An impression of Tilia eureopea, a Lime-tree

The trituration of Tilia eureopea during March and April 2003
The Hahnemann Institute.
Graduation in homeopathy
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A famous Dutch tongue twister:
Along the long lime-tree lane, Lientje taught Lotje how to walk. But when Lotje stopped walking Lientje let Lotje behind.
When Lotje was named Charlotte she walked with her lover along the same lane, not knowing that she had practiced in love years earlier.
Go to the pine if you want to learn about the pine or to the bamboo if you want to learn about the bamboo. And in doing so, you must leave your subjective preoccupation with yourself. Otherwise you impose yourself on the object and do not learn. Your poetry issues of its own accord when you and the object have become one—when you have plunged deep enough into the object to see something like a hidden glimmering there. However well-phrased your poetry may be, if your feeling is not natural—if the object and yourself are separate—then your poetry is not true poetry but merely your subjective counterfeit. Submerge yourself into the object until its intrinsic nature becomes apparent, stimulating poetic impulse.

Matsuo Bashō (1644 – 1694)
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Introduction

Basho was a Zen Buddhist, who was innovative in writing his haikus in those days when poems had to be written in an elegant but limited vocabulary. Basho recommended not only everyday experience as the subject matter of poetry, but everyday language as well. It was pungent, lively, direct, and put the poet closer in touch with the concrete reality of his material existence. The three poems below are examples of his haiku writing, where you can feel the energy of the Cherry tree and the Plum tree become apparent in words:

<table>
<thead>
<tr>
<th>Old pond</th>
<th>Under the cherry blossoms</th>
<th>The two plum trees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frog jumps in</td>
<td>None</td>
<td>I love their blooming</td>
</tr>
<tr>
<td>Splash!</td>
<td>Are utter strangers. (Issa)</td>
<td>One early, one later. (Buson)</td>
</tr>
</tbody>
</table>

His thought was that if the language was common to all the people in the society, then poetry was no longer the exclusive province of the aristocracy. Common people could begin to appreciate the poetry written in their own idiom and could even begin to write it as well. In his efforts to raise poetry above class, Basho came to be known as the people’s poet, and his haiku the poetry that was meant especially for them. Serving the community is typical something of the tree families, as we will see further on.

The practice of meditation is characteristic for trees; an immersion in quietness or in activity as they are standing there. According the Buddhist thought meditation will reduce the painful sense of self-separateness that’s the source of our ignorant suffering and can produce oneness and freedom. For understanding the trees we as homeopaths will have to, alike the poet Basho, totally lose our discriminatory sense of me/other – for even a brief period of time – so we can grasp the essential nature of the tree. Sitting on the roots of a tree will be the best place to make contact, just at the point where roots are changing into the trunk of the tree, according to Dusty Miller. There you can perceive with your awareness. When you are walking in the wood or in the park I advise you to sit down at the roots of some diverse trees. Then you will feel that the trees are of a distinct character then minerals, jewels, plants, animals and bacteria. The trees also differ from each other; male or female, dark or light and in other ways.

Besides experiencing the tree in some meditative way you can also study the anatomy, the signature, the phytotherapeutic use and the blossom essences (Bach). In homeopathy we have another way to have access to the trees, by triturating or proving the substance. When triturating or proving the tree remedy we will have to immerse deep into the essence of the trees to understand the true nature, the intrinsic identity of the specific tree. Triturating the remedy you can resonate with the substance. Resonance in groups is working much stronger because less sensitive people can carry along with the more sensitive provers for this substance. Proving a remedy is like a meditation on the remedy, in some way a religious experience. Wanting to reach the sky with its branches is also a typical thing of the trees.

In this paper I will study the healing power of the Lime-tree, the Tilia Eureopea. This Lime-tree is a common tree in the Netherlands, standing in towns and along the roads. The trees are less seen in the woods. Because the tree is so common in the Netherlands and also in other parts of North-Western Europe it seems logic to me that a lot of Dutch and European people may be in need of Tilia Eureopea. As a homeopath you are almost obliged to get familiar with this remedy.

I will immerse myself in the diverse possible ways written above to get access to the themes and the healing power of the Lime-tree with the help of 20 provers. Therefore I will have to

1 http://www.mnzencenter.org/sangha/matsuo.html
2 Similia Similibus Curentur, 26/4, 1996.
transform the experiences of the provers in words, expressed or re-created on paper (in repertory rubrics) like the Buddhist Basho did with his poems in every day language. Like the tree is heavy and rough in his qualities transmitting the timeless experiences of the trees in a written proving text is a difficult task. When I put these words on paper I feel a strong responsibility to do this what is also typical for the trees.

I hope that this introduction has set the tone for experiencing the Lime-tree in the next pages to come. I will take a glance at the anatomy and the symbolism of the trees in general in chapter one, the anatomy, the signature, the phytotherapeutic use and the symbolism of the Lime-tree in specific in chapter two. In chapter three I will discuss some earlier provings of the Tilia eureopea and Tilia cordata and the blossom essence of Tilia platyphyllos. T. cordata and T. platyphyllos are of importance because the T. eureopea is a hybrid of both. In chapter 4 I will show you the results of the trituration of the Lime-tree, done at the Hahnemann Institute in The Hague (The Netherlands). For the literally texts of the triturations in the original Dutch text you can take a look in the appendix. After a short glance at a case of the Lime-tree in chapter 5 I will offer a summary of the themes of the Lime-tree and all the relevant homeopathic information for prescribing the Lime.

I would like to invite you to pour in a cup of tea of the Lime blossom. Feel the warmth and the calmness of this tree getting over you….

Figure 1 – The Lime-tree as a soloist.
If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper. Without a cloud, there will be no rain; without rain, the trees cannot grow, and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either...

If you look into this sheet of paper even more deeply, we can see the sunshine in it. If the sunshine is not there, the tree cannot grow. In fact, nothing can grow. Even we cannot grow without sunshine. And so we know that the sunshine is also in this sheet of paper. The paper and the sunshine inter-are. And if we continue to look, we can see the logger who cut the tree and brought it to the mill to be transformed into paper. And we see the wheat. We know that the logger cannot exist without his daily bread, and therefore the wheat that became his bread is also in this sheet of paper. And the logger's father and mother are in it too...

You cannot point out one thing that is not here – time, space, the earth, the rain, the minerals in the soil, the sunshine, the cloud, the river, the heat. Everything co-exists with this sheet of paper...As thin as this sheet of paper is; it contains everything in the universe in it.

Thich Nhat Hanh, The Heart of Understanding³.

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Chapter 1 Common themes of the trees

The anatomy of the trees in general

Differences between deciduous, conifers and (sub-) tropical forests.

Trees live all over the world in entirely different climates and developed different kind of forests over the decades, namely deciduous, subtropical and conifer forests. I have put the differences between deciduous and conifer forests in the figure below, based on sheets of the lecture of Warkentin en Hershoff and I put in some additions from Herbert Erdlin who wrote a book about trees Bomen, bos en hout. The (sub) tropical trees are in fact deciduous trees and I will shortly discuss them.

<table>
<thead>
<tr>
<th></th>
<th>Deciduous</th>
<th>Conifers / Taiga</th>
</tr>
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<tbody>
<tr>
<td>Form</td>
<td>Upwards, open canopy of leaves</td>
<td>Downwards, closed canopy of leaves.</td>
</tr>
<tr>
<td>Chemicals</td>
<td>Essential oils, fragrances, nectars</td>
<td>Turpentine, tars</td>
</tr>
<tr>
<td>Leaves</td>
<td>Broad, flat, soft; seasonal change.</td>
<td>Survive the cold winters by minimizing their loss of water with their hard waxy needles.</td>
</tr>
<tr>
<td></td>
<td>Survive the winter by letting the leaves fall to prevent dehydration. Here comes an end on the circulation of water. No deciduous tree can take water at - 5° C.</td>
<td>The needles are ever green and are replaces after one or two years.</td>
</tr>
<tr>
<td>Ecological diversity</td>
<td>Richer; offer more energy as dead leaves and provides more to other organisms. More heterogeneous woods. Tree needs a lot of space. The canopy is so dense that just a few plants can survive.</td>
<td>The ground is covered with slowly decaying needles which slowly offers food to the soil. More homogeneous woods.</td>
</tr>
<tr>
<td>Flower</td>
<td>Great variety of flowers, fruits, seeds. More than 60 families of angiosperms. The seeds are covered which biologically is in advantage.</td>
<td>Cones (male / female) Gymnosperms, seeds are uncovered and found in the cones.</td>
</tr>
<tr>
<td>Animal</td>
<td>Insects, bees, birds, mammals</td>
<td>Ants (formic acids → veroudering)</td>
</tr>
</tbody>
</table>
| Habitat              | Temperate, (sub-)tropical                     | Boreal, North temperate
Survive with hot and cold temperature, little amount of sunlight and has only during 6 months water (can live in the desert). During 30 days the circumstances are optimal. |
| Soils                | Rich, moist soils or dry, well-drained rich humid soil, or dry soil. | Mineral, sandy, rocky.
Pioneers. |
| Leeftijd             | 100 million years old                         | 300 million years old.                       |
| Uses                 | Foods, oils, furnishings, fine woods, instruments, spices, fragrance | Softwoods, fuel, chemicals                   |

The biodiversity at the (sub) tropical woods is large, they contain about 80% of the species all over the world. Plants are growing fast and are climbing at each other. They battle to survive like animals. Trees in the subtropical and the Mediterranean climates have more resistance to heat than to cold. Their leaves are waxy, thick, like leather and have prickles to protect them from being eaten by animals. In the tropical woods the trees are green at all seasons. Heat and water are always there which stimulates a fast growth. The growth however happens with short breaks which pattern permits other plants to grow during the breaks.

Material functions of the tree for mankind

Herbert Erdlin mentions in Bomen, bos en hout (Trees, forests and wood) that trees are serving mankind in a lot more ways than other organisms on earth:

- Having the role of a big recycler in the ecosystem.
- Holding the earth with its roots to prevent erosion. Deciduous woods are holding 90% of the rain in the humus or organism.
- Offering place as a haven of refuge for plants and animals.
- Offering special products like⁵: wood, charcoal, fibres (paper, cork), chemicals like gum, pain, wax, tannins, food like resins, fruit, nuts, oils, sugar, medicines, psychoactive products like coffee, cocoa, chocolate, kola, poison, rubber, soap, cosmetics, antiseptics and spices.

Features from the botany of trees

Features from the botany of trees are the next:

- **Periodical growth** in stages and cycles.
- **Strength, leader**: all organisms have to adjust to changes in the woods.
- **Survivor**:
  - Only a few seeds are developing into trees, after a period of germination for two years. Only Salix and several others are germinating faster.
  - All trees are built to prevent dehydration. Conifers survive extreme temperatures.
- **An independent oneness**: except for Thuja and several others which have offshoots, so these ones has several new trees around them.
- **Bound on his place**; cannot move.
- **Unselfish; caring** for other organisms, for example the production of oxygen, fruits, nuts, nectar.
- **Large vascular system**: which is holding a lot of water preventing dehydration.
- **Large breathing system**: providing animals, plants and humankind with oxygen.
- **Protection and defence function** of the outer and inner bark due to the cork cells which do taste bitter.
- **Needy of**:
  - Sunlight for photosynthesis as a base of growth.
  - Plenty of water because of the strong perspiration and therefore the great risk of dehydration.
  - Minerals, like N, phosphor, kalium, C, H, oxygen, iron, magnesium, calcium, natrium and sulphur. Shortage or abundance will determine the growth of the specific tree.
- **Periodicity reproduction**.
  - Procrastinated reproduction. Trees will blossom in adulthood where plants will blossom much earlier.
  - The reproduction doesn’t differ much from the plants; both need the help of insects, animals and the wind. Some deciduous trees are producing nuts and conifers produce cones for reproduction.
  - Only trees are known for mast years, the periodicity of releasing a lot of seeds one year after a hot summer, thus in the second fall.

⁵ Herbert Erdlin, Bomen bos en hout, Zomer & Keuning, Ede, 1979.
**The symbolism of the trees in general**

People are having some kind of hatred to and a love affair with trees. Trees are freely giving food, shelter and utilities and meanwhile they are places of threatening danger and mystery. The woods do cover a quarter of the earth, but most of all in poor societies or where the woods are not easily accessible. We are chopping them down for wood, paper and other utilities. Treating the woods wisely with management they can exist forever, but fire or chopping down can destroy ecosystems for years or forever. Woods seem to have no resistance and are slowly disappearing. In all cultures trees take an important place as symbols of life and death, of connection and separation (from wholeness), of protection and of responsibility. The tree seems to have an enormous archetypical power and are often said to resemble mankind.

The German doctor and philosopher Paracelsus 1494-1541) described the human body in terms of branches and roots:

_Dieses Gewächs [...] gleicht dem Menschen. Es hat seine Haut, das ist die Rinde; sein Haupt und Haar sind die Wurzeln; es hat seine Figur und seine Zeichen, seine Sinne und seine Empfindlichkeit im Stamme. [...] Sein Tod und sein Sterben sind die Zeit des Jahres._

Gisela Preuschoff described mankind as:  

*the tree with the vertical axis and the horizontal axis (shoulders, arms, hands). Fingers grow like new branches on the trunk. The hand with its fingers does resemble the roots. The blood vessels seem to branch like nerves in a leaf and like the vessels in the trunk. The bronchi branch like branches of the tree._

Dusty Miller, a talker to trees, agrees with this resemblance, but in his opinion the tree stands upside down in the human body. The roots are similar to the brains, the trunk is similar to our body and the branches are similar to our extremities. The leaves resemble the lungs in his opinion.

We are using many words in our language which are derived from the trees:

- ‘family tree’ or in Dutch ‘stamboom’ or literally translated ‘trunk tree’;
- ‘he is of the right stuff’ or in Dutch ‘uit het goede hout gesneden’;
- rooted or earthy
- ‘a strapping fellow’ or in Dutch ‘een boomsterke jongen’ or literally translated ‘a boy strong like a tree’.
- ‘not see the wood for the trees’ or in Dutch ‘door de bomen het bos niet meer zien’
- ‘high winds blows on high hills’; hills is replaced by the word trees in Dutch language.

The words and sayings are pointing to themes like tradition and ancestry, stability with steadiness, found, centre and invariableness and at last strength with being stoic, survival, conquering all obstacles.

**The theme of connection**

In our temporary industrialised society trees are slowly decimating what will give first of all loss of breath, loss of life. Rainforest are known for having an ecosystem which is very vulnerable. When one tree will die, other species of plants and animals will also die. Deciduous forests are less vulnerable than tropical woods but they have also refined

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7 http://www.holzland.de/info/mythologie.htm#1  
8 http://www.holzland.de/info/mythologie.htm#1  
9 Similia Similibus Curentur, 26/4, 1996.
ecosystems which will take a long time to restore after destruction. This pace of growing indicates the long term working of the tree remedies.

Second, trees and forests are losing their meaning to human life when you look at the loss of their value in social life. Some trees were planted on social areas because of their symbolism and their mythology, like the Lime-tree and the oak. It is interesting that people all over the world had the same ideas about the trees. Trees in entirely different climates and different cultures did have the same themes and mythology. Jung called the tree an important archetype for mankind:

"The primordial image, or archetype, is a figure--be it a daemon, a human being, or a process--that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . .In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . ."(CW 15: par. 127).

Jung tried to link the archetypes to heredity and regarded them as instinctual. We are born with these patterns which structure our imagination and make it distinctly human. Archetypes are thus very closely linked to our bodies. In his later work, Jung was convinced that the archetypes are psychoid, that is, "they shape matter (nature) as well as mind (psyche)". In other words, archetypes are elemental forces which play a vital role in the creation of the world and of the human mind itself. The ancients called them elemental spirits. Humans do not have separate, personal unconscious minds. We share a single Universal Unconscious. Mind is rooted in the Unconscious just as a tree is rooted in the ground. We have our own history as humans, but it is shaped according to universal patterns. Therefore the tree is such an important and powerful archetype.

Although mankind seems to be losing some connection with the trees there are still stories and meditations about trees. In the poem ‘When you are a poet... ‘ at the beginning of this chapter Thich Nhat Hanh speaks of the “interbeing nature of things.” If everything is inter-related, then nothing has its own self-contained existence. The centre is everywhere. This is a non-dual view of the cosmos. It strongly resembles Jung’s concept of synchronicity – “an acausal connecting principle.” This perspective is related to the Buddhist view of ‘emptiness’. So pathology in patients with themes about interrelatedness, communication, connection and emptiness may be treated with homeopathic tree remedies.

Trees were seen as mediators between heaven and earth because of the roots reaching deep into the earth and the branches touching the sky. The tree symbolically connects the upper world (the heavens), the middle or the earth world (like the Tolkien’s Middle Earth of the Lord of the Rings) and the lower world (the regions below the earth realms). The concept of the world tree or cosmic tree is not only known in shamanism but also in Christianity, Judaism and Buddhism. The cosmic tree was revered and worshipped by the community. The shaman used the tree to journey from the earth to the upper and lower realms. He would gain information for the benefit of the community.

According to Jan Cicchetti in Dreams, symbols & homeopathy 10 the tree is the symbol of the process of growth toward the Self and the cross section of the tree as mandala representing the Self. The archetypal image of the tree is associated with growth, nourishment and

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10 Jan Cicchetti, Dreams, symbols & homeopathy – archetypal dimensions of healing, North Atlantic Books, Berkeley, California.
unfolding of the individual, both physically and spiritually. Jung wrote of the tree in alchemical studies as representing growth from below upward and from above downwards and finally being rooted to the spot in old age, personality, and finally death and rebirth. Besides the mediation between heaven and Earth there is also the mediation between light and dark and good and evil. In Jungian psychology from the psychodynamic theory we know the conscious, the sub consciousness and the unconsciousness. The latter represents the darkness, the unknown, inside of people. For growth people do need to explore the darkness within them. But overzealous attempts at reaching psychic heights or delving into the depths of the underworld can leave the seeker or the adventurer in a very dangerous place.

Trees have also the theme of the drive of growing upwards to God, to attain spiritual enlightenment. The danger for trees literally spoken is being struck by lightning when growing up too high. The enlightenment will then be sacrificed with death as the consequence. Trees will take that risk of dying when reaching for enlightenment. This enlightenment theme is seen in the myth of the Bodhi tree, where Gautama Buddha is thought to have realized his awakening under Ficus religiosa. In homeopathy it is known that all members of the Ficus family are empty inside, lacking the hard inner pith. An example of the darkness has been seen in the old days in some cultures that men were worshipping trees with the obligation to bring even deadly sacrifices to honour the God of ghost in the tree.

We learn from this enlightenment / darkness theme that trees need to find a balance in growing up and rooting deeper into the inner world to develop a healthier way of personal growth; physically and spiritually. The poem of Kabir from the 15th century expresses the themes of conscious and the unconscious.

**Between the conscious and the unconscious, the mind has put up a swing**

*Between the conscious and the unconscious, the mind has put up a swing:*
*all earth creatures, even the supernovas, sway between these two trees,*
*and it never winds down.*

*Angels, animals, humans, insects by the million, also the wheeling sun and moon;*
*ages go by, and it goes on.*

*Everything is swinging: heaven, earth, water, fire,*
*and the secret one slowly growing a body.*
*Kabir saw that for fifteen seconds, and it made him a servant for life.*

Kabir, 15th century
The poem ‘Tree’ from Sri Aurobindo (1872 – 1958) expresses the conflict of rooting into the earth and reaching out for the sky very well.

Tree

A tree beside the sandy
River-beach
Holds up its topmost boughs
Like fingers towards the skies
They cannot reach,
Earth-bound, heaven-amorous.

This is the soul of man.
Body and brain
Hungry for earth
our heavenly flight detain.

Sri Aurobindo (1872 – 1958)

The theme of connection between heaven and earth and dark and light is one of integrating both sides, to transform those sides into oneness or wholeness. The separation between the roots and the upper branches, between heaven and earth, between dark and light has a noted similar separation between good and evil. The tree appears in Christianity as the tree of knowledge in the garden of paradise. Adam and Eve’s fall from paradise for eating the tree’s fruit. Eve chose for knowledge and consciousness instead of the immortality of the life tree. The inner peace, being safe in the creation, free of grief and sickness en the Tree of Life in the paradise was lost. After losing the innocence of the animal existence people learned to know distress, suffering, disease, guilt, imperfection, being torn, fear of the future, sexuality, not just following their instincts. People will learn to know the opposites and have lost the sensation of wholeness.

The theme of protection

The theme of protection is reflected in the planting of holy trees in the central area of a town or settlement. They have borne witness to many aspects of community life, from romantic meetings to harsh trails by town fathers. The oak and the Lime-tree were sacred trees with the Germans in the old days. They were used as guiding and protecting trees when judging people at the central area. They were also used for marking borders. Crossing those trees was punished with an awful death penalty. Also bringing wounds to or cutting trees was heavily punished. In Christianity a lot of sacred oaks and Limes were chopped down in those days because of the forbidden tree cult of the heathens. With the Reformation in the sixteenth century there was another round of cutting the trees down. In the line of these stories trees are known in homeopathy for dominance and leadership.

The theme of the cycle of life and death

Knowing the central themes of connection and protection we can understand that in mythology trees are seen as symbols of life. Trees are a source of life and strength because of the oxygen animals and mankind receive from trees and because of the mystery of the yearly cycle of growing, blossoming and dying of the tree, especially the deciduous ones. The cycle symbolizes nature and the transitory life. The Ash was in Northern countries the Ygdrasil, the tree of life and knowledge. The tree of life was associated with the rising of the juice, the creation, the spirituality. The tree of

11 Kurt Allgeier, De geneeskracht van bomen, Uitgeverij De Kern, Baarn, 1997
knowledge was associated with the lowering of the juice, the salvation, the energy out of rain and dew. Yggdrasil was also a tree where judgement did take place.
The tree was often brought in connection with rituals of transformation, from childhood to adult. With the birth of a child people used to plant a young tree. The female Lime symbolised the life force for boys and girls. Children would have been born in trees in myths of Germans, especially hollow trees, instead of being brought by the stork. Nowadays in Italy still parents do urge their sons to climb through a cleaved trunk three times. The cleavage symbolises a vagina where the boys will rebirth in a ritual way. A picture of Virgin Maria at the cleavage stays put when the tree grows older.

