygnus cygnus* and here the playfulness won't be seen.

One distinction between *Falco peregrinus* and *Buteo jamaicensis* is that it is said that *Buteo* is trapped more specifically by duty and responsibility to family, friends and social obligations. They can show great sympathy toward others, especially children and those with some form of handicap, but this ultimately traps them and they need to escape. In *Falco*, this feeling of being trapped can be anything that limits their freedom. In *Haliaeetus leucocephalus*, there is not so much conflict between the group and their individuality. Fraser describes a state in this remedy where there is an awareness of a split, of there being two worlds, like two parallel lines never meeting, the world of physical reality and the world of spirits, of dreams, and *Haliaeetus* is traveling between these two worlds. It sees the distinction and can exist in both. Its struggle is to rise high enough to connect to this other world, a spiritually transformative place. A person needing this remedy may therefore be attracted to a spiritual life and transformative experiences, being aware of where this may take them, to rise above the identity of the individual ego, but if there is a struggle, then they may feel fragmented and split in their own psyche, creating great frustration, depression and also anger. It can be in dreams where this dimension is accessed or blocked. The potential psychic split may be expressed rather like on the edge of the abyss. This quality of transformation may be seen also in *Vultur gryphis*, both birds being totemic to Native Americans in North and South America and interestingly shows symptoms similar to *Nicotiana rustica*, the tobacco used by Native American people. In the common loon, *Gavia immer*, Fraser states that the spiritual dimension is accessed through tranquility and stillness but which can lead to inertia and apathy which inhibits this state. The split between the earth and the sky may create a conflict between the material and spiritual realms, or between the need for food and sex and ideas of transcendence. Humiliation, shame and guilt may be seen when dealing with these issues. This brings comparison with *Lilium tigrinum*, *Platina* and *Staphysagria*.

The anger, rage and potential violence sometimes seen mostly brings up other animal remedies for consideration but one could also consider remedies such as *Anacardium*, *Hepar sulph*, *Nux vomica*, *Veratrum album*, etc., especially if the issue of knives is associated with violence. *Medorrhinum* and *Tuberculinum* would also be compared. In the bird remedies, one would consider remedies in the *Falconiformes* family, but many other bird remedies may be indicated when anger and violence is a key theme, including the *Strigiformes* (owls) and the robin and sparrow. The *Anseriformes* (duck) family of remedies may also express a tendency to violence and are associated with military martial dynamics (the goose step etc.) and also the rooster (*Gallus gallus domesticus*) is known for its violence when used as a fighting cock. The *Corvids* (crow and raven) also express violent tendencies with a desire to smash things especially when taking offence very easily. Anger and violence may be expressed in a very cold, detached way, and at times with a malicious detachment. This is found more in the *Falconiformes* and the *Stigiformes* family. It may need comparison with other animal remedies, especially snakes and spiders, including *Androctonus*. However, in general with bird remedies, maliciousness is not seen, with anger or otherwise, especially in contrast to spider, insect and snake remedies. Those needing bird

remedies are much more empathetic in general. Anger and violence is more of a last resort and only when necessary.

The isolation, forsaken feeling and also the darkness, despair and obsession with death can bring up more syphilitic remedies for comparison, like *Aurum*, *Mercurius*, *Platina*, *Thallium* etc. and even perhaps less heavy remedies, such as *Cimicifuga*, *Pulsatilla*, etc. This isolation and forsaken feeling seems to be indicated for many bird remedies, often in conflict to the struggle for identity within a group or when alone. Here *Pavo cristatus* (Peacock) may be a good example. The peacock is, like many birds, given much symbolic meaning around the world, in eastern cultures connected more to spirituality and fairness, and in the west with pride, aloofness and other negative connotations. The peacock doesn't like to fly but will often find high places to hang out, especially at night. There may be a split between material and spiritual aspects of life, and there is strong desire for company but at the same time feeling detached and distant from people. They may feel that friends are not cooperating with them, or not making a similar effort that they are, especially when they are giving of themselves or being charitable. This may evoke anger, disgust and a feeling of being alone. They may feel that the world is basically corrupt and dirty and they don't want anything to do with it. This may be where the quality of arrogance can be seen and may be compared with a remedy like *Platina*. It is also commonly observed that the peacock seems to walk in a stately and tall manner (similar to the *Heron* and *Ibis* in the *Ciconiiformes* family). There can be great suspiciousness in *Pavo cristatus* and here compared with *Gallus gallus domesticus* (which feels dirty and picked upon by others) both in the *Galliformes* family, along with *Bonasa umbellus* (ruffed grouse) and *Meleagris gallopavo* (wild turkey). They can be suspicious of strangers and protective of their privacy. The qualities of fairness and rightness can seem to come through strongly in *Pavo cristatus* as it can with many birds remedies. Sensitivity, justice and fairness are important. A concern with speaking the truth may be seen and fears about doing this. It may tie into an overall feeling of being incorruptible, to not be sullied by the low things in life. Here is where the self-righteousness may be seen and it shows perhaps a more sophisticated image than other *Galloanserae* remedies, especially the more oppressed nature of *Gallus gallus domesticus*. In the picture of *Bonasa umbellus*, there was seen a sense of grossness or creepiness about the world around them, a strong feeling of being a teengager finding it hard to accept the complexity of the world and feeling out of control and unable to find a direction. There was a naïve feeling and also issues of anger with throat issues. In the possible picture of *Meleagris gallopavo* (wild turkey), there was intense emotional and physical pain, like being in hell, a sense of overstimulation, oversensitivity and overload, and with drug abuse and eating disorders. Emotional manipulation and being manipulated was seen and issues around domestication and wildness with a sense of suffocation.