12 Children would have been born in trees in myths of Germans, especially hollow trees, instead of being brought by the stork. Nowadays in Italy still parents do urge their sons to climb through a cleaved trunk three times.

13 The lights of the temporary Christmas tree did represent in the old days the galaxies of stars as they revolve around the polestar (the star at the top). The Christmas tree symbolises the birth of the sun and the light won from the darkness. The ever green tree, a conifer, fortifies this statement.

Death follows after life, which is represented by Germans who buried their deaths in hollowed oaks and people like Buddha and Indians who chose to die beneath a tree. Trees are reaching out for the sky, what means that patients who need a tree remedy may have sensations of floating, of floating out of the body. They will come back out of sense of responsibility for their loved ones. Think of the duty of trees to nourish other organisms in their ecosystems. Trees are not feeling responsible for themselves in their search for the Self, digging in the unconsciousness or reaching the sky for enlightenment. They want to stay alive out of a feeling of responsibility, out of a feeling to have to protect other people. When people have a weak middle realm they can slip easier out of the body. Each tree has a different tone to these feelings of responsibility and protection.

Figure 6 Yggdrasil; the life tree.

12 Danielles bomenboek, Danielle Hombacht, Lannoo, Tiel, 1996.
An overview of the themes of the trees in general

Trees can differ enormously in size, outer look, blossoming, structure, age, society of the wood and in dominance. Looking at the botany and the history, the mythology and the archetypal value of the trees we can derive essential themes for prescribing tree remedies in the homeopathy. Each tree remedy has its own qualities and indications for prescribing. All qualities have their positive and their negative side, as of two sides of a medallion. For this overview of features of the trees in general I used the lecture of David Kent Warkentin and Asa Hershoff in 1999 about ‘Homeopathy & Trees’. The symptoms in the right column are translations to more useful characteristics for homeopathy. Therefore I used some notes of a lecture of Alize Timmerman.

<table>
<thead>
<tr>
<th>Themes of trees in general</th>
<th>Homeopathic themes of tree remedies</th>
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</thead>
<tbody>
<tr>
<td>Time: tradition, growth, ancestry, cycles and seasons.</td>
<td>Old</td>
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<td></td>
<td>Wise</td>
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<td></td>
<td>Death. Life after death.</td>
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<tr>
<td>Stability: steadiness, found, centre, unchangeable.</td>
<td>Reserved / conservative</td>
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<td></td>
<td>Stiff, rheumatism</td>
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<td></td>
<td>Rooted</td>
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<td></td>
<td>Strong</td>
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<td></td>
<td>Heavy</td>
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<tr>
<td>Function: shelter, nourishment, parenthood, shadow</td>
<td>Caring for others</td>
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<tr>
<td></td>
<td>Strong responsibility</td>
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<td></td>
<td>Oppressive protectiveness</td>
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<tr>
<td></td>
<td>Communication</td>
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<td></td>
<td>Danger / insecurity</td>
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<td></td>
<td>Judgement</td>
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<td>Ruler: overview, supervision, leadership, lofty.</td>
<td>Dominance</td>
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<td></td>
<td>Control</td>
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<td></td>
<td>Wanting to reach the sky → religious</td>
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<td></td>
<td>Dignity</td>
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<td>Serene</td>
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<td>Earth: hard, dense, mineral, transcendent.</td>
<td>Rough / rude</td>
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<td>Frail / brittle</td>
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<td></td>
<td>Transcendence</td>
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<td></td>
<td>Floating sensation</td>
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<tr>
<td>Strength: stoic, survivor; survives all obstacles</td>
<td>Ailments of anticipation</td>
</tr>
<tr>
<td>Vitality: tree of life, source, inspiration (also breath), healing, regeneration.</td>
<td>Lack of creativity</td>
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<tr>
<td></td>
<td>Lack of inspiration</td>
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<td>Soloist.</td>
<td>Isolation</td>
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<td>Resignation</td>
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<td>Introvert</td>
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<td>Emptiness</td>
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<tr>
<td>Connection / duality</td>
<td>Connection</td>
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<td>Communication</td>
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<td>Opposites</td>
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<td>Duality</td>
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<td>Loss of identity</td>
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</tbody>
</table>
Physical characteristics of tree remedies in general:

- **Water system:** kidneys, joints, perspiration.
  - a. Purifying the blood and the urine.
  - b. Regulation of the blood pressure
  - c. Making of red blood cells
  - d. Rheumatic complaints because of the stacking of crystals where the amount of uric acid in the blood is high.

- **Air system:** ailments of the bronchi, the sinuses, colds.

- **Vascular system:**

- **Need of sunlight; reaching enlightenment.**
The Tree of Emptiness

"Attain to utmost Emptiness
Cling single heartedly to interior peace.
While all things are stirring together
I only contemplate the Return.
For flourishing as they do
Each of them will return to its root.

The return to the root
Is to find peace.
To find peace is to fulfil one's destiny
To fulfil one's destiny is to be constant
To know the constant is called Insight."

Who seeks the root of the Tree of the Tao
Sinks to his knees in humility.
He who once wrote epics
Now spends his days
Digging under the Trunk
To suck on roots of awe
And spends entire nights kissing in meditation
The timeless fragrances of the leaves.
Time becomes circular like the Wheel
Of his Being.

"The Five colours can blind;
The Five tones can deafen."
Now on the page of his notebook
The Poet writes only syllables...
Nuances Of the marriage of The Yin and The Yang Within.

Michael Mathias, Collected Works, 1993-2005
Chapter two – The themes of the Lime-tree; anatomy and symbolism

The anatomy of the Lime-tree

The history of the Lime-tree: from wood tree to a village tree

Foundation ‘Kritisch Bosbeheer’ reported in 1999 about the existence of three original Lime species in the Netherlands: Tilia cordata, Tilia europea and Tilia platyphyllos. After studying the pollen they concluded that the trees are living in the Netherlands since the Boreal (7500 BC), and largest in number at the Atlantic period (5500-3000 BC). Change of climate with changes in the soil and the concurrence of other tree species and the cutting of the trees decimated the Lime-tree forests. The cutting of the Lime-trees started more than 2000 years ago and reoccurred during the Reformation period because of conflicts of religions between the Germans (seen as heathens) and the Christians. Another reason was that the Lime wasn’t very productive in wood and fruit as the oak and the beech did. Since then the Lime-tree is mainly a village tree, especially the Dutch Lime or the Tilia europea.

The anatomy of the Tilia europea shortly delineated:

- The largest deciduous tree in Europe with a dense heart-shaped canopy, heart-shaped leaves and offers a lot of shade.
- It offers soft, light and quickly decaying wood, which will not be damaged by worms. The wood is used for making objects and carving.
- Huge tolerance for life circumstances, but sensitive for the pollution of the environment. The foundation ‘Kritisch Bosbeheer’ mentioned that Tilia europea prefers humus, rich and wet soil and has an aversion for very dry or very wet soil. Tilia europea prefers standing in half shadow or in the sun. Because of the temporary pollution of the environment and the urbanization (in the Netherlands very actual) the Lime tree shows a lesser degree of activity of photosynthesis and a lesser power to make wood. As if the tree cannot take a breath so easy anymore. The nourishing qualities of the Lime-tree are obvious at stake.
- Can easily form hybrids with other Limes and amount up to at least 65 species of Tiliae all over the world. Tiliae have no defence against other pollen of the Tiliae family. The Tilia europea is a bastard, a hybrid of the Tilia cordata and the Tilia platyphyllos.
- Also hermaphrodite, both male and female reproductive organs. The flowers are in clusters and contain a lot of nectar. The fruits are of small and felty globules.
- Offers a lot of food to Viscum Album as a half parasite, gall-midges, butterflies like Xanthia citrago and Mimas Tiliae (Lindepijstaartvlinder), Lime leaf wasp (Calirora annulipes), bees (Apis Mellifica), lice, birds, mammals and bumblebees.
- Great regenerative power;
  o Easily to move, even when older than 60 years.
  o Easily to lop, in different forms.
  o Placing a young Lime upside down will make the crown or canopy develop some roots.
Strongly rejuvenation at old age. After 200 years they become hollow en forms secondary trunks and roots.

**The symbolism of the Lime-tree**

The Lime was seen as a soft, spring and joy tree for the people, like a tree of love and loyalty. There is no other tree so connected to the lives of the people, with feelings of love and sorrow, exuberance and mourning, joy and seriousness. All this is sensible from the myths, legends, symbolism and poetry.

**Mother of the earth, female, marital love, loyalty, protective, mortal**

- The ‘Sweet Lime Spirit’ was living in the tree.
- Tree of love and loyalty, symbolizing female grace, beauty and happiness.
- Protective; planting at your garden.
- German Sigfried-sage: Siegfried was invulnerable after a bath in the blood of the snake Fafnir. In the end he got killed by a wound between his scapulae where earlier a leaf of the Lime was landed. He died because there was no contact with the invulnerable blood.\(^\text{14}\)
- The ‘Green Dryads’ or tree spirits would marry in the Lime-trees.
- Roman mythology: a symbol of marital love and loyalty.
- German mythology: dedicated to Freya (Venus), the goddess of sexuality, love and fertility, marriage and birth, justice and domesticity. Odur, her husband, was on war and she got lost looking for him. She moved in her car with cats pulling it from one cloud to another. Freya took often some rest in the Lime-tree and whispered her secrets in the ears of people.\(^\text{15}\)
- German people got married beneath the Lime-tree. Even in 1930 this still took place in Lucheux in France under two Limes that were grown together at the top.\(^\text{16}\)
- Greek myth: Nymph Philyra was seduced by Kronos, the youngest of the titans. Hera caught him and turned him into a horse. He abandoned Philyra and she later gave birth to centaur Chiron. She begged to turn into a Lime-tree.
- The Lime-tree got offers from women who hoped for fertility and abundance. Men honoured the oak.\(^\text{17}\)
- A famous Dutch tongue twister: *Along the long lime-tree lane, Lientje taught Lotje how to walk. But when Lotje stopped walking Lientje let Lotje behind.*

**Figure 8 – The goddess Freya**

When Lotje was named Charlotte she walked with her lover along the same lane, not knowing that she had practiced to love years earlier.


\(^{15}\) D. Hombacht, Danielles bomenboek, Lannoo, Tiel, 1996.


\(^{17}\) Compendium van rituele planten in Europa, Marcel de Cleene – marie-Claire Lejeune, Uitgeverij Stichting Mens & Cultuur, Gent, 1999.
Leaves of the Lime are heart-shaped. People looked for little Lime branches who they knotted them together as a symbol of love. They grew together and remembered them of their everlasting connection.\(^\text{18}\)

In the old days Lime-trees were planted when babies were born to protect and guide them.

In the old days the Lime tree was often be regarded and treated like a May pole: people were dancing, making love on behalf of the fertility on the first of May.

The Lime-tree was seen as the Mother of the earth: female in her purest form and the cold lunar tree with a helpful and female character. Solar trees on the contrary are warm trees \(\rightarrow\) more selfish, like the oak.\(^\text{19}\)

Dusty Miller sees the Lime-tree like a grandmother, where grandchildren are always welcome whatever they did. Unconditional love. The Lime-tree stimulates children and people in general: ‘Exercise, see if you can get rid of your hang-ups; just practice.’ The Lime-tree keeps it simple and doesn't want to be involved in complicated business, just one thing at a time.

The character is a bit similar to that of the Fagus, the beech, in a sensitive way. Her children are grown up and she has left the menopause behind. She has her own independent role, next to god. She can organise behind the curtains. She can calm you down and strengthen your inner qualities so you can move on. The Lime is like the wise advisor for all your day-to-day problems. Olea eureopea also fits in this picture of the beech and the Lime in some way.\(^\text{20}\)

**Tree as comforting**

The Lime-tree was mentioned a lot as the great helper of the people. In the shadow of the Lime there was comfort, your grief would disappear and friends got there together. The nerves calmed down under the tree.\(^\text{21}\)

Doris Laudert wrote about the Lime:

…..[Die Linde] verbreitet innige Mütterlichkeit, und während der Blütezeit wirkt der Baum wie eine einzige Umarmung von Bienen und Blüten. Blühende Lindenbäume rufen Empfindungen wach, die schwer in Worte zu fassen sind und am ehesten noch mit Begriffen wie Heimat, Wärme und Geborgenheit umschrieben werden können.\(^\text{22}\)

“There is a Lime-tree at the well; I dreamed many a sweet dream in its shadow; in its bark I inscribed many a tender word; I shared my sorrows and joys with it”, wrote Franz Schubert, the romantic piano composer.

**Protective of the family and the community**

- The Romans said: ‘Tiliae sub tegmine tutus’, meaning sitting safe under a Lime-tree.
- The Celts planted the tree for protection of the family and the community. An old habit was the planting of the tree in the gardens or in front of the house or the home for protection.
- The tree were lopped as espaliers, so they could protect their homes from wind and any other forms of danger, called Stufenlinden in German or leilinden in Dutch language. The three layers symbolize the three layers of the society: workers, citizens and the clergy men.

**Figure 9 Lime tree as an espalier.**

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19 Similia Similibus Curentur, 26/4, 1996.
20 Similia Similibus Curentur, 26/4, 1996.
21 Kurt Allgeier, De geneeskracht van bomen, Uitgeverij de Kern, Baarn, 1997.
22 http://www.holzland.de/info/mythologie.htm#1
Classical ‘Gerichtslinde’
Vermeulen wrote in Synoptic MM, part II:
“There was, however, a darker association of the village Lime. Many were Gerichtslinde, beneath which the law court met – a function which is vividly recalled by an illustration in the Luzerner Chronic of 1513, showing red-robed lawyers beneath the tree, a prisoner kneeling and a guard bearing a fearsome club.” The female quality would symbolize mercy. The tree was used as gallows-tree or pillory. Law courts were also located under the oak. Under the Lime it was called “Judicum sub tilia”. The truth would then always come out.

Melancholy and loneliness
Putting a biscuit in the tea of the Lime-tree Proust became melancholy about his childhood and started writing his masterpiece “Searching for the lost time”.

Poem ‘Loneliness’ from Hans Bouma on page 76, sketching the deeply loneliness of the Lime.

Connection between the oak and the Lime
The oak is a symbol of toughness and male characteristic, the Lime is lovely and female, as a symbol of friendship and calming qualities, longing, love and tenderness. The oak is a symbol of power, courage and fame. Under both trees there were law courts and both were cutted in mass amounts because of religion conflicts. Both trees are seldom mentioned in funeral symbolism.

The myth of Baucis and Philemon
On a certain hill in Phrygia stand a linden tree and an oak, enclosed by a low wall. Not far from the spot is a marsh, formerly good habitable land, but now indented with pools, the resort of fen-birds and cormorants. Once on a time Jupiter (Zeus), in human shape, visited this country, and with him his son Mercury (Hermes) (he of the caduceus), without his wings. They presented themselves, as weary travellers, at many a door, seeking rest and shelter, but found all closed, for it was late, and the inhospitable inhabitants would not rouse themselves to open for their reception. At last a humble mansion received them, a small thatched cottage, where Baucis, a pious old dame, and her husband Philemon, united when young, had grown old together. Not ashamed of their poverty, they made it endurable by moderate desires and kind dispositions. One need not look there for master or for servant; they two were the whole household, master and servant alike. When the two heavenly guests crossed the humble threshold, and bowed their heads to pass under the low door, the old man placed a seat, on which Baucis, bustling and attentive, spread a cloth, and begged them to sit down. Then she raked out the coals from the ashes, and kindled up a fire, fed it with leaves and dry bark, and with her scanty breath blew it into a flame. She brought out of a corner split sticks and dry branches, broke them up, and placed them under the small kettle. Her husband collected some pot-herbs in the garden, and she shred them from the stalks, and prepared them for the pot. He reached down with a forked stick a flitch of bacon hanging in the chimney, cut a small piece, and put it in the pot to boil with the herbs, setting away the rest for another time. A beechen bowl was filled with warm water that their guests might wash. While all was doing, they beguiled the time with conversation. On the bench designed for the guests was laid a cushion stuffed with sea-weed; and a cloth, only produced on great occasions, but ancient and coarse enough, was spread over that. The old lady, with her apron on, with trembling hand set the table. One leg was shorter than

23 http://www.mandala.be/kelten.htm
24 http://www.holzland.de/info/mythologie.htm#1
26 http://www.bulfinch.org/fables/bull6.html
the rest, but a piece of slate put under restored the level. When fixed, she rubbed the table down with some sweet-smelling herbs. Upon it she set some of chaste Minerva's olives, some cornel berries preserved in vinegar, and added radishes and cheese, with eggs lightly cooked in the ashes. All were served in earthen dishes, and an earthenware pitcher, with wooden cups, stood beside them. When all was ready, the stew, smoking hot, was set on the table. Some wine, not of the oldest, was added; and for dessert, apples and wild honey; and over and above all, friendly faces, and simple but hearty welcome.

Now while the repast proceeded, the old folks were astonished to see that the wine, as fast as it was poured out, renewed itself in the pitcher, of its own accord. Struck with terror, Baucis and Philemon recognized their heavenly guests, fell on their knees, and with clasped hands implored forgiveness for their poor entertainment. There was an old goose, which they kept as the guardian of their humble cottage; and they bethought them to make this a sacrifice in honour of their guests. But the goose, too nimble, with the aid of feet and wings, for the old folks, eluded their pursuit, and at last took shelter between the gods themselves. They forbade it to be slain; and spoke in these words: "We are gods. This inhospitable village shall pay the penalty of its impiety; you alone shall go free from the chastisement. Quit your house, and come with us to the top of yonder hill." They hastened to obey, and, staff in hand, laboured up the steep ascent.

They had reached to within an arrow's flight of the top, when, turning their eyes below, they beheld all the country sunk in a lake, only their own house left standing. While they gazed with wonder at the sight, and lamented the fate of their neighbours, that old house of theirs was changed into a temple. Columns took the place of the corner posts, the thatch grew yellow and appeared a gilded roof, the floors became marble, and the doors were enriched with carving and ornaments of old. Then spoke Jupiter in benignant accents: "Excellent old man, and woman worthy of such a husband, speak, tell us your wishes; what favour have you to ask of us?" Philemon took counsel with Baucis a few moments; then declared to the gods their united wish, "We ask to be priests and guardians of this your temple; and since here we have passed our lives in love and concord, we wish that one and the same hour may take us both from life, that I may not live to see her grave, nor be laid in my own by her." Their prayer was granted. They were the keepers of the temple as long as they lived. When grown very old, as they stood one day before the steps of the sacred edifice, and were telling the story of the place, Baucis saw Philemon begin to put forth leaves, and old Philemon saw Baucis changing in like manner. And now a leafy crown had grown over their heads, while exchanging parting words, as long as they could speak. "Farewell, dear spouse," they said, together, and at the same moment the bark closed over their mouths. The Tyanean shepherd still shows the two trees, standing side by side, made out of the two good old people.
Lime-tree

They say justice is found beneath a lime tree --

but I come seeking the sweet scent of its white blossom.

Ivan M. Granger (1969 - )
Chapter three The phytotherapeutics of the Lime-tree

In literature there are a lot of common phytotherapeutic symptoms for the Lime species that are mixed up. This is quite understandable because of the easily forming of hybrids by the Tilia species. I will discuss them because they will give an indication of the physical effects of the Tilia europea.

The theory of signature of the Lime-tree

The theory about the signature of the Lime-tree gives us leads about the medicinal qualities of the Lime-tree:

- The thick trunk and the enormous canopy look majestic.
- The leaf is heart-shaped and light green coloured; fitting nervous heart ailments
- Blossom in the canopy with flowers in clusters which is protected; meaning social, warmth, kind.
- Yellow-green leaves; meaning a regulating effect at the stomach, intestines and the spleen, especially with ailments of nervousness.
- The sweet smell of the blossoms; meaning a calming effect.
- Containing magnesium; meaning a decramping effect.
- The hairy steel and leaf; meaning an effect at the skin, hair and mucous membranes.

The Lime-tree is fitting the patient who is holding water, needing warmth, comfort and socializing. The combination of the heart-shaped for of the leaf and the healing powers of the Lime honey will strengthen the loving and female qualities.

History of phytotherapeutic use of the Lime-tree

The Lime-tree has a long history of phytotherapeutic use in Egypt, Greece, Rome and Europe. Greeks found bark, juice and the leaves healing with leprosy, swellings and hair loss. Romans used to cook meat with a piece of Lime-wood for a lesser salt taste. It would help prevent poisoning27 The Compendium of ritual plants in Europe mentioned the next therapeutic uses of the Lime-tree:

- Plinius the Elderly (77 AC.): worms, retracted urine, sores of the mouth, especially for babies, healing blood clots at menses. 29
- Hieronymus Bock (1498 – 1554): ‘Gebrant wasser’ from Lime blossom: cramps in abdomen,
- Sleeping disease, clots of blood and spitting blood after falling, burns.
- Remco Dodoens (1554): as a mouth water with sores of the mouth, leafs for swollen feet and pustules, blossom against vertigo and headache from cold.
- Matthijs de Lobel (1581): bark for wounds, leafs in water for swellings, juice for hair loss, juice of blossoms at sleeping disease, stimulating labour pains.
- Kruidenboek (1696) of Abraham Munting citing Gesner (1516 – 1565): hair loss, difficulties
- with breathing, nose bleed
- Van Lis' pharmacopeia (18e century)): bark and leaf stimulating menses and passing urine.

27 http://www.kruidenvrouwtje.nl/kruiden/linde.htm
King’s 1898 Dispensatory.\(^{30}\)

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`Tilia eureopea for the relief of many nervous and catarrhal disorders. The infusion is preferred and may be given to allay irritation and restlessness, and to promote rest and sleep. The hot infusion is employed to check diarrhoea from cold, and in the various forms of colds and catarrhal conditions, while, either hot or cold, it may be used in restlessness, nervous headaches, painful and difficult digestion, and mild hysteria.`
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**Analysis of the medical parts of the Lime-tree**

The Lime-tree is in the phytotherapeutics mainly a remedy for the nervous system with a calming and a sedative function. Plants with ethereal oils should influence the limbic system of the brains with a calming effect.

**Lime blossom**

Lime-tree blossom has a diaphoretic effect what leads to a mild fever what strengthens the immune system. Lime-tree therefore increases the resistance of people. Perspiration would prevent the severe rising of the fever. There are studies of the effects of Vlierbloesems and the Lime-tree at conditions of influenza, especially with children.\(^{31}\) The German Commission E Monograph has approved in 1998 of the Lime blossom tea in treating colds and related cough.\(^{32}\) \(^{33}\)

Clinical studies proved that the tea is working as well as paracetamol, even better for children (Salix).\(^{34}\)

Recent studies had shown that the tea prevents ear inflammations.\(^{35}\)

A study to the effect of Lime-tree tea and antibiotics in treating infections of the upper respiration system pointed out that the tea was superior to antibiotics in decreasing the length and the severity of the illness.\(^{36}\)

Therefore the Lime-tree will heal influenza, cold and fever, asthma bronchial, asthmatic and chronic inflammation of the bronchi. The blossom will also calm down the nerves, relaxing the muscles, rheumatic pains, restless and irritable children.

The Lime blossom contains flavonglycosids, slimy, ethereal oils, saponins, tannins and phenol acids, benzodiazepins, sugar, gum and chlorofyl. **Flavonglycosids** (1%) contain especially quercetines (like in the oak) and kaempferol glycosids and in a lesser amount hesperidin, tilicin (glucoside), tiliadin and

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\(^{31}\) Van Hellemont, Fythotherapeutisch compendium, p. 606


\(^{33}\) Van Hellemont, Fythotherapeutisch compendium, p. 606.

\(^{34}\) [http://walk-in-the-light.blinks.net/L%20herbs.htm](http://walk-in-the-light.blinks.net/L%20herbs.htm)


cyanogeenglycoside. Quercetines and kaempferol strengthen and stimulate the heart and do ameliorate the blood circulation. Together with p-coumaric acid they are responsible for the profuse perspiration of the Lime-tree. Van der Schaaf calls in his Van der Schaaf calls in his Vademecum voor de fytotherapie the effects of the flavonglycosides: 1) cardiotonic (stimulating the heart without accumulation), 2) diminishing the permeability of the capillaries (antihemorrhagic), 3) diuretic, 4) stimulating gall secretion and laxating, 5) activating vitamin C, 6) stimulating the deposit of calcium out of the blood into the tissues and 7) roborating (strengthening and tonising).

Mucous parts: cyanogeenglycoside. 3) cardiotonic (stimulating the heart without accumulation), 2) diminishing the permeability of the capillaries (antihemorrhagic), 3) diuretic, 4) stimulating gall secretion and laxating, 5) activating vitamin C, 6) stimulating the deposit of calcium out of the blood into the tissues and 7) roborating (strengthening and tonising).

Ethereal oils: Ethereal oils (0,5 %); following Van der Schaaf: 1) stimulating the skin and mucous membranes, 2) stimulating secretions of stomach, gall bladder and intestines, 3) diminishing gasses, 4) antiseptic, 5) desodorating, 6) a spasmyloytic, 7) diuretic (contra-indication: nephritis), 8) expectorant and 9) an anthelminticum (anti-worm infections). Tilia europaea and Sambucus nigra are both containing Sambunigrin. Farnesol and terpenes have calming and narcotic effects for nervous and sleepless people. Farnesol has also a sedative and antispasmodic effect on the heart. This is studied on rats, citing the American Botanic Council. 37

"A substance occurring in linden flower volatile oil, farnesol, demonstrates some sedative and antispasmodic activity on rat duodenum in vitro. Although it is present only in small amounts in linden extracts, it may be therapeutically active. In initial, experimental tests, both hypotensive and vasodilative actions were noted in animals receiving linden flower extract intravenously. Their heart rate increased and cardiac muscle tone relaxed. This effect on the heart has been a matter of some concern. In excess amounts, linden flower is known to be cardiotoxic."

The Lime-tree would be very useful with children with sleeping disorders. 39

Saponins has a resorptive effect by forming colloid solutions in water, stimulates the permeability of the cell membrane and stimulates then the secretions of the intestines in an expectorant, a diuretic and a diaphoretic way.

Tannins have a contracting, staunching the blood, antiseptic and antidiarrhoetic effect.

Fenol acids (caffeic, p-coumaric, and chlorogenic acids) have a diaphoretic effect.

The Lime-tree is known for the interaction with iron, mentioned in Herb-drug interaction handbook. 40 Hurrell says that tea of Lime blossom (Tilia cordata) decreases the absorbation of the non-heme iron by 52% due to polyphenol content. (77 human subjects). 41 The rest products of heme are gall secretions and that explains the effect on the gall bladder.

Traces of benzodiazepines are a minor tranquilizer with sedative, hypnotic, antiepileptic and detonating effects. The investigation of V. Wolfman and others in Journal of...

39 Van Hellemont, Fytotherapeutisch compendium, p. 607
**Ethnopharmacology** has shown an anxiolytic effect with *Tilia tormentosa* on mice (not on men); decreasing fear and restlessness and is in higher dosages a narcotic.

**Bark, wood and tincture**

The bark has a similar effect, but is mainly affecting the liver, the gall bladder with gall stones and the stomach. It is choleretic and useful with digestive migraine. Also there are some vasodilatory effects. The ash of the Lime-tree contains traces of mangane and iodide. Compresses: eye infections, ailments of the skin as haemorrhoids and furuncles. Lotions: the itching skin. Tincture: diaphoretic, narcotic and lowering blood pressure. Charcoal: distressed intestines and dyspepsia, wounds, burns, sore pains, abscesses and bleedings. Decoction of the bark: eye infections, cramping pains, gall bladder, diaphoretic and many other effects. In France it was used with infections in festering wounds with cancer.

**Attracting leeches**

Species of *Tilia* and the *Acer* (maple) attracts a lot of leeches. They secrete a sugar that is very sticky and spoils the ground and cars below the trees. The leeches remind me of the itch what has been seen a lot in the trituration of *Tilia europaea*. There is a case of an elderly woman who had delusions of parasites while she had been sitting under an Acer and since then complained about a sticky and itching feeling.

**The honey of the Lime-tree**

The honey of the Lime-tree has a stronger antibiotic effect than other species of honey. The effect is stronger because of the high concentration on sugar (dehydration of bacteria), the high PH (difficult multiplying of bacteria) and more the delayer of bacteria. The honey is diaphoretic, lowering fever, helping with colds and flues and has antispasmodic capacities with headaches, menses, colicky and cramping pains.

**The toxic and allergic effect of the Lime-tree**

The more poisonous a plant, an animal or another substance, the greater the medicinal effect of a homeopathic remedy will be. Vermeulen pleaded in his seminar about bacteria (June 2004, Hahnemann Institute, The Hague) that cases of poisoning or disease are useful to get to know the remedy. In literature I read some warnings about excessive use of the Lime-tree as a tea or aromatic oil. There is little evidence for negative effects with excessive use. The German commission E Monographe and the American Herbal Products Association’s guide on herbal safety declare that the Lime-tree has no toxic effect. There are just too little studies available to come to a conclusion about this subject.

**Figure 13 Preparing the herb**

**Contra-indications:**
- hypotension and heart problems because of the diaphoretic effect
- actions needing concentration like driving and surging because of the narcotic effect.

**Warnings for side-effects have been reported:**
- Cardiotoxic because of the strongly hypotensive and vasodilatory effect.

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- Drowsiness and hallucinations because of the ethereal oils.
- Aborting effect because of the diaphoretic use.
- Irritation on the sensitive skin because of the ethereal oils.

Warning! When the blossoms are picked too old then there can be symptoms of narcotic intoxication with drowsiness and hallucinations. The yellow-white blossoms need to be gathered as soon after blossoming and in dry circumstances, within one to four days after blossoming of the tree.

Tiliae can cause allergic reactions with their pollens, like hay fever. The French site http://www.dermaptene.com/lexique1/index.php?lettre=T is citing some studies about the lesser capacities of the lime-tree to cause allergies or atopic reactions than other trees. This was the result from a study on dermatitis which was caused by touching bee wax. Sources for the wax were Populus, Aesculus, Picea, Salix, Tilia, Platanus, fruit trees Abies, Alnus and Betula. Tilia must be less allergic because of the little concentrations of pollen in the air. Most people who were allergic to Tiliae were having a Tilia tree in their garden Also it was proved that the Lime-tree in general has anti allergic effects because of the decreasing of the release of histamine reactions, proven with a study of the Vietnamese Tilia Corchorus olitorius L.

**Possible physical regions for homeopathic use of the Lime-tree**

Concluding from the information about the theory of signature, the history of phytotherapeutic use, the more technical story about the phytotherapeutic use, the toxic and the allergenic effects I can say about the Lime-tree in general that the homeopathic remedy will mainly work at the following regions:

1) fever and infections, especially with children;
2) nervous system with hysteria, drowsiness, hallucinations, concentration or sleeping disorders, headaches or migraines;
3) skin (itching, inflammations);
4) mucous membranes, sinusitis, bronchi, asthma and allergies;
5) cardiovascular system with antispasmodic and sedative effect, disorders of blood pressure with a lot of perspiration;
6) urogenital system with diaphoretic and diuretic effects,
7) digestive system with disorders of stomach, intestines and gall bladder, spasms, diarrhoea
8) extremities with rheumatic pains, gout and ischias and
9) the female genitalia with abortion, menses (clods)
I consider a tree.

I can look on it as a picture:
stiff column in a shock of light,
or splash of green shot
with the delicate blue and silver of the background.

I can perceive it as movement:
flowing veins on clinging, pressing pith,
suck of the roots, breathing of the leaves,
ceaseless commerce with earth and air –
and the obscure growth itself.

I can classify it in a species
and study it as a type in its structure and mode of life.

I can subdue its actual presence and form so sternly
that I recognise it only as an expression of law –
of the laws in accordance with
which a constant opposition of forces is continually adjusted,
or of those in accordance with
which the component substances mingle and separate.

I can dissipate it
and perpetuate it in number, in pure numerical relation.

In all this the tree remains my object,
occupies space and time
and has its nature and constitution.

It can, however, also come about,
if I have both will and grace,
that in considering the tree
I become bound up in relation to it.

The tree is now no longer It.
I have been seized by the power of exclusiveness.

Martin Buber (1878 – 1965)
Chapter four  The Materia Medica and former provings of the Tilia family

Like Martin Büber said we would like to be more bound up in relation to the Lime-tree. After studying the signature and the symbolism of trees in general and the Lime-tree in specific we will now take a look at what has already been written in homeopathy about the Lime-tree. It is necessary to study the former conducted provings of the Tilia family in order to validate the information of the triturated of the Tilia europea at the Hahnemann Institute in The Hague. Müller and Frohlich from Austria did a proving with the same species, described in Allen’s A primer of Materia Medica. Robert Bannan conducted a proving with the closely related Tilia cordata.

In the diverse Materia Medica the proving by Müller and Frohlich is mostly used, secondly the proving by Bannan. Lippe just mentioned two mind symptoms: melancholy and disposition to weep. In A primer of Materia Medica there are pages of similar symptoms listed, where the category of the female organs had more symptoms. It is beyond the scope of this paper to show you the proving in his totality. Although I would like to mention some symptoms of the mind with some comments.

Proving Tilia europea by Müller and Frohlich

- Towards morning she was tormented by a rush of pleasant thoughts, which changed to a weeping mood; through the next day she was peculiarly irritable, and inclined to quarrel, with confusion of the head, with a tense accelerated pulse and increased warmth of the body, especially of the cheeks, [a2a]. Here you can recognize the changes of emotions in a particular order for Tilia Europea.
- Lovesick; all his thoughts centred upon an ideal woman; in this reverie he was possessed by a sweet melancholy, which it was impossible to describe; every earthly sense seemed far away, [a3]. The symbolism of the Lime-tree is also pointing to lovesickness.
- He cannot remain in the house on account of a sensation of into the open air, in the evening, when he feels better (first day), [a4d].
- Dread of society (second day), [a4a]. Resignation is a typical theme of the trees in general.
- Irritable, critical mood, inclined to quarrel and get angry, even from the slightest difference of opinion (first day), [a4d]. The irritable mood and the contrariness are seen in the trituration.
- Disinclination to work (fourth day), [a7c].
- An intoxicated and stupid condition, with mental oppression (second day), [a4]. This is comparable with the drowsiness of the ethereal oils.
- Sleep full of dreams, and unrefreshing [a3]. Comparable with the drowsiness & sleepiness of the ethereal oils.
- Very vivid dreams, with excessive fear of personal danger; he woke from these dreams at 1 o’clock in slight perspiration, especially on the legs and along the tibia (first night), [a1]. Fear of personal danger, feelings of safety or unsafety are seen in the trituration.
- Vivid frightful dreams, from which he woke in great excitement; the skin of the legs, and especially over the tibiae, bathed in perspiration (first night), [a1]
- Many unremembered dreams, at night (second day), [a2]. This is a confirmation of the many unremembered dreams.
- Woke suddenly at night from a poetic dream, after which he was wide awake for a long time (first night), [a4a].

44 T. F. Allen, A primer of Materia Medica.
Proving Tilia cordata from R. Bannan

In the Materia Medica the provings of T. eureopea are frequently confused with the proving of T. cordata from Bannan. Sometimes it is even difficult to understand which symptom is from which Tilia. Vermeulen has made a summary of the proving van T. cordata from Bannan in the Synoptic and The Concordant. Robert Bannan conducted a proving in 1995 with 31 provers. Tilia Eureopea is a hybrid of the Tilia cordata and the T. Plataphyllos. There will be a lot of similarities in the proving, what is understandable because of the remarkable easily forming of hybrids. It is a pity that this proving of T. cordata is mentioned under the shortcut Til. in the Synthesis 9.0, while this abbreviation is reserved for T. eureopea.

Bannan wrote about the Lime-tree in his book Die Linde Tilia cordata45:

“….with her strong despair, helplessness and resignation. The Lime is feeling threatened and as if in an ominous situation where she has no influence nor knows what to do. The Lime will then be passive. The Lime stops watching dangerous situations and split off her situation and her feelings. The splitting off is leading to the sensation of isolation, the sensation of a barrier between others and themselves. She felt forsaken and is isolating herself in a world which is dead. The other answer of the Lime to despair and resignation is finding everything pleasant: elated, euphoria and uncontrolled laughter about death, wounds and suffering”

I saw a lot of characteristics of the trees in general: the strong feelings of isolation, loneliness, forsakenness, difficulties in communication, emptiness, loss of identity and feelings of calmness and complacency.

Mind characteristics:
Despair and resignation, barrier, pretending he is death, dark water, inundation, fire, cold fire, colours yellow, blue and green, indifference (strong), not knowing what to do, corpses, shots, military, black humour, elatedness, laughter.

Physically:
Especially the heat with cold skin and cold shivering. Shuddering with fever and cold sweat. Cold with sudden heat. Ailments of the head: sensation as if the vertex is lifted, the vision becomes weaker – darker, an opening of the occiput relieving the headache, sensation of air / draft out of the occiput, emptiness of the head with dull feeling in occiput, headache < motion, jar. The skin of the heel is cracked or damp.

Differential diagnosis, made up by Bannan:
- Plants: Gels. (fears), Hell. Lyc. Mez.

Tilia cordata would be very sycotic. In chapter six I will make up a differential diagnosis, where the biggest differences between this proving of Tilia cordata from Bannan and the Tilia Eureopea will be sorted out.

45 Robert Bannan, Die Linde Tilia cordata, Homoeopathie Verlag, 1997, p. 15 – 16
Vermeulen’s Materia Medica

Vermeulen has made a summary in *Synoptic II* of the physical symptoms of the earlier provings. A lot of sources repeat the information of Allen, Lippe, Clarke and Boericke. The generals, particulars and modalities are noted below to get a brief overview of the literature about the *Tilia Europaea*.

**Generals:**
- Particularly suitable for women after parturition, and for children during dentition.
- Heavy dragging sensation in urethra, uterus and rectum.
  "As if everything would fall out of pelvis."
  "Pressure on rectum which seems to press out anus."
  "Constant painful pressure on bladder and urethra."
  and Redness, soreness and burning of external genitals.
- Sensitive to cold. Draft.
  Head extremely sensitive to draught of air.
  "I have a feeling of being cold all day but my palms are hot and I have a cold sweat and I’m shaking as if I have the flu." [Bannan]
  Interestingly enough, the increased heat of the palms of the hands is also to be found in the proving of Tilia europaea.
- agg. Warmth [room; bed].
  amel. Walking in open air.
  "He cannot remain in the house on account of a sensation of apprehension and anxiety; the room seems too close, he is obliged to go into the open air, in the evening, when he feels better." [Allen]
  "Orgasm and boiling of blood, so that the warmth of the room seemed intolerable." [Allen]
  "Orgasm of blood; rising of heat from the chest to the face and head, with heat and redness of the face, esp. of the cheeks." [Allen]
  Chilliness, with sudden heat all over. [Bannan]
- PROFUSE SWEAT; without relief.
  THE MORE HE SWEATS THE GREATER THE PAIN.
  Profuse perspiration at night.
  Profuse perspiration during climax.
  "The *Tilia* perspiration is WARM, differing from the perspiration of *Mercurius*, which is either cold [forehead] or clammy and oily, and failing to relieve pain." 46
  "When, in rare cases of rheumatic fever, a perspiration breaks out, hope is held out that this perspiration is a beneficial crisis; but instead of this hope being fulfilled, the sufferer complains of an increasing pain just in proportion as the perspiration increases; motion becomes more painful, so does the swelling of the extremities and joints, and the sore feeling of the whole body increases, there is more thirst and a decided decrease of the urinary secretion. After sleep, especially in the morning, the warm perspiration becomes very profuse." (In a recent protracted case of rheumatic fever in an old gentleman, one dose of *Tilia* CM (Fincke) removed the perspiration and pains at once, and had only to be repeated once in five days. The improvement continued till full health was restored.) 47
  "Perspiration of the face, so much at night I had to wipe it." [Bannan]
- Sleepiness; agg. during pains.
- agg. Night [heat, pains, skin].
- Sore, bruised feeling; bed feels too hard.

**Particulars**
- Head.
  Sensation as if the occiput were opening, which amel. headache.
  Sensation of air coming out of occiput.
  Sensation as if vertex were lifted up, and dimness of vision.

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46 Lippe, ‘The homeopathic Physician’ 1882, volume II, no. 4
47 Lippe, ‘The homeopathic Physician’ 1882, volume II, no. 4
Dimness of vision, during headache or vertigo, was a prominent symptom in the proving of Tilia europea.

- Epistaxis.
  - Blood thin and pale, but coagulating quickly.
- Facial neuralgia, first on the right, later on the left side.
  - and veil before the eyes.
  - and hot sweat [without relief].
- Face pale or flushed; frequent alternations.
- Sensation of something alive under skin of face.
- Tension in anterior muscles of both thighs as if too short.
- Sensation as if leg tightly bound while walking.
- Skin symptoms agg. heat of bed.
- Redness of skin, burning like fire after scratching.

**Modalities, Concordant, Vermeulen**

**Other symptoms are mentioned frequently:**

- Muscular weakness of the eye
- Disease of antrum [Chel.; Kali-i.]
- Oedema
- Neuralgia
- Urticaria, violent itching, and burning like fire after scratching. Eruption of small, red itching pimples. (Boericke).

**Sankaran’s insight into plants**
Sankaran has mentioned very valuable information about Tilia in *An Insight into Plants, volume II*. Tilia europea is belonging to the Malvales Superorder with the following families: Malvaceae, Sterculiaceae and Tiliaceae. The homeopathic remedies in this Superorder would be very much alike in sensation and function.

The sensation: together and then separated, joined and separated or attached and then unattached.

The passive reaction: estranged from his family / society, indifferent (to everything), aversion to the husband.

The active reaction: communicative, affectionate, dream of falling in love.

Compensation: independent, self-confident.

**Malvales themes are:**

- overprotection, then sudden isolation.
- Child like dependence
- Left alone to fend for herself.
- Someone nice suddenly showing their hard/malicious side.
- Rejection. Longing to be loved.

For more information on the Malvales, see chapter seven – Differential diagnosis.
**Onder de oude linde**

Al heb ik op mijn levenspad,
Veel lief en leed vergaard;
Toch blijft er een herinnering,
Diep in mijn hart bewaard.
Vaak als ik mij mistroostig voel,
Het lot mij parten speelt;
Verrijst er voor mijn geestesoog,
Een onvergeet'lijk beeld.

**Refrain:**
Onder die oude linde,
Hebben wij samen gerust;
Trost ik mijn teerbeminde,
Heb ik haar mondje gekust.
Onder de oude linde,
Vlogen de uren voorbij;
Aan den voet van dien boom,
scheen het leven een droom,
Sloeg een liefhebbend hartje voor mij.

Die boom was onze schutspatroon,
Een troost bij zorg en smart;
Wij kerfden in zijn stoeren stam,
Twéé namen en een hart.
Daar zwoeren wij elkander trouw,
Als een gelukkig paar;
Hij bracht ons na oneenigheid,
Verzoenend tot elkaar.

Het stormden op een zeek‘ren nacht,
Met donderend geweld;
Des morgens lag de trotsche reus,
Ontworteld neergeveld,
Hoe staarden wij met droevig oog,
Naar ’t drama op het gras;
Plots was ’t of in ons binnenste.
lcts moois gestorven was

Chapter five  

The trituration of Tilia eureopea

The choice for this specific tree

This poem is an old Dutch poem about a man who, full of melancholy, is looking back on those times when he was kissing his beloved girlfriend under the Lime-tree. The couple carved a heart with their names in the Lime-tree. The tree was protective and comforting to the couple. They always reconciliated under the tree. One day during a storm the tree felt and they felt very sad about it. It was as if something inside them did die too. The Tilia eureopea used for trituration did die too because of a storm. The tree was standing in front of the house of the Hahnemann Institute near the centre of The Hague. Alize Timmerman decided to triturate this tree when the tree fell to the ground during a storm in the spring of 2003. How typical considering the poem on the left and Lime’s sensitivity for pollution and sea wind. From studies it appeared that the wood of the Lime-tree becomes softer because of the pollution and the sufficient photosynthesis. The tree stands in the middle of the big city where there is a lot of traffic. The Lime-tree is now replaced by a much younger one.