In the larger *Neoave* family, we have many bird remedies (see listing above). One well proven one is *Pelicanus occidentalis* (brown pelican). Fraser states that it shares certain qualities with the fowl and water fowl remedies, in particular that of being judged and criticized, but not on how they look or who they are but more in what they do, leading to confusion and over responsibility. Perfection and purity were important qualities, along with discipline, obedience and communication. Another family of water birds are the *Ciconiiformes*. Two remedies are used, *Threskiornis aethiopicus* (sacred ibis) and *Ardea Herodias* (great blue heron). Both remedies showed a tendency to boredom, monotony but also detachment and calm meditation state. *Threskiornis* showed symptoms of envy and jealousy, issues of integrity and death, graves and murder. *Ardea* showed greater detachment, and calmness, but not an unfeeling state. Awareness of justice and fairness could also be seen, as in *Pavo cristatus*.

The general demeanor and body type of a person needing a bird remedy would most likely be compared

with *Phosphorus*, *Silicea* and *Tuberculinum*, a type of refined delicacy. In some situations, there will not be seen to be much conflict as the person has found an escape from the potential trap that terrestrial life represents. The *Silicea* comparison is in the body type, which may look delicate and the overall fastidious, conscientious nature. Physically there may be great stiffness and rigidity of parts, and great sensitivity, for example to noise, which may feel as if it penetrates the body. Both can be very sensitive to their surroundings. The affinity for the neck, shoulders, joints and nervous system is similar. The strong sympathetic nature identified with many bird remedies will also make one consider *Phosphorus*. There has been described in provings the desire to look after people, especially children, the weak and the infirm. This strong empathy has been seen in much bird behavior too. This sympathy can be combined with a feeling of duty. Bird remedies are often extremely sensitive, both physically and emotionally, similar to *Phosphorus*. Other remedies such as *Carcinosin* and *Causticum* could also be compared. The fearful, anxious nature, especially of something horrible going to happen also brings up the same remedies. Empathy when seen in a softer personality or where anger has been suppressed, more like *Staphysagria*, can bring a comparison with *Columba palumbus*, the dove. This is different than the predator birds described, although the dove can show violent tendencies when required. There will be much greater softness, a gentle open hearted nature perhaps, especially if one looks at the more anthropocentric perspective. Similar to *Carcinosin* and *Staphysagria*, there is much emotional suppression, but with less mortification than in *Staphysagria*. Of all the bird remedies connected to *Carcinosin* and the cancer miasm, perhaps *Gallus gallus domesticus* (and the similar existing remedies of *Calcareo ovi testae* - toasted egg shell, and *Ovi gallanae pelliculae*) is seen, the experience of the domesticated and farmed chicken representing the suppressed nature of the cancer miasm. *Gallus gallus domesticus* also has many symptoms in the female genitalia, looking like *Lachesis* and *Sepia* and mentally has fear of anything new, a fastidious about small things, a sense of boredom and lack of self worth.

Spider remedies will often need to be compared with bird remedies. The body type can be similar and also the feelings of haste in doing things. However, the spider remedies usually want to be industrious, to be active in doing things, even if not productive, but especially doing repetitive things and with a focus on rhythm. This is not generally found in bird remedies, which prefer speed for its own sake and the excitement this gives. The anger, rage and violence found in bird remedies is mostly less malicious and there is not the same feeling of threat and attacked that most spider remedies (and *insect* remedies) feel. Also most spider and insect remedies will express a self-centered focus. One does not see much sympathy or compassion expressed. Birds can be very social animals and show great compassion for other birds and animals. They can often form collaborative bonds with other animals. This is not seen so much with spiders and insects. In bird remedies there is often a voracious appetite (similar to insect remedies), whereas in spider remedies, there is often a great lack of appetite. Bird remedies can show an aversion to tobacco whereas in spider remedies it can be either way.