During the trituration of the C2 one prover got a feeling of deep sadness. She saw an image of a fallen tree. The tree was very sad. ‘The tree mourned because she was forgotten, because she wasn’t honoured anymore. Help, I’m suffocating by the vapours of the cars! The pollution of the environment is guilty of my fall onto the ground’ (11/C2). This experience during the trituration can be an affirmation of the sensitiveness of this specific tree.

The conduction of the trituration

The trituration of Tilia Eureopea was conducted by Alize Timmerman on March and April of year 2003 at the Hahnemann Institute. The first and second triturations were done at March 12, the third at April 9 and the fourth at April 23. Just one prover triturated the Lime-tree up to C5, the level of the archetypal force. Between the trituration the students had the opportunity to tell what they had experienced when triturating the bark of the Lime-tree. Some students took the powder. I have to say that not all the students, 20 in number, were present each trituration. There were just a few provers who made the C1 to the C4. C1 stands for the physical level, C2 for the emotional level, C3 for the mental level, C4 for the spiritual level and the C5 for the level of archetypal forces. People can however experience physical symptoms in the C3 or C4 but they are noticed more often in the C1. Keep in mind that prescribing; a C3 or a C4 can heal the symptoms at lower levels of disease used triturating the lime-tree. When people do attend triturations of just C1 and skip one or more triturations, we will see in general that they experience at the next triturations symptoms of the skipped ones. So it is better to do the proving in rising triturations so the lessons of Tilia eureopea can slowly unfold.

The advantage of meditation with trituration

The advantage of triturations is however the four hours of focus or attention with the Lime-tree during the trituration. It is something like meditation on the remedy. It is a good exercise for training your observation, to differ your own symptoms of the remedy symptoms. Experiencing the remedy will get you to know the remedy and sometimes with a strong resonance will give healing. I can imagine that C4 information would become vague or unnoticed during all day activities when proving the remedy the standard way. The message of the remedy at C4 can be more difficult to
understand. It is possible that after months the message will be clear. Triturating the remedy with all provers together will easier give way to the tuning in to the symptoms of the Lime-tree.

The number of proves was acceptable, according Jeremy Sherr in *The dynamics and methodology of homoeopathic provings*, a number of 5 to 20. All the provers were female, except for prover 8, 10 and 20. Typical was that there were less female symptoms with this kind of proving than expected reading former provings and Materia Medica. Making up the results I noticed some deviations in handling the triturations of the standard of doing a proving, especially the absence of supervisors and the discussions.

Lost information due to absence of a supervisor.
The big question is whether the information of Tilia euripea is reliable or not? There were no supervisors who could control the precisization of noting the symptoms. Were the symptoms of the prover himself or the tree? Did some old symptoms return or were there even healing symptoms? There can be a lot of lost information. Like Jeremy Sherr says: “The prover becomes the proving and therefore they cannot actually perceive that they are changing…..Everyone has an internal observer but in a proving the observer may be infected by the remedy and not be able to perceive change.”

A few provers took some powder without supervisor. One sensitive prover had an awful experience at night with heavy heart symptoms. She did antidote them with tiger balm. Symptoms rising after antidoting are not valuable anymore. The prover stopped with the triturations and never did the C4. Although the experience with trituration is that moving up to the C4 would be the best for healing the symptoms of the prover. This was true for the one prover (10) who also did the C5 triturate. He experienced more peace to finish his Lime-tree story.

I noticed little modalities in the texts of the triturations of the students themselves. Just guessing I can imagine that triturating the substance at the same place can be one cause. Maybe supervisors could elicit modalities.

Group discussions would be necessary.
Discussions about the symptoms are an enriching part of the proving experience. Between the triturations people could share the gained information about the Lime-tree when triturating the Lime. It was mere sharing the symptoms and not a discussion about them. I realize I should have organized such a discussion afterwards when all symptoms were shown to the provers but I didn’t because of the time passed by.

In this proving people experienced the sharing of information as disturbing, because they did not want to leave their meditative state. This truly says something about the remedy. Their wish for resignation is strong and is reflected in the symbolism of the Lime-tree. Next time I would suggest sharing the information after all triturations. So there is a minimum of chance of interfering and after a while the information can be enriched and deepened. People will also have the opportunity to value their symptoms as important or doubting. Discussions can be a moment to recognise their subconscious experiences in the stories of other people so we will have more information about the subconscious experiences. Observing themselves is not just enough.

Justification of choice and validation of the symptoms
Analysing the elicited symptoms of the provers I had to make choices in the validation of the symptoms. By translating the symptoms in repertory rubrics the information of the proving becomes alive. This information can then be turned into functional tools. Some symptoms are difficult to repertorise and are to be sensed as themes of the Lime-tree. I had to make a choice to translate all the symptoms written down or not. As J. Sherr wrote the experience of homeopaths is that over the last centuries some dubious symptoms became keynotes of the

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remedy and they have lead to spectacular healings with patients. In the literature there are several homeopaths like Lippe and Wells who experienced this.49

As good as possible I tried to judge the symptoms on their value and validity. The criteria of J. Sherr were guidelines for including symptoms of the Lime-tree:

1) If in serious doubt, leave it out, 2) inclusion when new symptoms, 3) inclusion when symptoms are intensified as usual or current symptoms, 4) no inclusion when RS (recent symptom), 5) no inclusion when AS (altered symptom), 6) inclusion when OS (old symptom) when from more than 5 years ago or when there were symptoms of accidents, 7) inclusion when CS (cured symptom), 8) inclusion when the symptoms are marked or significant with several provers, 9) inclusion when symptoms are more frequent and intense, 10) the perceived meaning of the totality of the symptoms can in- or exclude symptoms and 11) the inner knowledge and conviction of a prover that symptoms are belonging or are not belonging to the remedy.50

The validity of heart and head symptoms of prover 3 became doubtful when it turned out recently that she developed a severe Lyme disease. I had to rejudge these symptoms at value because those symptoms could belong to the prover himself. However taking rule 3) include symptoms when they are intensified as usual or current symptoms in to account I chose to include her symptoms as symptoms of the Lime-tree. Keep in mind that the experience in prescribing will make clear if the triturated symptoms are valuable. Because of the same reason I did not dare to give the symptoms gradations of value. Only the symptoms ‘longing for repose and tranquillity’, ‘meditative’ and other symptoms of the tree family can be certainly diagnosed as belonging to the Lime but not immediately specific to the Lime.

Another example of difficulty in validating the symptoms was for example my instinct that the ‘irritability’ is very strong in the Lime-tree. I could connect this to other symptoms, but provers wrote this irritability down as blank cartridges with no connections to thoughts, feelings or physical symptoms whatsoever. I observed that a lot of provers had written down their symptoms as blank cartridges so I had to sense with my intuition what the meaning of the symptoms could be. Repeating the proving or building experience with prescribing can affirm the symptoms.

I have to admit that it took me two years due to personal circumstances to finish this paper about the Lime-tree so it seemed difficult to me to contact the provers about their symptoms and their validity. My advice then is start prescribing this remedy in practice when you feel familiar with this remedy, report the successful cases or prove this remedy at all C levels keeping the standards of proving of J. Sherr in mind.

The next paragraph is an integral text of the physical symptoms (C1) ordered following the chapters in the repertory of Synthesis. In appendix D I ordered the repertory rubrics fitting the Lime-tree in an alphabetical order. To understand the mind symptoms I have sorted the symptoms of the provers in groups with selections out of the literal texts which are fully outlined in appendix A. The dreams will be discussed in the next paragraph where the literally texts of the provers about their dreams is noted in appendix B. In appendix C I noted the chosen repertory rubrics in alphabetical order for the mind. When noting a rubric I noted the number of remedies between brackets so you see quickly if the rubric is specific. When there are small rubrics I will mention other tree remedies in the rubric.

Figure 15 A portrait of Hahnemann

Physical symptoms with the trituration of *Tilia eureopea*

**Vertigo**
Slightly dizziness, more of disorientation. (5/C1).
Inclination to go to the left (5/C1).

**Head**
Headache, stitching, for two days, > shiatsu massage (3/C2);
Contracting energy, forehead. As if everything is sucked inside, suffocative, shut off, clogged, congested (3/C3).
Headache, stitching, awful, first on the right, later on the vertex (3/C3).
Head, itching, occiput, temples. Had to scratch all the time (4/C4).
Head, itching vertex (5/C2)
Head, itching vertex (5/C2)
Association with nails which are putted in my head (5/C2).
Headache, pricking, vertex (5/C4).

Headache, stitching, left temple (7/C1).
Headache, pressing, temples (7/C1).

Headache, pressing, forehead, just above the right eye (8/C3), later on the left side (8/C3).
Head, itching, occiput, temples (9/C4).
Head, heat, occiput, entirely but also only on the right (11/C1).

Head, itching vertex (12/C1)
Headache, pressing, forehead, just above the eyebrows (12/C4).

Head, heaviness, as if from a heavy lid (13/C3).
Head, prickling, vertex (13/C3).
Head, pulsating, vertex (13/C3).

Head, heaviness, as if from a big hat, < during the day (14/C3).

Head; heaviness (17/C1)

Headache, stitching, occiput, right (18/C3).

**Eye**
Eye, pain, burning, especially the corners, enduring (3/C1 and C2).
Eye, itching (3/C3), scratching to burning red eye (3/C1).
Twitching, left eye, (3/C2)
Eye, irritation, mucous, enduring (3/C3)

Eye, pain, as if something is in it. (5/C1)
Eye, itching, right corner, scratching to burning (5/C1)
Eye, pain, burning, left eye, middle under (5/C1), burning and itching the nose, face, mouth and eye corners as if biting! (5/C1).

Eye, pain, burning (7/C1).
Eye, pain, left eye (8/C3).
Twitching, left eye (9/C3).

Eye, pain, burning, especially right (12/C1) then left (12/C1);
Eye, pain, burning (13/C1, C2 and C3).
Eye, prickling (13/C2).

Warm and tired eyes (18/C1).

Vision
Glow of red and orange before the eyes (8/C3).
Red glow before the eyes (9/C3).

Ear
Ear, pain, burning (3/C1)
Ear, itching (3/C3)

Ear, stitching, right, outer ear & hot radiating (5/C3).
Hot ear, on the left and radiating over the left side of the face & stitches outer ear (5/C3).
Glowing warm left ear (5/C4).
Pain, stitching, left (5/C4).
Pain, stitching, deep, as if from needles, deep in the skin, behind right ear (5/C3).
It seems as if he is closed off, left (5/C4).

Ear, buzzing, left (8/C3).

Ear itching, left meatus, (9/C4).
Ear, stitching, right ear (9/C4).

Pain, prickling, right (14/C3).

Pain, stitching, right (15/C3),

Hearing
Sounds are fluently over in a totality (1/C3).
Sensitive for sound. Out of the rhythm is annoying, hard sounds are annoying. (3/C1).
Sensitive for sound (3/C2)

My right ear is hearing better than normally, more clearly. (5/C4).

Obvious hearing turning sounds in the trituration (8/C3).

I am annoyed or irritated to the sound of the trituration. Damn sound! (12/C4).

Sounds are sharp (13/C4).

Nose
Smell, citrus, vanilla (1/C3).

Itching, burning red after scratching (3/C1).
Running & burning eyes & enduring (3 with C2).
Sensitive to smell (3/C2)
Running, left (5/C2)
Pain, pricking in the nose (5/C2 and C4)

Running & burning eyes (7/C1).

Itching, right, (8/C3).

Sneezing (9/C3)

Sensation of draft along the nose wings (10/C1).

Pain, prickling in the nose (11/C1)
Smell, heated metal (11/C4).

Itching, left, (13/C2).
Pain, right, (13/C3).

**Face**
Flushes (1/C3)

Eye, pain, burning, left eye, middle under (5/C1), burning and itching the nose, face, mouth and eye corners as if biting! Burning between nose and lips especially left (5/C1).
Flushes, from the left ear radiating over side face left and stitches in outer ear. Later on burning and stitches of needles around left eye (5/C3).
Fine deep stitches of needles, deeply in the skin (5 with C3)
Burning face (5/C4).

Flushes (8/C3).

Flushes (11/C1 and C3).
Itching, < (11/C1).
Stitching, angle of lower jaw, left (11/C1)

Left from nose and the nose (13/C1), then right (13/C2).
As if upper jaw is clacking, feeling as if yawning (13/C3).
Flushes (13/C4).

Lip, torn, upper left (14/C3).

Flushes, left (17/C1).
Numbness, left cheek (17/C1).

Flushes (20/C3).

**Mouth**

Stitch in upper lip, left (1/C3).

Salivation; when hungry (7/C1).

Dry mouth (9/C3).
Hot mouth (9/C3).
Salivation (9/C3).

Hot mouth, hot air circulation (11/C3).
Prickling sensation palate in the back (11/C3).

Dry mouth (14/C3).

Taste bitter (20/C3)

**Throat**

- Raw feeling (5/C1).
- Thick feeling, right side (8/C3).
- Pain in throat (11/C2).
- Lump in throat (11/C3).
- Pressure in throat (13/C4).

Oesophagia, of air (20/C1 and C2)

**External throat**

Throat as if squeezed with a hand. Difficulty with swallowing. Weird bloated feeling in throat pit. I have to inhale deep (11/C1).

Itching, thyroid gland. Later on starting pressure on the thyroid, on the oesophagus, on the throat (14/C3).

**Stomach**

- Eructation (3/C2).
- Nausea (5/C3).
- Feeling of hunger & salivation (7/C1).
- Nausea (8/C3),

No appetite. Hungry but not wanting to eat (11/C2).

Nausea, I cannot eat (11/C2).

Nausea, because of smells (11/C2).

Nausea (18/C3).

**Abdomen**

- Bloated, as if 7 months pregnant, no amelioration by flatus, > lying and sleeping (1/C3).
- Bloated, as if 5 months pregnant & bloated colon, no amelioration by flatus, > lying and sleeping (1/C4).

Light feeling in the abdomen (10/C3).

Difficulty to breath in my abdomen. My skirt is sitting too tight. Desire to sigh (11/C1).

Pain, as if the lowest part of my abdomen is contracting together until my breast. Later pain right below, as if I will menstruate, warm, light, stitching (11/C1).

I feel it turning in my navel chakra, my whole body warms up and then I land with my feet on the ground without leaving my body. Burning in the navel (11/C4).

Pain in upper part of the abdomen, left (13/C1).

Light feeling in the abdomen (13/C2).

Hot in the loins. As if abdomen is blocked and > with eructations. Pain in groins, left (14/C3).
Pain in lower abdomen, left (17/C1 and C2).

**Female genitalia**
Dull stitching pain in pubes (5/C2).

**Kidney**
Pain coming from the heart into the left kidney (9/C3).

**Respiration**
Breathing difficult (3/C2)
Waking suddenly at 2.00 am at night. There is pain in the heart, pain radiating to the right hand, very suffocative, could not lie on the right side, congestion. Stitch in my heart & right side of my abdomen with the same suddenness as I woke up. Laying down, breathing deep. Sensation of breathing in hot air.....Felt suffocated and shut off. > tiger balm gives literally breath and fresh air (3/C3).

Breathing deeper in the body (8/C3).

Sighing...Suffocation because of closed throat (11/C1). < warm weather, easily suffocation (11/C2).
Breathing deep, as if breathing hot air. As if I’m spitting fire (11/C3).
Short breathing & heart palpitation (11/C4).

Apnoea / dyspnoea during sleep (20/C1 and C2).

**Cough**
Coughing because of itching in the throat right (13/C3)

Coughing because of itching in the throat right, whenever wherever (14 with C3).

Inflammation of the bronchi, & fever, perspiration, no energy, a lot of coughing with green sputum and later on white flock’s sputum (20/C2).

**Heart**
Waking suddenly at 2.00 am at night. There is pain in the heart, pain radiating to the right hand, very suffocative, could not lie on the right side, congestion. Stitch in my heart & right side of my abdomen with the same suddenness as I woke up. Laying down, breathing deep. Sensation of breathing in hot air.....Felt suffocated and shut off. > tiger balm gives literally breath and fresh air. Stayed awake with restlessness until 4 o’clock (3/C3).

Waking at 3.24 am with violent pain of my left chest & difficult breathing. I felt very calm – no panic feelings as I had before (4/C2).
Pain around my heart & difficult breathing (4/C4).

Stitching left, between the ribs (7/C1).

Itching, right side (8/C3).

Pain in the heart → the back, the kidneys. Pain is stitching, bigger and bigger, more violent. The pain is going down (9/C3).

Stitch in sternum, right side, at about fourth rib (11/C1).
Radiating heat; from the nipples and then the heart. Later on heart palpitation and a little bit shaky, weak and short breathing (11/C4).
Itching, chest (12/C1).

Light pain in the heart (13/C2).
A moment pain in the heart – pulsating, radiating to and ending in left nipple (13/C3).
Constriction chest, right (13/C3).

Inflammation of the bronchi, & fever, perspiration, no energy, a lot of coughing with green sputum and later on white flocks' sputum (20/C2).

**Back**

Stitching pain, cervical (5/C3).
Little stitches in the back and arms (5/C4).
Little stitches as from needles above and between the scapulae (5/C3).
Itching (12/C1)

Itching (13/C4)

Itching, right, neck (14/C3).

Loose cracking back bones below (17/C1).

**Extremities**

Hot toes on the right (1/C3).

Stitching pain, knee, left (3/C1 and C2).

Shivering in under legs. Cold shiverings on the backside of my lower limbs, especially left bottom (4/C2).

Icy cold feet (5/C1). Stitching pain, hands (5/C1).
Bad coordination; spoiling a lot with triturations. Incautious, no fluent motions. (5/C2)
Glowing hands from the heat (5/C4). Little stitches in the back and the arms (5/C4).
When I woke up heavy legs, until now every morning. Earthed. As if I have sported very much. When I stood up during the fourth triturations I had that too. (5/C4)

Lame arm (9/C3).

Itching, outer elbow (9/C4).

Cold feet (9/C4).

A sharp hot prickling pain in both arms, more on the right outer side of the forearm, enduring (11/C3).

Bad coordination. Itching, feet, hands and legs. Restless legs, especially right side (12/C1)
Tapping with my feet, first left than right. Alternating (12/C4).

Heavy feet (13/C1), & burning calves (13/C2 and C3). Stitching pain, knee, right (13/C1).
Stitching pain, in thighs. Bad coordination, difficult to keep the powder within the bowl with triturations (13/C2).
Back
Heavy legs. I was standing very steady on the ground – especially strong feeling in calves (13/C3).

Itching above the ankles – more and more tingling (13/C4).
Stitching pain, right wrist and right middle finger. I felt the meridian of the wrist, what is pointing at the effect on the heart centre (14/C3).

Pricking pain in left foot (14/C4).
Bad coordination, triturations is done clumsy (17/C1).
Stitching pain, right middle finger (18/C3).

**Sleep**
Waking suddenly at 2.00 am at night. There is pain in the heart, pain radiating to the right hand, very suffocative, could not lie on the right side, congestion. Stitch in my heart & right side of my abdomen with the same suddenness as I woke up. Laying down, breathing deep. Sensation of breathing in hot air.....Felt suffocated and shut off. > tiger balm gives literally breath and fresh air. Stayed awake with restlessness until 4 o'clock (3/C3).

Sleepy, almost fell asleep (4/C4).

Deep sleep, continuing without waking, 8 hours without peeing (5/C2).

Sleepy (7/C1). Continuous yawning, >> three hours after trituration (7/C1).

Continuous yawning (9/C3).

Daily very early awake unrefreshed. Desire for sleep; dozing. Thinking it is 10 am when waking up, but it is only 07.30 am. No matter when falling asleep (10/C3; >> C4).

Deep sleep, continuing without waking (11 after C4),

Pleasant feeling: bit dizzy, starting of sleepiness and somewhat heavy feet (13/C1).

Sleepy (13/C1). Sleepy but also awake. Continuous yawning (13/C3).

Sleepy. Continuous yawning (14/C3).

Sleepy; heavy and tired. Awake, all the dreams are gone, remaining a feeling of pleasantness. Sleep very well (18/C3).

Tired very quickly, > short cat-naps (20/C1 and C2).

**Perspiration**
Transpiration dripped along the right arm (9/C3).

**Skin**
A lot of itching with several provers, on specific places and in general.

Scratching with itching → burning red (3/C1).

Itching, first left than right (12/C4).

Very much itching, everywhere, in small spots, wandering – around midnight after a dream (13/C4).
Prover 7 / C4:
Itching rash starting at triturating C4 on my occiput. The rash has spread over my whole body, except my face, hands and feet. It was everywhere and it was itching awfully. I had been very ill. This moment it is passing away. I have still vesicles on my skin, some are itching. I was mad from the itch and did not sleep anymore at night. Fever at night. (It was possible it could be caused by the Lime-tree but also from Limulus C200 she took before the triturature.

**Generalities**
A kind of cold draft, especially on both sides but also in the inner side. As if the wind is passing through, blown through in the C3. In the C4 it comes back strongly and disappears. (10/C3 and C4).

Among the provers a lot of heat, heaviness, slowness, tiredness, left sidedness more prominent.

Tired feeling, right (14/C3)
Tired and broken feeling after a bad night with all the heart and breathing problems (3/C3).
Tired (17/C1).
Tired (18/C3).
Third day totally malaise (3/C1 and C2; 11/C1 en C2);
Malaise with pain in the throat, cold, as if influenza, loss of appetite (3/C2 and 11/C2). After five days this was over for prover 11.

Warm weather is not pleasant, quickly suffocated (11/C2).

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![Figure 16 Silhouette of the lime-tree.](image-url)
Mind symptoms with the trituration of Tilia eureopea

Associations with trees
A lot of provers had associations with trees during the trituration. The branches hanging over gave a protective feeling to provers (5/C3). Protection is a typical theme of the tree remedies. One prover associated the remedy directly with the Lime-tree; her daughter's name is Linda, derived from Linden tree or Lime-tree. She saw sticky leaves and leeches on the ground. Remembering picking Tilleuil or Lime when she was a child in France (14/C3). Wild Red Chestnut (14/C4). Fresh wind, green leaves (20/C3). Idea of a tunnel in the shape of a tree trunk, as if looking in a hollow tree (13/C4). Bee hive in the tree — they irritate (9/C4).

General themes of the trees seen in the Lime-tree
Analysing the symptoms the general themes of the tree families are easily recognised: wisdom, death, rooted, heavy, caring for others, strong sense of responsibility, oppressive protection, danger, desire to control, tranquillity, dignity, transcendence, floating, isolation, resignation, emptiness, loss of identity. Each tree has its own themes combining the general themes of the trees with specific characteristics. Each tree has therefore his own antagonisms, his own struggle with themes in life.

Some symptoms of Tilia Eureopea were already known in Synthesis 9.0; 'ailments from disappointed love', 'concentration difficult', 'anxiety with fear', 'aversion to company', 'despair', 'indifference', 'irritability', 'morose', 'resignation', 'sadness', 'serious', 'sighing' en 'thoughtful thoughts'. The symptoms 'confusion of mind' and 'contrary' are almost close to already known Tilia symptoms.

I chose the method of Peter Tumminello in his book Twelve Jewels to sort the symptoms in groups and separate them in positive and negative seed. That worked for me very well to get a deeper understanding of the remedy themes.

Immersion positive seed

Opening the heart to the love of our universal being. Experiencing our inter relatedness on earth. Creating harmonious relationships in life: universality. Becoming one by embracing and loving people and the whole world. Having a spiritual orgasm, having strong sexual feelings.

Tilia may feel strongly connected to people and the whole world and likes to embrace and love people. Out of a deep love the Lime-tree is spiralling from himself outwards embracing people until the whole world is embraced. The connection will be made from the nourishing nipples, the loving heart and the communicative navel (chakra).

- “Focussed on triturating in the same pace and sound as the other ones. One dissonant irritates me very much. A harmonious rhythm will give more knowledge. I have no control on the amount of working together. When the woman next to me said that I was triturating so calmly I became warm deep inside. That someone understands me what en how I feel! When going in connection, you can come far. There is no connection needed anymore. Spiralling I embrace the others and the knowledge from my trituration bowl, myself, the group of students to the whole world. I feel it turning in my nave chakra. My whole body became warm and then I am standing steady on the earth. I never went out my body literally. You can live well on the earth, I think. I got emotional, everything is so beautiful. My nipples are radiating, so does my heart. I am a little shaky with palpation. I experience difficulties with breathing, short breathing. (11/C4).

The Lime-tree is overshadowing the whole world, becoming one in a spiritual unity. This can be expressed in an enormous spiritual orgasm. Strong sexual feelings. Embracing and
overshadowing the world calls an image of an old wise woman who is very protective of people, their loved ones.

- The night after the C4 proving I was between sleep and awake and had a deep spiritual experience. I became one with the tree who overshadowed the whole world. Everything was overseen and the oneness with the tree would oversee the world like a quiet old wise person. The deepest feeling was the feeling of becoming one with the tree who overshadowed the world like a spiritual experience. There was also a very strong sexual feeling, an enormous spiritual orgasm.' (16/C4).

The desire to become one and the female qualities of the Lime-tree leads to associations with roundness, circles, rings and spiralling motion. A circle is a symbol of unity, oneness, wholeness and female qualities. Physically Til. can also go out of the body in the longing for oneness with the universe, in the longing for enlightenment (specific for trees). Otherwise Til. Can help people to have a sense of being in the body; firm and pleasant.

- Not round, but square, as a point of starting and ending. The trituration is not round in the motion, but square. I tend to slip away. (3/C2)

- As if I’m square instead of round. As if my face is square. As if my left ear is far away from right shin-bone. As if I’m bigger…As if I’m leaving my body, bending forward, the upper part of the body until the navel is cut off; my ethereal body is off my body. I associate my body with puppets out of clay. There is an extra dimension, as if I’m double. It is very tiring. Confusion: mentally or physically tired. What is what? Cut off, everything has to be one, but it isn’t in my body. As if I’m floating 5 cm. above my chair. On my way home I was bright, conscious of depth. The next day I was satisfied. I have the feeling that there is something with dimensions. (5/C3)

- “As if I’m one with a spiralling motion. I become bigger and bigger like a stone just been thrown in the water with the waves flowing out. As if I’m existing of minimal three bodies which overlap not all perfect. They are turning in the same way. As if my bottom expands and my lower body becomes one like a Barbapappa, no space between my legs. I have to laugh about it.” (5/C4)

- As if I’m hollow. As if I’m out of the body….Feeling of sitting in the body. Hollow inside, energy rising up. A kind of sheath – empty – sensation in my body, wanting to rise above…. Now the feeling more in the body. Getting into another body, getting out of that body and running, running very fast. (8/C3).


The embracing quality of the lime-tree can also be expressed in the feeling of embracing warmth, peaceful, harmony, eternity and gratitude. These words are often used in the proving. A lot of provers experienced a dizzy and lazy pleasantness in the proving what resembles the narcotic effect of the smell of the lime blossom and the phytotherapeutic use. People are getting sleepy from Til. The embracing warmth of the tree was also felt in the symbolics of the Lime-tree. Under the tree humankind could find comfort when sad.

- It irritates me that the powder is granular and isn’t smooth….I hear everywhere a harmonious sound during the act of trituration. The sounds are getting in a harmony. (1/C3)

- Association with a primitive village in Indonesia. Embracing warmth due to the sounds of the trituration. It seemed to me I was in that village again. Having a primitive feeling, pleasant. (7/C1)

- Not unsatisfied. Feelings of eternity. Unknown heights --- peaceful. Rising up – than calmness, peaceful, feeling much gratitude. Seriousness and surviving in dignity (9/C3)
- Calmness….The sound of the triturations is nice, the scraping is very irritating. (11/C3)
- Satisfied; pleasant dizzy (13/C1).
- Pleasant doing so, relaxed, lazy. (13/C4)
- My pace of triturations is the same as of my neighbour and in another pace with the others. (13/C4)
- Slowly the sounds are getting softer and more beautiful. (16/C3)
- Satisfied, pleasant, okay, pleasant that it is calm around our table. I do not have to try to shut me off, to concentrate...Feeling as if all emotions are left out, as if after a fit of crying and there is now calmness. (17/C2)
- I have a desire to triturate constantly in the form of lemniscates. (17/C2)

Home, the home of the childhood, safe being at home. Caring for the home.

It seems that Tilia eureopea has a lot of pleasant feelings and thoughts about home. This can be seen in the dream about homes, the house of the childhood, cleaning the house and the thoughts about recycling furniture on the street. Home was experienced by one prover as a safe place, being protected from the outside. This is pointing at the archetypal force of Hestia, the goddess of the home and the fire place.

- Safe feeling. Associating the sound of the triturations with raining hard outside and I feel safe. Rain, storm and I am inside the house. (5/C2)
- Dream about a house, back part of the house, nice room the street, La Manille (prover’s house in France), the house at the street Delfweg (her house of birth). Seeing all those children around the cradle. (14/C4).
  During the proving she thought of the house of her neighbour who is selling her house. Buyers. Also she thought about the recycling of home furniture lying on the street. The recycling reminds us of the cycle of life and death where trees do take a big part in it.
- Dream: I am cleaning the windows at my brother's house, when a group of children passed by. Black children. One was sitting on a little truck. They looked up in a strange way when I greeted them. (17/C3)


- I am seeing in the powder different figures, like a dolphin, an embryo (7/C1).
- Heat, like you are being born through a channel. Home (image of father). Dark something – getting lost when going home. (8/C3)
- There enrolled an image of my place of birth in the bulb-region of the Netherlands. (14/C4)
  Dream about a house, back part of the house, nice room the street, La Manille (prover’s house in France), the house at the street Delfweg (her house of birth). Seeing all those children around the cradle. (14/C4).

The cycle of life and death is something belonging to the tree remedies. This cycle is a symbol of transformation, just like the snake and the butterfly. The snake appeared in one dream of a prover and is also pictured in trees of life between the roots in the dark, the unconscious. The butterflies are often pictured in the branches of the tree, in the direction of the light. Both are transforming themselves by shedding of the skin or the cocoon.
Dream: I am caressing a snake. Someone is holding him tight behind his head. It is a big one with brown hairs of 3 cm. long. His eyes are watching me but not in a threatening way. I am not scared. I know that the snake is a Bothrops. (5/C4).

I could connect the physical symptoms of respiration and the throat with a theme of my biography course; transformation of the butterfly. Earlier I dreamt a lot about snakes; that were nightmares. I was reminded of this condition. (11/C2).

Healing people; what are we doing it for? Can’t we just accept that we will die once? When we can set this step we can accept death and we can leave behind a lot of fears and maybe we can get something done. (10/C5).

Overshadowing, protective of and fighting for family and children. Nourishing or nurturing the family. Taking the responsibility for her actions.

The night after the C4 proving I was between sleep and awake and had a deep spiritual experience. I became one with the tree who overshadowed the whole world. Everything was overseen and the oneness with the tree would oversee the world like a quiet old wise person. The deepest feeling was the feeling of becoming one with the tree who overshadowed the world like a spiritual experience. There was also a very strong sexual feeling, an enormous spiritual orgasm.' (16/C4).

The overshadowing power of Til., experienced by prover 16 like a quiet, old wise person comes back in the experiences of other provers during the proving. In a lot of dreams the themes of caring and nourishing are prominent. Til. is taking great care of the family and friends. She is very concerned and protective about them. She’s feeling a lot of responsibility for them. Til. is capable of running away with children to save them; two particular dreams are pointing to this theme.

Tilia eureopea is the remedy for the mother or father who is raising the children to independency and loving capacities. This caring or nourishing is also practically shown in the dreams about food. The botany and symbolism are confirming these qualities and themes. One particular dream I think it is important of prover 5. She dreamt about her son who had to walk alone because she couldn’t handle her bike. This resembles very much the famous Dutch tongue twister: “Along the long lime-tree lane, Lientje taught Lotje how to walk. But when Lotje stopped walking Lientje let Lotje behind.”

Dream: A former friend wore a ski pullover from her sister-in-law. (5/C3).
Dream: My son of four years old is sitting in front of me on the bike. I have to cycle along an uneven path, but my wheel is too heavy and is turning. I can just stop it turning in time. My son has to go off my bike and has to walk alone. It is dark. (5/C3).

Dream about his family, especially about the little brother who had an accident (12/C4).
Dream: A French family who wanted to dinner. I should care for dinner. There was only vegetarian macaroni. That was okay. (14/C3).
Dream: I was being chased in the country land. I had a baby with me. Knowing the tricks, the tunnels, the barbed wire and several routes I came at my destiny and what happens? My baby was abused. After treatment from the doctor he didn’t look healthy. Luckily he cried. (14/C3)
Dream: The youngest child of my brother was ill and did not need to get to the hospital in the parent’s opinion. I thought it was necessary and I ran with the child in my arms across the city Groningen. I could nowhere lend a car to bring her to the hospital. The first time I stopped a camper, but the driver could not understand what was going on. The second time there stopped a mini car what was too small for both of us. My mother was still there, It appeared. And then I doubted if the child needed to go to the hospital. What was I doing? (17/C3)
Dream: I am cleaning the windows at my brother’s house, when a group of children passed by. Black children. One was sitting on a little truck. They looked up in a strange way when I greeted them. (17/C3)

Nourishment in the form of food in diverse dreams:

Dream: unquenchable thirst. I drank several large glasses of water from the tap. Someone said you just emptied one glass. Yes, but I am still more thirsty! (5/C2)

Dream: I am at the baker’s shop and I am ordering an Easter cake. It is untidy in the store, everywhere pastry and cookies. Three young women are assisting. I am the only customer. (5/C4)

Dream: Two men in a bar ordered some broccoli, fries and a beer. The dream feels as if it is a commercial spot. Football is on the TV. Little children are cheering. The broccoli is delicious, as if fresh but is it fresh? The man of the bar calls the delivery company and asked for more. It is still not clear if the man or that company is teasing us or really doesn’t know that the broccoli is coming out of the freezer. I have a feeling of being challenged, teasing, insecure if it is real or not. I woke up with a sound ‘Oohooh’ in my head. As if someone is calling me like: ‘Are you still there? And do you get it?’ (11/C3)

Dream: A French family who wanted to dinner. I should care for dinner. There was only vegetarian macaroni. That was okay. (14/C3).

Heartaches and fear. Au, au, au!! (heartaches). Feeling of panic: have to stop triturating. My neighbour is taking the trituration over. Hearing a voice: ‘What are you doing?’ I have to take responsibility for my actions. (8/C3)

Meditative attitude. Focussed on one thing at a time. Likes to do things slowly (talking, answering, thinking).

Introspective. Profound thoughts.

Seeking answers by experience and meditation, not with thinking. This will give inner peace, euphoria and irksomeness.

I would like to concentrate myself on my own vessel and I don’t want to look at others. I noticed that when I’m concentrating on the vessel that some tension in a meeting with someone disappeared. (1/C3).

Introvert and focused on the earth down (3/C2)

The thinking is slowing down. Fewer thoughts than in general. Certainly not dull or sleepy. More a feeling of: I do one thing and I will do that wonderful. Like the growth of a climbing-plant, one step at a time, attaching and then growing again….. More quiet. No need to rush things. There is anticipation to mention the symptoms, because I have to talk faster than I would like to. I prefer talking in slow motion. (10/C3)

The breaks are disturbing (10/C4).

….Sunken in deep thoughts. Because of the discussion about the symptoms I am losing my concentration.(10/C4)

Heavily brooding. After a long time of brooding I got an inner peace in the C5. I understood that I did not have to answer every question in an analytical manner. I even do not have to put some questions. The experience is enough. This understanding was followed by peace but especially euphoria and an enormous irksomeness.(10/C4)

Constantly thinking about my own process. (11/C2)

I am trying to rationalize, seeking answers (12/C1)

I thought about the Norbertine monks. Very empty feeling. (14/C4)
I have a desire to triturate constantly in the form of lemniscates. (17/C2)

The trituration and the sound of it leave no space. There is no space for other things or thoughts. It is even illicit to look around. In the beginning I turned to a voice in my head: 'It hasn’t to be done fast'. (18/C3)

Desire to be alone, to resign.

Dream: We were hiking with a lot of people in the snow in the mountains. I went sledging from the steepest hills, alone, no problem. (5/C3).

Nice to do it on my own. (13/C4)

Religious

I am on my way to the homeopath and I made an appointment with a friend that it was a lot easier when she picked me up after my visit at the homeopath next day. Then I see religious statues being carried across the streets like in a procession. Strange….I see my uncle who is a bishop (also in reality his old job) stating that it is alright. I don’t get it and I join the crowd who is walking around those statues. They are caressing the statue. (11/C3)

Clairvoyance

I feel or think to know the thoughts of others.(9/C3)

I knew someone would pick a paper of a certain person. (18/C3)

Slight feeling of superiority

Play a game with the vessel, turning inwards and outwards and the other way around. Changing left and right. Very smart! Let's have a look if other people do this in the same way. Then I laugh about myself, some self-mockery. I discussed about it with myself....... Other people may not have a bad image of me....The sight of the powder changing place is beautiful I’m playing with. Beautiful pure white. I feel myself like an artist, creating something beautiful. Arrogance. I do need to come up with something interesting. There is nothing interesting. It all is temporary in structure. (11/C2)
**Immersion negative seed**

Lovesickness / disappointed love; ailments from being dominated in the relationship, the partner is indifferent or the partner is out of reach because he is already married. Tilila can feel as she is the victim here.

- Still thinking about a former relationship with partner. Suppressive, role of the victim. Delusion that a hand out of a tree pushes me down. *I was sitting in the train en saw suddenly a figure of a picture strip with strange proportions of the body. His hand was bigger than his whole body. He stood in a tree above me with the intention to push me down. I was afraid and thought how will I come home tonight?* Thinking about my condition I thought that my emotional condition of the past was coming back. I live in my past as a victim. I see myself in a state of Natrium muraticum. I argued a lot with my ex and the day after I realised that this had to do with the remedy. (4/C4)

- I’m thinking about indifferent men and their attractiveness. I’m feeling nothing about it… I wanted I felt emotions. I hoop I would not stay indifferent. (5/C2)

- I was talking in myself, having a discussion with a loved one who is out of reach because he is with another woman. (11/C2)

- Thinking about my partner. Of course he will be angry, because it will take hours again. (17/C2) Angry, what a rubbish! Homeopathy is just about putting the right question to the patient. The remedy is not important, not at all. (17/C3)

**Disappointed in friendships or in other people.**

There are arguments within the family; a family history of arguments.

Disappointments and arguments are disturbing Tilila in her desire for loving and caring for the family. There is no sense of unity or oneness anymore within the family or in contacts with people. Tilila can also be disappointed in relationships with partners, friends and other people. She can experience these as unreal or fake relationships. This can lead to angry and disappointed feelings. Tilila will then reconsider the way she is making contact with people: taking the balance in giving and taking into account.

- I would like to concentrate myself on my own vessel and I don’t want to look at others. I noticed that when I’m concentrating on the vessel that some tension in a meeting with someone disappeared. (1/C3).

- I have to think about giving and taking in contact with others. Not as in business but in the interaction? What do people want from you? Why do I meet still the same people? (10/C4)

- Let others do their work of trituration. I will not give all of myself. (11/C3)

- ‘I had to think about a dream I had. My overall feeling was of ‘fake’. Are connections and contacts really there? How deep will they go? It is all so fake! Deep inside I am very sad. I am alone, feeling this for a brief moment. Then I planted suddenly my feet onto the ground. The earth is mine! My spirit is totally upset and in conflict. The tears are coming. I could embrace the world and now it is all so fake and unreal. I felt a deep sorrow. I wanted to stamp my feet like a child, as if a little boy. Is there something between connection and fake? I would think about it.’ (11/C4)

- An argument in the family with father and mother, the child died to reconcile the rest of the family, family history (14/C4).
The sensations of wholeness and oneness with people and the universe are to be given up.

- We all had to handle over the rings, something of yourself. (11/C4).

**Overprotective or giving herself away when caring for the children (or others) and experiencing opposition.**

Tilia is experiencing opposition in taking care of the children. In dreams of two provers children are in great danger of health and are to be rescued. When taking the children to the hospital they experience a lot of opposition, hindrance and danger. The intention to protect the children Tilia can be right but she can also be overprotective.

- Dream: I was being chased in the country land. I had a baby with me. Knowing the tricks, the tunnels, the barbed wire and several routes I came at my destiny and what happens? My baby was abused. After treatment from the doctor he didn’t look healthy. Luckily he cried. (14/C3)

- Dream: The youngest child of my brother was ill and did not need to get to the hospital in the parent’s opinion. I thought it was necessary and I ran with the child in my arms across the city Groningen. I could nowhere lend a car to bring her to the hospital. The first time I stopped a camper, but the driver could not understand what was going on. The second time there stopped a mini car what was too small for both of us. My mother was still there, it appeared. And then I doubted if the child needed to go to the hospital. What was I doing? (17/C3)

Getting lost in the streets and driving in circles fits the picture of confusion and a lot of thinking. The contra-indication of driving when using lime blossom as tea or aromatherapy is confirmed with this symptom. Driving in circles, like prover three said, is comparable to the symbolism of the circle as a symbol of oneness and female qualities.

- Difficult to find my way home. I had to take another road and thought that I was driving in a circle but it didn’t work out well. A circle isn’t obvious no circle. (3/C2)

- On my way home driving the car was difficult. I needed help with reading the signs. I couldn’t hold the wheel and had the feeling I was not driving right away. I wasn’t there. (17/C2). It happened for the second time. Exhausted when home. (17/C3)

There were also a lot of dreams dealing with opposition when travelling, mostly on a bike. It is like Tilia europea never arrives at her destiny without opposition.

- Dream: My son of four years old is sitting in front of me on the bike. I have to cycle along an uneven path, but my wheel is too heavy and is turning. I can just stop it turning in time. My son has to go off my bike and has to walk alone. It is dark. (5/C3).

- Dream: A woman lent her stuff but she asked for new ones instead of the borrowed ones! For example her bike. She wanted also to lend her authentic blue Indian tent when a new one was returned. There was a lazy chair hanging. An Indian boy was sound asleep with his thumb in his mouth. I walked with my arms on my back like I was in a museum. I was there with a lot of friends. Then we were sitting on a large table discussing which remedy this woman needed. Keynote was suspicious... Then I was sitting in the hall way drinking something with others. It started snowing heavily. A former friend wore a turquoise pull (I borrowed this in reality from my sister-in-law), while a while ago I had the pull on. As if it was very usual. (5/C3)

- Dream: We are sitting all together in the classroom of the homeopath. We are discussing the remedy and Alize mentioned that she had a successful case with this remedy in the C4. We are travelling all together to this patient but we do not reach the patient. We kept travelling. (10/C4)
• Dream: I bought a new bike and I am still working at the hospital. I put the bike in the cycle store and when I came back I could not find it anymore. In my dream I’m checking a lot. The bike must be stolen.
• I have an old bike, which is more oppositional than cooperative. There are dragging some stuff behind. I’m cycling to move forward. That costs me a lot of energy. I arrived at town and decided to get a new one. There he is and it is a very modern bike with a very small wheel. This one is also difficult to ride. (14/C4).

Feelings of being in an ominous danger, of being infiltrated in herself. Taking care of her own safety by seeking refuge in her home. Feelings of being stuck or trapped can rise. Fear of death.

Giving and taking is one way to handle this issue. Til. can also have the feeling that she’s in danger, an impending danger. Restlessness, nervousness and unknown feelings of fear can be noticed. Sometimes she can have the fear that someone is infiltrating her. She will have to take care of her safety, mostly seeking her safety in her home. The feelings of being stuck or trapped can rise.

- As if I’m trapped. (7/C1)
- I have to take care of my safety.....Calm but – relax...There is someone standing behind me, who wants to infiltrate... I don’t let that happen....a wave of almost fear. (9/C3)
- Restlessness. (14/C3)
- Feelings of fear....As if I’m trapped (17/C1)

The feelings of having to take care of her safety may have to do with the threatening of dying. The home is the symbol of the Self. Til. has to run to her home, herself, to protect herself from the ominous dangerous outer world and her disappointments in relationships and friendships. She isn’t able anymore to give her love to other people. Her heart has been hurt. Physically you can see a lot of respiration and heart symptoms with Til. When the Self is threatened to be destroyed the death is really coming near. The only prover who did the C5 experienced that humankind has to accept the fact that we will die, then all the fears are gone and we will really get something done. On the contrary the self is needed very hard to survive.

- Waking at 2 am with a shock and a very awful feeling. It made me think about a dream I had about war. I was getting out (of the car or bus or something; Red.) and there was an atmosphere. Nothing was to be seen but I felt it was deathly wrong, ominous, chemical destruction. As if the air was death. It reminded me of an acquaintance who had cancer. He had at the end 6 black scorched angels around him. It made me think of disease, death. I wondered if there was someone I know who was dying at this moment. Thoughts about death, an awful death, not as I have experienced a peaceful passage, a salvation. Death is ominous, no peaceful passage, more like a burning, the second death, destructive. (3/C3)
- Heartaches and fear. Au, au, au!! (heartaches). Feeling of panic: have to stop triturating. My neighbour is taking the trituration over. Hearing a voice: 'What are you doing? I have to take responsibility for my actions. (8/C3)
- Healing people: what are we doing? Can’t we just accept that we will die once? When we can accept that we can leave a lot of fears behind and we will get something done. (10/C5)

Because of the disappointment in love or lovesickness she can get angry and irritated. She can act very contrary.
I don’t want to do that. What a rubbish! I don’t reach my goal. I quit. Very irritated feeling. (4/C4)

I want to be contrary, but I’ll continue. (5/C2)

My father is saying: ‘It is enough! Stop it!’ The colour of the powder was changing. (9/C3).

The prover stopped and went home. (9/C4)

Irritated – contrary. Stop scraping! Letting it be done to others, I think. I don’t want to give everything. I delay the trituration although I decided to participate. (11/C3)

Irritated. (11/C4)

Irritated – feeling nothing is right. (12/C1) I am irritating to the sound of the trituration. Damn sound! Mind your own business! Angry: Go away! I am feeling angry. Awful, I have to vomit… I do not want anything of you anymore! Never do it when you are not in the mood. Never! (12/C4)

I have had it! (13/C2)

Angry about a woman who is moving out of town….Angry at a girl… (14/C4)

Later on Tilia is seeking her safety at home → resignation, indifference, emptiness, melancholy, mourning, misplaced laughing.

I would like to concentrate myself on my own vessel and I don’t want to look at others. I noticed that when I’m concentrating on the vessel that some tension in a meeting with someone disappeared. (1/C3).

Introvert and focused on the earth down (3/C2)

The laughing didn’t make me laugh; I’m on my own and continue. There is just a slight laughing because they laugh so outright. I noticed I’m feeling uninspired. (5/C2)

Contrary means against nature, but I will do that anyway. I feel myself alternating in observing others and then withdrawing myself. I’m aware of the warmth, of the physical appearance of the person next to me. (11/C1)

Satisfied, pleasant, okay, pleasant that it is calm around our table. I do not have to try to shut me off, to concentrate. (17/C2)

In the dreams the resignation is expressed in dreaming of a lot of people (dreams, people, crowds of (15)) or of just being alone. Til. is mentioned by Kent with symptoms like ‘fear of people’ and ‘fear in a crowd’.

Dream: We were hiking with a lot of people in the snow in the mountains. I went sledging from the steepest hills, alone, no problem. (5/C3).

Dream: I am at the baker’s shop and I am ordering an Easter cake. It is untidy in the store, everywhere pastry and cookies. Three young women are assisting. I am the only customer. (5/C4)

Dream: A woman lent her stuff but she asked for new ones instead of the borrowed ones! For example her bike. She wanted also to lend her authentic blue Indian tent when a new one was returned. There was a lazy chair hanging. An Indian boy was sound asleep with his thumb in his mouth. I walked with my arms on my back like I was in a museum. I was there with a lot of friends. Then we were sitting on a large table discussing which remedy this woman needed. Keynote was suspicious… Then I was sitting in the hall way drinking something with others. It started snowing heavily. A former friend wore a turquoise pull (I borrowed this in reality from my sister-in-law), while a while ago I had the pull on. As if it was very usual. (5/C3)
Dream: We are sitting all together in the classroom of the homeopath. We are discussing the remedy and Alize mentioned that she had a successful case with this remedy in the C4. We are travelling all together to this patient but we do not reach the patient. We kept travelling.

(10/C4)

Dream: I am on my way to the homeopath and I made an appointment with a friend that it was a lot easier when she picked me up after my visit at the homeopath next day. Then I see religious statues being carried across the streets like in a procession. Strange….I see my uncle who is a bishop (also in reality his old job) stating that it is alright. I don’t get it and I join the crowd who is walking around those statues. They are caressing the statue. (11/C3)

Dream: We all had to handle over the rings, something of you. (11/C4).

A school with a lot of people (14/C3)

Another dream with again a lot of people. (14/C3)

In two dreams of provers there was an indifference to animals, what was unusual for the provers in day-to-day life.

My dog is continuously walking away and doesn’t come back easily. Very nonchalant of me. (11/C3)

Zorro, our black cat of 11 months, has done something wrong. (It is a castrated male and very macho). It is his house and that he would like to tell us a lot. We are very careful at our house. We don’t like the cat to scratch to the furniture or peeing whenever he doesn’t want to go outside. He’s scratching on doors and windows. We are not happy about this and my husband can do something with him! In my dream I’m walking in our neighbourhood and in the mall street with the cat in my hand. I have my fingers around his neck (he must be suffocating) and I don’t support his body. It is like I’m walking with my shopping bag. I’m looking everywhere for a ditch or pool to drown him! I don’t feel any emotion. I am not embarrassed for what I am doing and I also don’t feel any grief. I did not drown him in my dream because my clock went off and I had to get up. I am surprised about my dream, not embarrassed or feeling guilty. (18/C3).

Tilia has just like other trees strong feelings of emptiness. In the proving and in the symbolism there is melancholy, longing for the good days. There is much apathy and indifference; no emotions. Provers sighed a lot. There is much grief and sadness with crying. There is an atmosphere of mourning.

Feeling of sitting in the body. Hollow inside, energy rising up. A kind of sheath – empty – sensation in my body, wanting to rise above…. Now the feeling more in the body. Getting into another body, getting out of that body and running, running very fast. (8/C3)

Heavy empty feeling. What is the point? (11/C3)

I start getting bored– feeling a bit empty. (13/C2)

Very empty feeling. Nothing. (14/C3)

I thought about the Norbertine monks. Very empty feeling. (14/C4)

Thinking of home, how cosy it would be there now. I would like to be there. Feeling of melancholy, as if in the dark days before Christmas……I’m thinking about indifferent men and their attractiveness. I’m feeling nothing about it… I wanted I felt emotions. I hope I would not stay indifferent. (5/C2)

Sighing (9/C3; 11 / C1; 13 / C2; 14 / C3)

Sad, emotional, I could weep (11 / C1)

During the trituration of the C2 I got a feeling of deep sadness. I saw an image of a fallen tree. The tree was very sad. ‘The tree mourned because she was forgotten, because she wasn’t
honoured anymore. Help, I’m suffocating by the vapours of the cars! The environment pollution is guilty of my fall onto the ground’ (11/C2).

- I have had it, feeling morose (12/C4)
- The irritability turns in indifference: ‘I don’t care! Do what you want. A feeling of an entire indifference. I can almost laugh about… Suddenly I think everything is ridiculous and funny. Why? I don’t know. I think it is fine… laughing again. (12/C4)
- Sad (17/C2)

Tilia eureoeapa can laugh at serious occasions, which reminds me of Natrium muriaticum. Or there is an alternation in being serious and laughing, being irksome and gay. The group was serious in general, but during the C2 trituration people were irksome and there was much laughing (my observation)

- Serious (3/C1), serious, doing calm. 3/C3

- At first very gay, but soon just normal (5/C2)
- The laughing didn’t make me laugh. I’m on my own and continue. There is just a slight laughing because they laugh so outright. I noticed I’m feeling uninspired. (5/C2)

- Laughing out loud suddenly (13/C2)
- The remedy must be gay and powerful (16/C3)

- Serious. (20/C3)

Too much thinking and brooding leading to confusion, losing overview and essences. There can be some hysteria in the head.

Tilia is thinking, theorizing and brooding a lot while seeking answers. She has profound thoughts. She can get confused in the details, sunken in the moment, losing overview and missing the essence. Trifles do seem important. A lot of thoughts are wandering or are concerned about making plans. There can be some hysteria; wild in the head and repetitive thoughts. The hysteria is also seen in the phytotherapeutic use of the lime blossom against hysteria.

- What was I doing, sunk deep in the moment and losing overview, the broader connection. (3/C2)
- Thought: There is nothing more left. Losing attention, staring, absent-minded, dull, everything is okay, monotony. (3/C2)

- Constantly busy in my head with my plans for tomorrow. (4/C2)

- During the C4 I had a personal message: (10/C4) I had the feeling there will be a message full of complex parts. There were passages of books in my head. Writings about feelings, conflicts and hidden messages in the books. I started to analyse them, but I could not decode the message. Not when I’m looking to the similarities and not when I’m looking at the differences, the details, and the totality. It becomes more complex and more difficult. A kind of words on the tip of the tongue (literally translated from this Dutch saying). The harder you look, the lesser you will see. The breaks are disturbing, as I’m deep in my thoughts I get only confused in the details. I can’t stop brooding and that’s why I will miss the message.

- ….Sunk in deep thoughts. Because of the discussion about the symptoms I am losing my concentration. (10/C4)

- Heavily brooding. After a long time of brooding I got an inner peace in the C5. I understood that I did not have to answer every question in an analytical manner. I even do not have to put
some questions. The experience is enough. This understanding was followed by peace but especially euphoria and an enormous irksomeness. (10/C4)

- Feeling slightly hysterical in my head. (11/C1) Sentences are repeating in my head. 11/C3
- How will I come out of it? I want to think about it. (11/C4)
- I am trying to rationalize, seeking answers (12/C1)
- Wandering thoughts. (20/C3)

**Fear of failure or of anticipation.**
There is with Tilia the sycotic theme of not showing a bad image or side of your personality towards the outside.

- I want to do it right. (3/C1)
- Trying to turn against the rhythm of the trituration, but I want to do it right. (3/C3)
- Others may not have a bad image of me... I have to come up with something interesting. (11/C2)
- Suddenly very nervous because I thought about taking anamneses, with palpation...... Suddenly I had an insight that my theme is I’m afraid to fail dismally. Very nervous, very busy watching others......It doesn’t have to be perfect, or exactly (17/C2)
- I will take care of it. It has to be done well. (18/C3)

**Overprotective / overshadowing / suffocative and cramped towards others.**
**Harmony is needed to gain knowledge for having control. Getting rigid with rules and fundamentalism is possible. Fear of the position of women and their sexuality.**

Tilia eureopea can also be suffocative and cramped instead of protective. There is a desire for knowledge which will give control (no power). Knowledge will be gathered by working with each other together (think about the desire for unity). The desire to reach the sky for enlightenment is not entirely possible. The cramping and suffocative attitude can make Tilia rigid, stiff, following the rules. There is a strong fear of fundamentalism or there is fundamentalism, which will undermine the position of women, of sexuality.

These symptoms are confirmed by the text of the Lime blossom essence of Findhorn (next chapter). The essence would help when there are feelings of separation from our spiritual self or others, when there is no awareness of our relations and interdependence with all life on earth. Lack of awareness of the whole.

Then Tilia:
- too focused on the self,
- over identification with lower self/personality
- feelings of powerlessness, over-dependency, fear of domination;
- intolerance, prejudice or nationalism,

'A dark voice. It seems the wise (responsible) voice of one of the students. It comes from the deep darkness, the wisdom… It is about knowledge and knowledge with wisdom. It is suffocative, protective. The protection makes it dark. Protection versus suffocation. Control, knowledge gives control (no power). Who isn’t here? The heaven – the air gives it all, just through the holes(2). Can we only get selected information, than we will not know everything. Who thought that it wasn’t meant to be totally open. The spiritual connection with above can only take place through holes. This is cramped, suffocative. I became afraid of rules / stiff /
rigid / understanding blank cartridges. Rules, fundamentalism, one rule becomes everything than we are losing: think about the position of women, sexuality.’ (16/C3)

- ‘Focussed on triturating in the same pace and sound as the other ones. One dissonant irritates me very much. A harmonious rhythm will give more knowledge. I have no control on the amount of working together. When the woman next to me said that I was triturating so calmly I became warm deep inside. That someone understands me what en how I feel! When going in connection, you can come far. There is no connection needed anymore. Spiralling I embrace the others and the knowledge from my trituration bowl, myself, the group of students to the whole world. I feel it turning in my nave chakra. My whole body became warm and then I am standing steady on the earth. I never went out my body literally. You can live well on the earth, I think. I got emotional, everything is so beautiful. My nipples are radiating, so does my heart. I am a little shaky with palpation. I experience difficul

The identity is missing or lost when overstraining her self or pretending being someone else. Also a lot of dreams are pointing to the feeling that things don’t seem right but odd. What the hell is happenin? Am I doing this?

When there are feelings of separation from our spiritual self or others there may be identity crisis. The identity is missing or lost for some time. This can be happening when Tilia is pretending to be someone else (prover 11) or when overstraining is at bay (prover 14). When pretending everything will look strange or different to Tilia herself. There are a lot of dreams about astonishing or strange things people thought it was not impossible they could do that or that something was happening.

Prover 14 felt overstrained and lashed out to the partner. This reminds of the common picture of Sepia. Here the prover connected this problem of overstraining with doing crazy things to made it happen (whatever). This reminds me of the housekeeper from the archetypal force of Hestia.

- My homeopath is visiting my parents for looking what I need. My mom and I are behaving ourselves differently. All the spiritual books are upstairs. We are chatting somewhat. In the hall there are books about wine. It is a different house. I would like to stand up. The dishes will be done in the morning at the bedroom. I’m staying in my mother’s bedroom. I am seeing my father’s heart pills (he doesn’t use that??). My mom and I are acting nonchalant. I am showing the old room, the room I lived before when I just left home. The walls have a different colour. I don’t understand why I am sitting here. I told the homeopath about the colours I used in my own house. I’m sick of not showing how I really live, I’m sick of it that I’m here. My mother gives arguments, but I returned that is not true. We are offering the homeopath no sociability and a lot of confusion. The homeopath says that we are totally different, that the books are upstairs. My friend gives me a poster that appeared to be wrapping paper. The atmosphere is about laughing. Outside my dog is still running away (slightly different name). My dog comes back difficult. I am very nonchalant at it. Just before waking I think: ’Is that me? Who am I? Do I want to be this?’ Everything was different, turned upside down, a lot of misunderstanding and nonchalance.

- I’m feeling overstrained. A weird sensation in my abdomen. Weepy. Angry at my husband. I panicked, it would not work. Pressure on my throat. Feeling down. Air in my stomach, with eructations solved. Bloated feeling, as if blocked. I dreamt I was being chased in the country land. I had a baby with me. Knowing the tricks, the tunnels, the barbed wire and several routes I came at my destiny and what happens? My baby was abused. After treatment from the doctor he didn’t look healthy. Luckily he cried. I had the idea that it represented my study where I have to do crazy things to make it. I arrive at some place where I will not come out of it unhurt. My identity is missing. I will need a lot of time to come to myself. I have been overstrained for two days, with weird feeling in my stomach and an awful pressure at my thyroid gland. Very bad. On holiday this pain disappeared. I argued a lot on my holiday with my partner, more than other times. I then thought it was the guilt of him, but it apparently was not. (14/C3)
Dream: I saw two little crystal-formed burns on the sheet of the bed. I thought: how is this possible? Then I saw the sun shining through a crystal. Two sides of the crystal caused the burning. I was surprised that such small burns could take place. I still found it amazing. It reminded me of the deviance of being round, turning round. That something is not round but deviating, that I was driving the wrong way. The burns were also not round. (3/C3)

Dream: A woman lent her stuff but she asked for new ones instead of the borrowed ones! For example her bike. She wanted also to lend her authentic blue Indian tent when a new one was returned. There was a lazy chair hanging. An Indian boy was asleep with his thumb in his mouth. I walked with my arms on my back like I was in a museum. I was there with a lot of friends. Then we were sitting on a large table discussing which remedy this woman needed. Keynote was suspicious... Then I was sitting in the hall way drinking something with others. It started snowing heavily. A former friend wore a turquoise pulley (I borrowed this in reality from my sister-in-law), while a while ago I had the pulley on. As if it was very usual. (5/C3)

Dream: My dog is continuously walking away and doesn’t come back easily. Very nonchalant of me. (11/C3)

Dream: I am on my way to the homeopath and I made an appointment with a friend that it was a lot easier when she picked me up after my visit at the homeopath next day. Then I see religious statues being carried across the streets like in a procession. Strange….I see my uncle who is a bishop (also in reality his old job) stating that it is alright. I don’t get it and I join the crowd who is walking around those statues. They are caressing the statue. (11/C3)

Dream: ‘I had to think about a dream I had. My overall feeling was of ‘fake’. Are connections and contacts really there? How deep will they go? It is all so fake! Deep inside I am very sad. I am alone, feeling this for a brief moment. Then I planted suddenly my feet onto the ground. The earth is mine! My spirit is totally upset and in conflict. The tears are coming. I could embrace the world and now it is all so fake and unreal. I felt a deep sorrow. I wanted to stamp my feet like a child, as if a little boy. Is there something between connection and fake? I would think about it.’ (11/C4)

Dream: We all had to handle over the rings, something of you. (11/C4).

Dream: I am cleaning the windows at my brother’s house, when a group of children passed by. Black children. One was sitting on a little truck. They looked up in a strange way when I greeted them. (17/C3)

Zorro, our black cat of 11 months, has done something wrong. (It is a castrated male and very macho). It is his house and that he would like to tell us a lot. We are very careful at our house. We don’t like the cat to scratch to the furniture or peeing whenever he doesn’t want to go outside. He’s scratching on doors and windows. We are not happy about this and my husband can do something with him! In my dream I’m walking in our neighbourhood and in the mall street with the cat in my hand. I have my fingers around his neck (he must be suffocating) and I don’t support his body. It is like I’m walking with my shopping bag. I’m looking everywhere for a ditch or pool to drown him! I don’t feel any emotion. I am not embarrassed for what I am doing and I also don’t feel any grief. I did not drown him in my dream because my clock went off and I had to get up. I am surprised about my dream, not embarrassed or feeling guilty. (18/C3).

Out of the body or delusions of the body; being double, threefold, expanding, hollow, round or square.

- Confusion of right and left, as if I’m standing in front of myself and see the left and the right side. (5/C1).
- The bowl is much deeper than I thought. The depth has changed. (5/C2)
- As if I’m square instead of round. As if my face is square. As if my left ear is far away from right shin-bone. As if I’m bigger…As if I’m leaving my body, bending forward, the upper part of the body until the navel is cut off; my ethereal body is off my body. I associate my body with puppets out of clay. There is an extra dimension, as if I’m double. It is very tiring. Confusion: mentally or physically tired. What is what? Cut off, everything has to be one, but it isn’t in my
body. As if I’m floating 5 cm. above my chair. On my way home I was bright, conscious of depth. The next day I was satisfied. I have the feeling that there is something with dimensions. (5/C3)

- “As if I’m one with a spiralling motion. I become bigger and bigger like a stone just been thrown in the water with the waves flowing out. As if I’m existing of minimal three bodies which overlap not all perfect. They are turning in the same way. As if my bottom expands and my lower body becomes one like a Barbadappu, no space between my legs. I have to laugh about it.” (5/C4)

- As if I’m hollow. As if I’m out of the body….Feeling of sitting in the body. Hollow inside, energy rising up. A kind of sheath – empty – sensation in my body, wanting to rise above…. Now the feeling more in the body. Getting into another body, getting out of that body and running, running very fast. (8/C3).

- As if I’m round….As if I’m looking through a whirlpool, very deep and smaller towards the end. On the end of the tunnel there is light, not bright nor dark. I have visions of green grass in spring at the end of the whirlpool. As if I’m looking through a tunnel, as if I look from above in a hollow tree. (13/C4)

**Delusions hearing bells, drums, train.**

- Sound of trains (1/C3; 3/C1), drums (3/C1 and 3/C3), and bells (3/C1).

**Delusion as if dirty.**

- As if I’m dirty, sticky feeling what must be washed away with taking a shower. (3/C3)
Dreams of Tilia Eureopea

For a complete overview of the dreams I summarized the dreams below, although I mentioned some dreams earlier in the essences of the positive and the negative seed. The literally texts of the dreamers are listed in Appendix B.

Tilia Eureopea is a remedy where the dreams were coming when proving the C3 and the C4. Before provers did sleep very deep or there was an absence of dreams. The dreams were experienced as lightly and busy, become vague very fast and twice people were dreaming in colours (DREAMS – COLOURED). In the proving of Bannan from T. cordata provers dreamt about the colours yellow, blue and green.

The central themes arising from the dreams are, not in order of importance:
- A lot of people versus being alone;
- Deeply connected to and taking great care for the family and friends.
- Nourishment in the form of food:
- Concerned versus nonchalance and indifference;
- Opposition when caring for others or otherwise;
- Bicycling / travelling;
- Things don’t seem right, different, wondering or astonishing.
- Missing identity.

A lot of people versus being alone
DREAMS - PEOPLE - crowds of (15)
A lot of people; walking with a lot of people in the snow (5), with a lot of friends discussing on the table (5), with all together in the Hahnmann Institute (10), walking with a crowd in a procession (11), all handing over the rings (11), school with a lot of people (14), a lot of people (14), group of black coloured children (17). Being alone: making a sleigh-ride alone from a steep hill (5). Only customer at the bakery (5).
*Til. is mentioned in Synthesis: Mind, Fear of people (Kent), and fear in a crowd (Kent).*

Deeply connected to and taking great care for the family and friends versus nonchalance and indifference;
**Opposition when caring for others or otherwise;**
DREAMS - FAMILY, own
DREAMS - CARING - another person; about
Very concerned with and taking great care for his family (and friends): receiving gifts from the partner (5), former friend wore a ski pullover from her sister-in-law (5), son has to walk alone after sitting behind on the bike (5), meeting with a friend (11), uncle bishop thinks the procession is right (11), mother and I behave in a strange and different way (11), fathers heart pills (11), dreaming about his family, especially about the little brother who had an accident (12), a French family who wanted to dinner (14), running with a baby who will later on be beaten. The doctor said he was okay, but the baby cried (14). Argument in the family with father and mother, the child died to reconcile the rest of the family, family history (14), running with the youngest child of the brother to the hospital despite the opinion of the parents (17), mother was still there (17), cleaning windows at her brothers house (17).

Nourishment in the form of food:
broccoli, vegetarian macaroni, Easter cake, pastry and cookies. Worries about food for a family. (nourishing, caring – loving T. eureopea)
Concerned versus nonchalance / indifference.
DREAMS - INDIFFERENCE (new)
- My dog is continuously walking away and doesn't come back easily. Very nonchalant of me. (11/C3)
- My cat drowned. I didn't feel any emotion, I am not ashamed about it and I don't feel grief.

Mind, Indifference (Til.) in Synthesis, mentioned by Robert Bannan about Til. cordata.

Experiencing opposition when caring or otherwise:
The opposition felt in the dreams when wanting to take care of a child.
Prover 14 felt opposition when running: tunnels, barbed wire, and abuse. Prover 17 couldn't take the child to the hospital, also because of the impossibility to take a car.
A lot of things hang on to the bike, so biking costs a lot of energy. When I'm in town I decided to buy a new one; a modern one with a little wheel. This one is also difficult to ride. (14) Til. is mentioned by Kent at 'Mind, contradiction, intolerant of contradiction', in Synthesis.

Biking / travelling:
DREAMS - BICYCLE; riding a
Together with my son I'm riding on an uneven path. The wheel is turning and is too heavy. My son has to walk. (5). (This reminds me of the saying: Lientje learned Lotje to walk….).
Women lend her things, but asked for new ones in return, for example her bike. (5). Bought a new bike, but it was not to be found in the cycle store (14). A lot of things hang on to the bike, so biking costs a lot of energy. When I'm in town I decided to buy a new one; a modern one with a little wheel. This one is also difficult to ride. (14) Travelling, but not reaching the patient, always travelling (10).

Things don't seem right, different, wondering or astonishing.
DREAMS – STRANGE
Astonishing was the dream of 3/C3 astonishing crystal-like burns in the sheet by sun light and the felt astonishment when drowning his own cat without emotions, shame or guilt. (18/C3)
Wondering was:
- The woman who lend her stuff and asked new ones in return (5/C3).
- The commercial spot-like dream where it didn't become clear if the served broccoli was fresh or not. (11/C3)
- The procession in the town. (11/C3) (religious)
- The question whether I'm in the wrong house, whether I didn't show who my mother and I really were, where I really live, why the spiritual books are upstairs, where the poster turned out to be paper for wrapping up presents. Is this who I am? Who am I? Do I want to be like me? Everything was different, upside down, not understood, and much nonchalance. (11/C3)
- A group of black children who looked strange when greeting me when I cleaned the windows. (17/C3)
- Handing over the rings, something of you. (11/C4). (The ring symbolizes the oneness that has been given up.)

Missing identity:
- The question whether I'm in the wrong house, whether I didn't show who my mother and I really were, where I really live, why the spiritual books are upstairs, where the poster turned out to be paper for wrapping up presents. Is this who I am? Who am I? Do I want to be like me? Everything was different, upside down, not understood, and much nonchalance. (11/C3)
- The reflection of prover 14/C3 that her identity was missing after the running away with the baby. Reflection: “I have the idea that it is my study where I have to do all the
things to make it and I’m coming somewhere where I will not come out of it unhurt. My own identity is missing. I will need a lot of time to come to myself.’

**Diverse dreams:**
- Animals: bat, spider, a bird’s nest, birds, cat, dog, snake Bothrops.
  - I was walking through a castle or I was being guided. Apparently I would live there. After seeing a lot of rooms we came in the basement where I was supposed to live. Although I was some time in this room I suddenly saw in the left upper corner a big bat of 60 cm. length with very powerful legs. On eyesight there was a big spider with a bird’s nest in his mouth walking to the bat. Then I woke up. (1/C3)
  - Dream: I am caressing a snake. Someone is holding him tight behind his head. It is a big one with brown hairs of 3 cm. long. His eyes are watching me but not in a threatening way. I am not scared. I know that the snake is a Bothrops. (5/C4).
- Unquenchable thirst (in the proving T. cordata a general).
- Chair where a boy was sleeping on with a thumb in his mouth (much sleepy remedy).
- Nice shiny weather, then snowing.
- Turquoise
- The heart pills of father. (heart diseases from T. eureopea
- Statues of Christianity figures. Bishop. (religious – T. eureopea
- Germinating seeds (fertility – T. eureopea)
- Thought: remedy for people after a CVA. You want to say something, but you don’t know the words. (T. eureopea acts on the brain and cardiovascular system).

Figure 17 Lime leaves and blossom.
Poem ‘Patterns’
by Amy Lowell

For an analysis of this poem, written by Christie Taylor, look at appendix F.

I walk down the garden paths,
And all the daffodils
Are blowing, and the bright blue squills.
I walk down the patterned garden-paths
In my stiff, brocaded gown.
With my powdered hair and jewelled fan,
I too am a rare Pattern. As I wander down
The garden paths.

My dress is richly figured,
And the train
Makes a pink and silver stain
On the gravel, and the thrift
Of the borders.
Just a plate of current fashion,
Tripping by in high-heeled, ribboned shoes.
Not a softness anywhere about me,
Only whalebone and brocade.
And I sink on a seat in the shade
Of a lime tree. For my passion
Wars against the stiff brocade.
The daffodils and squills
Flutter in the breeze
As they please.
And I weep;
For the lime-tree is in blossom
And one small flower has dropped upon my bosom.

And the plashing of waterdrops
In the marble fountain
Comes down the garden-paths.
The dripping never stops.
Underneath my stiffened gown
Is the softness of a woman bathing in a marble basin,
A basin in the midst of hedges grown
So thick, she cannot see her lover hiding,
But she guesses he is near,
And the sliding of the water
Seems the stroking of a dear
Hand upon her.
What is Summer in a fine brocaded gown!
I should like to see it lying in a heap upon the ground.
All the pink and silver crumpled up on the ground.

I would be the pink and silver as I ran along the paths,
And he would stumble after,
Bewildered by my laughter.
I should see the sun flashing from his sword-hilt and the buckles
On his shoes.
I would choose
To lead him in a maze along the patterned paths,
A bright and laughing maze for my heavy-booted lover,
Till he caught me in the shade,
And the buttons of his waistcoat bruised my body as he clasped me,
Aching, melting, unafraid.
With the shadows of the leaves and the sundrops,
And the plopping of the waterdrops,
All about us in the open afternoon --
I am very like to swoon
With the weight of this brocade,
For the sun sifts through the shade.

Underneath the fallen blossom
In my bosom,
Is a letter I have hid.
It was brought to me this morning by a rider from the Duke.
"Madam, we regret to inform you that Lord Hartwell
Died in action Thursday se'nnight."
As I read it in the white, morning sunlight,
The letters squirmed like snakes.
"Any answer, Madam," said my footman.
"No," I told him.
"See that the messenger takes some refreshment.
No, no answer."
And I walked into the garden,
Up and down the patterned paths,
In my stiff, correct brocade.
The blue and yellow flowers stood up proudly in the sun,
Each one.
I stood upright too,
Held rigid to the pattern
By the stiffness of my gown.
Up and down I walked,
Up and down.

In a month he would have been my husband.
In a month, here, underneath this lime,
We would have broke the pattern;
He for me, and I for him,
He as Colonel, I as Lady,
On this shady seat.
He had a whim
That sunlight carried blessing.
And I answered, "It shall be as you have said."
Now he is dead.

In Summer and in Winter I shall walk
Up and down
The patterned garden-paths
In my stiff, brocaded gown.
The squills and daffodils
Will give place to pillared roses, and to asters, and to snow.
I shall go
Up and down,
In my gown.
Gorgeously arrayed,
Boned and stayed.
And the softness of my body will be guarded from embrace
By each button, hook, and lace.
For the man who should loose me is dead,
Fighting with the Duke in Flanders,
In a pattern called a war.
Christ! What are patterns for?
Chapter six  The Lime flower essence of Tilia platyphyllos & her archetypal force.

For a better understanding of the healing Lime-tree we studied the anatomy and the symbolism of trees in general, the anatomy and symbolism of the Lime-tree in specific, the phytotherapeutic use of the Lime-tree and the poisonous and allergic effects, the earlier proving from Müller and Fröhlich, the proving of the T. cordata from Bannan, the triturating of the Lime-tree and some notations from other homeopaths. Information about the themes of the Lime-tree on the fourth level was only visible in the triturating of the Lime-tree on the Hahnemann Institute what will be shown in the next chapter. One case ‘A tree with a heart’ of Vondrásková was very special for the symbolism of the Lime-tree. In appendix E I included the article from Homeopathic Links, 1999 / 03. It is a case of a girl with atopic eczema, impetigo, fever and weakness. I have stressed some important words and sentences where the dynamis of the Lime is shown. Remember the old habit in Europe of planting a Lime-tree for newborns. And wonder what trees can mean to this family: the father had heavy losses and had a heart attack, the mother reacted with despair and an abortion and the daughter with ailments of the skin and itching and sadness because children and her teacher refused her.

Then my eyes crossed a book about blossom remedies which are similar to Bach blossom remedies. The flower essence of the Tilia platyphyllos was mentioned. Remember the hybrid Tilia Eureopea from Tilia cordata and Tilia platyphyllos. The latter one has much larger heart-shaped leaves than the Tilia eureopea which in her turn has larger leaves than the Tilia cordata. It makes me wonder if the theme of the heart connection can be in proportion with the leave size.

The Lime flower essence of Tilia platyphyllos

The themes of the blossom remedy of Tilia platyphyllos were written down by Marion Leigh, who came to the Findhorn Foundation in Scotland in 1976. She is a homeopath who developed blossom essences from plants surrounding Findhorn. The essences of flowers should like homeopathic remedies have the potential to restore balances on all four levels of C1 to C4. Flowers are containing the highest concentration of the dynamis of a plant. With the help of the sun she made infusions of the ethereal oils and the dynamis of the flowers. Prescribing these essences happens on keynotes and intuition. As a medium she got information about the Lime-tree which shows remarkable similarities to the themes elicited with the provings and the trituration. As you can read the themes for prescribing the essence below there are remarkable similarities with the keynotes oneness and universality.

Keynotes: ONENESS & UNIVERSALITY

Essence of Lime helps us open our hearts to the light and love of our universal being. From this awareness we experience our inter relatedness on earth and create harmonious relationships in our lives: universality.

Attributes:
- Knowing and experiencing the self as universe,
- transfer from identification with lower to Higher Self,
- unification of individual consciousness with collective consciousness and environment,
- transmuting self-preservation into detached world service,
- humanitarian activity through recognition of need, service, relationship and sense of responsibility; group consciousness.

http://www.findhornessences.com
The essence of Lime helps us to anchor universal love in our hearts. Supporting us in overcoming feelings of separation from our spiritual self or others. The essence of Lime can empower and encourage us to work for peace and spiritual harmony on earth. Lime brings an awareness of our relations and interdependence with all life on Earth. When we open to and anchor universal love in our hearts, feelings of separateness are transformed and we create harmonious relationships in our lives.

**Indications:**
Introspective or too focused on self, over identification with lower self/personality, feelings of powerlessness, over-dependency, fear of domination; intolerance, prejudice or nationalism, lack of awareness of the whole, separateness.

**Affirmation:**
“I open my heart so I can create harmonious relationships in life. I am one with all other creatures.”

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**The archetype Hestia - the Goddess of the Hearth and the Temple**

According to the same Marion Leigh the helper archetype of Tilia platyphyllos would be The Home, meant for people who feel alienated and never feel welcome anywhere. The Home will be seen in this proving of Tilia europaea; with the home of childhood, safe being at home, cleaning the house. Home was experienced by one prover as a safe place, being protected from the outside.

Another archetype is that of Hestia, the Goddess of the Hearth and Temple. Hestia brings another lead in the understanding of the Lime-tree as a homeopathic remedy with striking similarities when I studied the book *Godesses in Everywoman*. I found a lot of confirmations of the symptoms in the trituration of Tilia Europaea, the earlier proving of Tilia cordata from Bannan. Understanding this archetype would deepen the knowledge about the Lime-tree on the collective level of the C5. This archetype is belonging to women and it brings a sensation of oneness.

Hestia was the oldest of the three Greek virgin goddesses. Artemis and Athena were exploring respectively the wilderness and building a town. Hestia stayed always at home. At first sight the anonymous Hestia doesn’t look like the other sisters, but they had some characteristics in common. They didn’t need anyone else and were themselves enough. They didn’t become victims of the male gods or mortals. They could concentrate on what they found important themselves, without letting distracted by needs of other people or by needing other people. Hestia is introvert and is concentrating on her inner subjective experiences. When meditating she can totally be focused. Hestia can experience a situation by looking inside herself and feeling intuitively what is going on. Hestia can help a woman to discover her own values, by concentrating on what is important for her. She can feel the essence of a situation. It can help her realize the character of other people, the pattern of the meaning of their actions. This inner perspective creates clarity in the chaos of the details where our five senses are confronted with. The

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52 Marion Leigh, Findhorn Flower essences, p. 79.
inner Hestia can also be inattentive and emotional at a distance to other people, because she is concentrating on her own activities. Hestia needs rest to be enough for her.

Hestia can be expressed in:

- **The housekeeper.** Keeping the house in a meditative way, with pleasure, giving an inner peace and calmness, like doing Zen. Keeping the house with the feeling as if she has all the time, without a schedule or longing to the moment when she’s ready. When you visit this type the house is like a refuge, where the outer world cannot penetrate and where there is a timeless rest.

- **The religious housekeeper.** Supporting the community in contemplative catholic monastic order or Buddhism. Nuns and Vestal virgins are typical examples of this archetype. Anonymous women who are taking part in the daily spiritual and household rituals of their religious communities. Famous women in these communities combined Hestia with characteristics of other archetypal Greek goddesses.

- **The wise old woman.** Hestia didn’t have a share in intrigues, fights within the family, and passions of love and emotions of the moment. She is not ‘dependable’ of people, possessing, results, prestige or power. She is feeling one with herself. Her ego is not at stake. Because her identity is not important the identity is not depending on outer circumstances. She will not be elated or sad when something happens. It is the older woman who had seen it all and is not discouraged by her life experiences but became stronger and purer. Hestia is adaptive to other people and adapts her goals and longings, also when her husband is adulterous.

The goddess of the home and the fireplace has a connection to the mandala with a sacred fire in the middle, an image used with meditation and a symbol of oneness or totality. Jung wrote in *Symbolism of the mandala*: ‘the basic motive is the supposition of a centre of the personality, a sort centre in the inner soul, where everything is connected to, whereby everything will be ordered and in the meanwhile is a source of energy. The energy is manifest in the drive and compulsion to be what he or she is, like every organism has to be what he is’.

The self is where we have inner contact with when we are feeling one with the essence of all what is outside. Connection and distance are the same in a paradoxical way. When we feel connected with an inner source of warmth and light (a spiritual fire) we warm the people we love and we keep in contact with people who are living at a distance. This fire of Hestia burnt in all houses and temples. This fire was de goddess and connected all families and states. She is the spiritual bond that keeps a nation together.

Hermes (male) and Hestia (female) are an archetypal duality. The round fireplace symbolised Hestia and the pillar symbolised Hermes in the old Greece. A union between Hermes and Hestia was not possible, there was a duality, a splitting off or a differentiation between male and female, logos and Eros, active and susceptible. The archetype Hestia has lost admiration of the people, she is even almost forgotten. Her sacred fires were not kept and she is not honoured anymore for her values. Forgetting the female values of Hestia a woman will lose her inner side as a refuge where she can find sense and peace and she will lose the family as a source of warmth and security. She is losing the fundamental connection to others, and also the need of an in common spiritual connection between all citizens of a town, country or the whole world.
Hermes was the Mercurius, as the elementary fire, the source of the mystic knowledge, localized in the middle of the earth. Hestia is the archetypal representation of the soul and Mercurius of the spirit. Hermes is the spirit who set the soul into fire, like the wind blowing over the smouldering charcoal in the middle of the fireplace. Thoughts can elicit deep feelings and words can make aware of what was until then just vague.

Activating Hestia is possible when you focus your attention on just one thing while doing the household. A daily habit of this ritual will give you an inner sense of oneness and concentration, an inner source of peace and enlightenment. Some women will discover Hestia in periods of involuntary loneliness, starting with a loss, much grief and a longing to the company of other people. After some time some women make a virtue of necessity and are beginning to feel pleasant in their new discovered Hestia-life and find themselves.

As a child the young Hestia is easy, obeying and not stubborn. The child can do what other people say, but she can also play alone, totally satisfied. You will note a calm independency. When she is hurt or anxious she can also find comfort in the loneliness instead of going to her mother. You maybe can feel an old wise woman in the little girl.

Hestia’s father was Kronos and her mother was Rhea. Kronos devoured Hestia at first of her siblings and vomited out as the last one. She remained longer that her sisters in the darkness of her father’s intestines and was therefore a long time on her own. Kronos was dominant and a tyrant. He had no warm feelings for his children. Rhea was helpless and depressive. She just fought for her children after the last was born.

A woman with such a childhood often does withdraw herself during their childhood. She felt as alienated from her siblings as from her parents. She is different, tries not to be noticed, is passive and is convicted she is different than other people. She wants to be left alone and not be connected to any happening whatsoever. She does not develop a persona.

In a good family she will be stimulated by her parents to overcome her shyness and she will develop a social useful persona, a way to be nice and pleasant in contacts.

As an adolescent Hestia can choose to stay out of social contacts, love life and changing friendships. Study and work will not have her priority, she is not ambitious enough. She will have a typical job for women, as a secretary or a model. Sexuality is not very important, although she can be in fire when starting making love.

As the only Olympic goddess she wasn’t portrayed in a human person. She had no persona. She was never involved with romantic intrigues or conflicts, so she could not learn to survive conflicts or relationships.

Hestia can be overstressed when she thinks her efforts are useless and will have no results. She will show only indirectly, by caring for others, that she loves them. The pleasant feeling of being alone can turn into loneliness. Her love is impersonal and at a distance because she never says or touches someone in a loving way. It seems to be that her love is not especially for the people she loves. She has to learn to express her feelings. The undervaluation can have negative consequences for her self-respect. She can have the feeling she is maladjusted and failing.

Figure 19 Hestia

The difficulties arise when Hestia is finding her way into the world, out of her safe house or temple. When she doesn’t develop other aspects in her personality she won’t cope with the higher pace of life and the competition.

Persona means in the Jungian psychology the mask of social adaptation to the world. When the persona is functioning well a man or woman can choose the role fitting the situation, the personality, the position and the age. How we behave, what we say, the way we connect with
others and our identification is our persona. Hestia will need to develop a persona and being more assertively. The male characteristics, the animus, can help her in handling the world. Hermes or Mercurius can help her. When Hestia can’t be herself with her intuition she experiences threatening situations (Apollo and his science), that will damage her spiritual experience, her sense of oneness. When threatened by oceanic emotions or thoughts out of the unconsciousness (Poseidon) she can become depressed. The fire is extinct by the water of Poseidon. Dreams about an inundation flooding over her can be a symptom, seen in the proving of T. cordata. She will retreat to search her oneness with intuitive concentration on her spiritual centre.
slowly
walking with them

the Lime is attending
their conversation

until she suddenly
holding her gait

turning away
timid

she has to know
her place

lonely as she is
staying behind

lonesome they went on
that man that woman

Hans Bouma, Standing well with trees
Chapter seven  A summary of Tilia Europae

Tilia europea at different levels

C0 – Warmth; dizzy pleasantness

C1 – Feeling loved and safe at home
- Feeling threatened, as if in an ominous danger.
- Embracing warmth

C2 – Longing to be loved versus being overprotective.
- Aversion of disharmony: relationship, family
- Disappointment when the wish for harmony is unfulfilled.
- Opposition when taking care of loved ones.
- Estranged from the partner, family or society

C3 – From self-preservation to detached world service
- Recognition of need
- Focussing on one thing
- Feeling responsibility fulfilling needs of others
- From attachment and emptiness to not being attached.
- Serving the family, friends and the world
- Controlling, fundamentalism

C4 – Awareness of our relations and interdependence with all life on earth.
- Threatened self / no identity versus feeling at home; discovering the self, the home of the childhood.
- Acceptance of the death of your (lower) self
- Creating harmonious relationships in life
- Love of our universal being, experiencing the self as universe, identification with lower to Higher Self
- Group consciousness.

C5 – Unification of individual consciousness with collective consciousness and environment.

Antagonisms of Tili. europaea

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<tr>
<th>Antagonism</th>
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<tr>
<td>Child-like dependency</td>
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<td>Harmonious relationships</td>
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<tr>
<td>Resignation &amp; isolation</td>
<td>↔</td>
<td>awareness of our interdependency, our universality</td>
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Several important symptoms of the mind:
Ailments from dominance, indifferent loved ones, arguments
Disappointed in love. Mourning.
No identity.
Brooding. Melancholy. Contrary, strong irritability. Emptiness
Feeling trapped.
Out of the body sensations, delusions of the body
Clairvoyance.
Religious

Affinity
- Respiratory system
- Cardiovascular system
- Mucous membranes and skin
- Digestive system
- Female genitalia (not seen much in this proving)
- Extremities

Generals
- Miasmas: mainly sycotic and carcinosin
- Fever and infections, influenza
- Atopic diseases: conjunctivitis (itching, redness, tears, sand, light), rhinitis (itching, sneezing, copious discharge), asthmatic (difficult respiration / arrested), possibly urticaria and eczema.
- Heart ailments & difficult respiration. Blood pressure; high.
- Heat; flushes.
- Itching; a lot.
- Pain: stitching, pressing, burning, burning as from needles.
- Emptiness; as if hollow.
- Heaviness

Modalities
< hot; hot weather (respiration), draft

Particulars
Eye: irritation, burning pain, itching,
Ear: stitching, itching, buzzing, stopped sensation
Nose: itching, copious discharge, smell illusionary.
Face: burning pain, flushes, itching
Mouth: heat, dry → hot breath.
Throat: constriction, pressing pain
Stomach: nausea.
Abdomen: distension, stitching.
Respiration: hot breath, difficult, desire to breathe deep, sighing.
Chest: heart & difficult respiration, congestion of the heart and / or the lungs, stitching heart pains, palpitations, waking in the middle of the night with pain of the heart, bronchitis.
Cough: hawking.
Extremities: stitching pain, itching, heaviness, heat or coldness hands / feet, shuddering.
Perspiration: A lot of heat, just one mentions the sweating. Cold shuddering.
Skin: itching, scratches until it bleed, burning
Sleep: sleepiness with a lot of yawning, deep sleep, unrefreshing sleep.
Generals: sensation of draft
Chapter eight  Differential Diagnosis

Sankaran has mentioned very valuable information about Tilia in An Insight into Plants, volume II. Tilia eureopea is belonging to the Malvales Superorder with the following families: Malvaceae, Sterculiaceae and Tiliaceae. The homeopathic remedies in this Superorder would be very much alike in sensation and function.

The sensation: together and then separated, joined and separated or attached and then unattached.

The passive reaction: estranged from his family / society, indifferent (to everything), aversion to the husband.

The active reaction: communicative, affectionate, dream of falling in love.

Compensation: independent, self-confident.

Malvales themes are:
- overprotection, then sudden isolation.
- Child like dependence
- Left alone to fend for herself.
- Someone nice suddenly showing their hard/malicious side.
- Rejection. Longing to be loved.

Chocolate (Belgian Bitter Chocolate; Sterculiaceae): Sankaran wrote in ‘The Soul of Remedies’ about Chocolate: ‘It is the feeling of a child who was separated from her mother too early, while the need to suck at her mother’s breast was still strong. As a result the person feels forsaken, isolated and estranged from her family. Being separated from her mother makes her feel as if she is separated from her world.’ Chocolate knows the social alienation, cannot connect, not even with her children. Dreams of losing his own family. Dreams of childbirth. Detached. Chocolate knows the image of the mother who is turning her back on her child and shows her thorny side, like a hedgehog. One prover with Tilia eureopea was overstrained, shouting at her husband. Here you see similarity, also with Sepia. Chocolate has a more animal instinctual side. The dilemma revolves around love, on the one hand, the ability to give and receive it, and the dichotomy between our social skills and our animal instincts, on the other hand. The feelings of Chocolate addicts were often associated with nourishment, breast feeding and motherly love. These aspects (of nurturing love) seemed to revolve around family issues, often in connection with nourishing and raising children. Chocolate has mainly an acute miasm, says Sankaran, where Tilia is more sycotic. Chocolate has sudden manifestations or symptoms, tries to escape or hide and is more impulsive. Both have the fear of impending danger. Theme: panic when detached.

Cacao (Sterculiaceae)

Abelmoshus (Musk seed; Malvaceae): more a typhoid miasm. Proposed theme: demands to be attached.

Gossypium herbaceum (Cotton plant; Malvaceae); ringworm miasm. A lot of itching (Douglass M.): round little spots around the left ankle, which itch intensely, itching eruption on the skin: itching turns to burning on scratching. In the trituration of Tilia eureopea there was a lot of itching and one prover had a lot of spots (but there were doubts if she was reacting on Limulus or on the trituration). The brooding and discontentedness were also seen in the trituration of T. eureopea. Sankaran’s proposed theme was the feeling of trying to become attached.

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53 R. Sankaran, An Insight into plants, p. 654.
**Abroma augusta** (Devil's Cotton; Sterculiaceae): more a malarial miasm. Tilia eureopea had in the proving no ailments of intermittent nature, but Tilia can be very hot or less often chilly. Sankaran is citing D. Ray in his proving of Abroma: irritability of temper, ill-humour, depression, mind fretful and morose, easily excitible angry mood; dislike for active work, moody, weakness of brain. General uneasiness, languidity; feeling of extreme exhaustion, inability to do any active work, disinclination to work, irritability of tempers; great loss of flesh. In another proving there was colicky pain of intermittent nature and a sensation of small ball pushing from inside, felt intermittently in the umbilical and right hypochondriac region. The symptoms of Tilia are also of cramping or motion in the abdomen, but not intermittent of nature. Here the feeling would be hindered and troubled by the one he is attached to. Two provers of Tilia eureopea were experiencing hindrance and trouble when trying to save children. The feeling of accepting and resigned to detachment, Sankaran describes, is present but not quite in his totality I suppose.

**Tilia cordata** (Tiliaceae):
Bannan wrote about the lime-tree in his book *Die Linde Tilia cordata*54:

“….with her strong despair, helplessness and resignation. The Lime is feeling threatened and as if in an ominous situation where she has no influence nor knows what to do. The Lime will then be passive. The Lime stops watching dangerous situations and split off her situation and her feelings. The splitting off is leading to the sensation of isolation, the sensation of a barrier between others and themselves. She felt forsaken and is isolating herself in a world which is dead. The other answer of the Lime to despair and resignation is finding everything pleasant: elated, euphoria and uncontrolled laughter about death, wounds and suffering”

Bannan stressed the splitting off from other people. One prover felt split off her husband, but not like the sensation of behind the glass from Natrium carbon. She had the feeling that he doesn’t like her, as if she smells awful and felt guilty about it. Another prover felt a barrier between her, her husband and others. She felt like a stranger. Another prover felt himself behind the glass window, and that he could not communicate. When I will die, nobody will notice. One prover had this thought about her husband: What is that man doing here? Another prover withdraws herself after seeing dead railway and wagons. She didn’t want to talk with anyone, being touched or being loved.

Sankaran selected in his *Insight into Plants* the next symptoms, which are fitting his themes of the Malvales superorder. Other typical proving symptoms in the proving from Bannan were the next ones. I feel separated from my family as if my husband doesn’t want me. I’ve felt like a stranger here like I don’t belong. There’s a barrier between myself and my husband. I felt total loneliness and hopelessness, as if I were on my own. I felt alienated and I was watching the people with me as if they were not there. I felt my closest people were strangers and they had no interest in me.

I found a lot of similarities in our trituration and the proving of Bannan. A remarkable difference is that Bannan underlines the sensation of a dangerous situation and that the reactions would be helpless or being passive. In the proving of T. Eureopea I cannot recognize this theme so clearly. The caring side of T. Eureopea forces T. eureopea to act even in contradiction with people around them, seen in the dreams of saving a child. The T. Eureopea seems to have more contrary behaviour and sometimes giving up.

It seems to me that the C4 trituration of the Tilia Eureopea gives an answer on the question why the Lime-tree would withdraw and is feeling isolated. Provers experienced a strong connection with the partner, family, friends, other people, the world and even the universe. In the elated or almost orgasmic connection she can be very disappointed in people and therefore is withdrawing from others and feeling isolated. In the proving from Bannan there are images of a bridal gown and meanwhile a strong feeling of sadness, thoughts of death. The gown was red and there was a party with much gaiety. Then an experience of unification with red / pink flowers (Hibiscus) and felt an indescribable happiness. This experience of

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54 Robert Bannan, *Die Linde Tilia cordata*, Homoeopathie Verlag, 1997, p. 15 – 16
elated unification is similar to that of provers at the C4 trituration of Tilia Eureopea. The gown is also seen in the poem ‘Patterns’ of Amy Lowell, where she wore the dress waiting for her husband to come back from the war. But she got the message that he was dead.

The despair in the proving of T. cordata is stronger than in T. eureopea. Except the euphoria both have much laughter, out bursting laughter. Laughing about awful things, like accidents or suffering with T. cordata. The sadder the story, the more there was laughter.

Other similarities are:

- **Indifference / no more feelings.** One prover of T. cordata felt nothing when her daughter was sitting in her lap. One had no feeling to her family in a dream. Another didn’t want to reconcile after a fight.
- **No identity in one dream of a prover.** A sensation of emptiness, no thoughts, nothing to laugh about. Night, no wind, no motion, no forms.
- **Darkness:** a lot of dreams and thoughts about dark water or darkness.
- **Fights,** contrariness. One prover argued for 15 minutes with an employee, another in her dream with her mother.
- **Reacting passively,** not fast enough; in the car. T. Eureopea has this difficulty driving a car too. She can do one thing at a time. There is the wish to do things slowly, talking, and acting, in everything.
- **Perceiving with the senses is more acute:** hearing, seeing and smelling. Illusions of smells.
- **An image of a tree full of bees.**
- **Colourful dreams:** T. cordata yellow, green and blue, T. Eureopea no specific colours.
- **Dreams about people, a crowd of people.**
- **Dreams about strange things,** not fitting in. One prover of T. cordata was suspected to be a lesbian while she knew she was not. The feeling that something doesn’t make sense. A plane is crashing in a crowd and nobody is hurt.
- **Physically both Tilias have the stitching pains,** the slowly motions, hot dry mouth, difficulties with breathing, a lot of perspiration, sleep or sleeplessness, itching.

There is not enough evidence for differentiating Tilia eureopea from the species of T. cordata (Til-c.) and T. platyphylllos (Til-p.). The characteristic of being a hybrid of these two species doesn’t make this easier.

**Kola-nut** (Sterculaceae): more a leprous miasm with a noticeable dislike of loved ones getting close to him, feeling neglected, an outcast, no desire for company. Kola would have much more characteristics like taking what he needs and then withdrawing again, wanting to forget the need for harmony, desire to get angry face to face. Similar with Tilia eureopea is some doubt and despair about not being ‘good enough’. Also Tilia eureopea has a little bit feeling of superiority, shown by one prover 11/C2. Kola can be aggressive towards the children who have irritated Kola in extreme. Kola will feel good about it. Tilia eureopea can be very irritated but would probably not be aggressive soon. Tilia eureopea can feel more indifference, pointing at the dreams of drowning a cat or losing a dog out of sight with indifference or the diverse symptoms of being different in the trituration. The imagination that the fingers were grown together (Complete) are similar to the imagination of prover 5/C3 that her legs were grown together. Kola would have a lot more rush, where Til. is much more in rest. Both have physical sensations of emptiness. Kola has the essential feeling of being abused, persecuted and poisoned by person from whom she seeks affection and attachment. T. eureopea has more the feeling of being dominated by the partner, has an indifferent partner or the partner is out of reach. T. eureopea is sensitive to arguments in the family. Her ideas of oneness and loving each other would then be disrupted.
Sankaran also mentioned the comparison with the scrophulariaceae, Conifers and Leguminosae.

**Conifers:**
Sensation: 1) breakable, defenceless, vulnerable, unprotected, 2) connect, together, cut off, disconnect, break, shattered, fall apart, 3) empty, unfilled, vacant, blank.
Passive reaction: indolence, fearful, weak, apathy, inactivity, lazy, lethargy, panic.
Active reaction: rigid, hard, difficult, stiff, unbending.
Compensation: strength, strong, protective armour, defence, protection, safeguard, shelter.

**Leguminosae:**
Sensation: 1) splitting apart, bound together, divided, cut off, separate, separating in many parts, unconnected, disunited, spread in many directions. 2) together, attach, joint, union, whole.

**Scrophulariaceae:** 1) connection, togetherness, union, alliance, adhesion 2) hold close, embrace, hug, possess, 3) loose, unconnected, detached, unattached, separate, break up, rip apart, disengaged.

**Eurosids II**

**Pseudots-m.:** Pseudotsuga Menziiesi, the Douglas spar, is apt to fall (remember the fallen Lime-tree where this remedy is made of). This falling is connected to the feeling of not being supported. He felt isolated, alone, split off. Never supported by his family, abused and betrayed by life or by people. Pseuds-m. is critical and at a distance. Sensitive to criticism. As if a dark hand is pulling me down. Felt put in the dark. Missing will power (backbone) and a real connection to life, not knowing how to connect or communicate. Out of a feeling of emptines he can long to a relationship, to a soul mate, but he will never ask. He must do it all alone and is hard for himself. Deep in the inner hole of the abdomen he feels an inner fire. Both have difficulty to breath. Pseuds-m. has bulimia, addiction behaviour, stasis like amenorrhoea or constipation. 

**Samb.:**
Sambucus nigra, the elder, contains sambunigrine, just like T. cordata. From the Lime-tree and Samb. the ethereal oils are used as a diaphoretic and there are clinical studies of the effects of elder flowers and Lime flowers at conditions of influenza, especially with children. Perspiration would prevent the severe rising of the fever. The German Commission E Monograph has approved in 1998 of the Lime blossom tea in treating colds and related cough. The site http://walk-in-the-light.blinks.net/L%20herbs.htm mentioned that clinical studies proved that the tea is working as well as paracetamol, even better for children (Salix / Willow).

Both will have affinity with respiration, perspiration, kidneys, skin, left side. Sambucus gets frightened and then difficulties of breathing are coming up. Samb. is following Op. very well. Samb. has asthmatic attacks & profuse perspiration. Tilia has asthmatic attacks, ailments of the heart and flushes. Watery coryza. Samb. has a drawing pain where Tilia has a more stitching pain.

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55 ‘Mysterieuze bomen’, David Warkentin en Asa Hershoff. Dynamis 22
56 Van Hellemont, Fytotherapeutisch compendium.
57 Van Hellemont, Fytotherapeutisch compendium, p. 606
59 Van Hellemont, Fytotherapeutisch compendium, p. 606.
**Fagus, beech**

Dusty Miller sees the Lime-tree as a grandmother, where grandchildren are always welcome whatever they did. Unconditional love. Lime-tree will stimulate: Exercise, see if you can get rid of your hang-ups; just practice. The Lime-tree keeps it simple and doesn’t want to be involved in complicated business, just one thing at a time. The character is a bit similar to that of the Fagus, the beech, in the sensitive way. Her children are grown up and she left the menopause behind. She has her own independent role, next to god. She can organise behind the curtains. She can calm you down and strengthen your inner qualities so you can move on. The wise advisor at all problems. She will solve the day-to-day problems. Olea Eureopea also fits the Beech. 61

**Thuja.** A keynote of Thuja (and the Conifers) is that he cannot see connections between different parts. In the trituration of T. eureopea there was one prover who saw no connection between the details (10/C4). He could not see the essence. Thuja has fixed ideas. Prover 16 experienced in the C4 some fear of fundamentalism, rigid ideas. Prover 5 experienced the delusion being double, what is noted for Thuja. The existence of Thuja seems to be endangered, just like T. eureopea and cordata. Thuja has the feeling of being abused or neglected. He can never be good enough. Thuja felt unloved, ugly and is despising himself. All this he will keep this a secret, very sycotic. T. eureopea is also sycotic of nature. Thuja is busy with his image and there is a lot of confusion about his identity. The Lime-tree has also confusion of his identity. A dream of prover 11/C4 shows the behaviour like a chameleon when her homeopath visits her in her dream. Both Thuja and Tilia eureopea feel disconnected with people. There can be feelings of sadness, isolation and being split off. Both can be irritable, but Thuja will not express that very soon. Thuja thinks that others cannot be trusted and then withdraws himself to be in nature, with animals or is went hiking. Tilia eureopea is more disappointed in love, in relationships with people and will then withdraw. Both have a minor concentration, a weak memory, easily distracted. The power of T. eureopea is to be focussed on one thing.

Both have rheumatic complaints, ailments of the mucous, urogenital system and genitals. The pattern of perspiration differs: Thuja has an oily skin and a sweet or awful smelling perspiration. Tilia eureopea has a lot of flushes and has a lot of heat. Both would have soreness and redness of external genitals (Boericke).

**Minerals and elements**

**Calcium carbonicum:** The lime in Lime-tree stands for chalk, calcium. Calc-c. is made of the inner shell of the oyster. Frans Vermeulen wrote in Prisma about the themes protection and organization. Protecting against external and internal influences leading to disorder. The lime-tree has also to protect her out of fear of danger and is withdrawing herself at her home, like an oyster in his shell. The principle of stability and organization is lesser known in the trituration/proving of the Tilia eureopea, the lime-tree has more the meditative aspect or the desire to be alone to be with herself. Calcium’s task is to build up a stable balance out of a yet unorganized inner world and, at the same time, to protect against external influences which are too strong, without excluding them together. This is the fundamental base of every human organism and leads, if undisturbed, to independence, self-realization and self-support. If anything goes wrong the result will be: dependence, withdrawal and loss of social relationships. It offers the individual support and courage. Calc. is known for its passivity: too open for influences or too armoured and isolated in order to compensate for their lack of ability to meet a challenge. There is perfectionism, what is also seen in the proving of T. eureopea. Everything has to be done, checking and playing safe. I suppose Tilia eureopea doesn’t have a fear of being criticized. There is a great lack of self-appreciation with Calc-c. The C-element in the carbonate indicates problems with the identity, a lack of identity with Calc-c. The trituration revealed also some lack of identity with Tilia eureopea. Both can be overwhelmed by the responsibilities and their work. According to Bailey Calc-c. is known for

61 Dusty Miller, Similia Similibus Curentur, 26/4, 1996.
her hospitality and domesticity, like Hestia, the goddess of the home and the fireplace. A shortness of calcium will give rise to allergy, problems with menses and menopause, sleeping disorders, headaches, cramping pains in the muscles, osteoporosis, tingling, arthritis and rheuma; most of them seen in the trituration of the Lime-tree. Calc-c. is chillier where Tilia eureopea is hot. Calc-c. perspires profuse like T. eureopea but the perspiration of Calc-c. is sourer. Calc-c. has also affinity with nutrition, skin, blood, chest, heart and children. Lack of resistance, and continuously active RES-system.

**Pearl:** This gem stone is made by molluscs with shells, usually oysters. When irritated by a foreign body, cells of the mollusc's mantle secret various components, which produce Pearl. Spherical Pearls are formed when a foreign body makes a depression in the mantle in such a way that a sac eventually develops around the irritant, which then becomes entombed in nacre (calcium carbonate). The pathology stems from a lack of groundedness in the emotions. The watery emotional self is not connected to her earthed and ground self and so suffers. Internally is Pearl very insecure and lacking of sense of true self. All emotions become extreme, disproportionate and overwhelming. There is anxiety, terror and instinctual fear, feeling of being crushed ad disintegrated, fragmentised, isolated and alone. On the other hand there are themes of protection, support, strength, sanctuary and stability. With pearl the fundamental drive loves care, warmth and security in human relationships. Feelings of insecurity and needing it from family. The Pearl force is very significant in the making of successful husband and wife relationships, representing the moon. Like Hestia Pearl can seek the safety of religion and tradition as a place to hide, but Pearl will do that to hide from their own fears and inadequacies. Pearl can reach self-containment, feeling whole. The big difference between Pearl and Tilia eureopea is that Pearl is feeling crushed and fragmentised and needing security from the family. Tilia eureopea has a deep desire for uniting, becoming one with the whole world, partner and loved ones. Physically there are similarities of weakness, tiredness, desire to sleep, stiffness. Pearl knows both heat and coldness. Other similarities are respiration problems; breathing difficult, feels restricted, but with Tilia eureopea there is more bronchitis. The sharp or stabbing pains with anxiety and inability to breathe are similar. Pearl would be especially good for heart troubles, palpitation and high blood pressure. A lot of itchiness.

**Natrium muriaticum:**
Tilia has much lovesickness or is disappointed in love. She got ailments from being dominated in the relationship (Carc.). Or she cannot connect with her partner, because of indifference from the partner or herself. The partner may be out of reach in some way. Tilia feels like she is a victim. Nat-m. and T. have both the lovesickness and disappointed love. With Nat-m. everything is about a relationship, especially with the partner. It is a remedy of the Silica series of the theories of J. Scholten. How do I make social contact? The potassium series has more to with duty, responsibility and work. Tilia is also about relationships with other people, family and friends, the whole universe. Both can be very melancholy, still thinking about the lost relationship. Both do not want to be hurt and are willing to avoid being hurt and are withdrawing them. Nat-m. has a lot of ailments from suppression of emotions, being hurt, disappointment, humiliation, anger and grief. Tilia feels no unity or oneness anymore with the partner or friends. Are relations real or fake, she asks. Nat-m. (and also Til.) can be crying or laughing, seemingly without a reason. Both can be brooding about things, where Nat-m. will have difficulties to forgive and forget. Both can be introvert, serious, responsible and have perfectionism. Nat-m. can be fastidious, controlling the surroundings, where Til. can be overprotective to her surroundings. I sense that Til. is yet more sensitive

Nat-m. however aggravates with comfort. **Calc-c. and Pearl** are both remedies next to **Sep.** (the irritable housewife) who are living in the sea or here Nat-m. Nat-m. has to be alone and in isolation to discover herself, just like Hestia and maybe Til.

With Natrium-muriaticum children you'll see distance between the mother and the child. There is a desire to be in symbiosis. This is much like Til. and has also in another way to do
with **Lac-h.** Both have affinity with the digestive system, muscles, blood, brain, heart, mucous and the skin. Ailments of the retention of salt; kidney problems, gout and rheuma. Nat-m. has more affinity with headaches and has more periodicity. More a malarial miasm that syctotic.

**Nat-c.** has the delusion of being separated from the world, as if behind the glass. The proving of Tilia cordata describes this feeling. Nat-c. can’t digest very well, at all levels, not just physically. Being ignored is one of the worst things for Nat-c. Than Nat-c. will have to withdraw in dignity. He is alone (Nat.) in the appreciation of himself (Carbonicum), according to the theory of Jan Scholten. Nat-c. is very sensitive for separation of loved ones or broken relationships, according to Rajan Sankaran in *The soul of the remedies*. He is needy of just one relationship and is dependable on this one. Nat-c. wants to make contact but will not succeed and thinks he is guilty. Estranged from his family and friends. Dreams are about danger, death, being alone or good relationships or connections with the society. Nat-c. and Til. are aggravating from the sun. Bad assimilation of food, but also weakness and a lack of stamina and problems with concentration. Both have affinity with the digestion system and the mucous membranes.

**Lac-h.** (belongs in the upper region of the Periodic System) and Til. have both the desire For symbiosis, for unity, for oneness. Both have feelings of isolation and separation. Dreams about babies and death. From the trituration of Lac humanum in 2002:

- C1 Nourishment
- C2 Lust, satisfaction
- C3 Magical development (intuition, beyond senses)
- C4 Discovering the self and one’s own.
  - reliving the way from birth to death
  - feeling at home /comfortable in one’s own way
  - controlling polarity (variety in unity)
  - creating an perspective view
  - balancing different views
  - taking responsibility for the self

Lac-h. is in conflict with the child or the adult, the mother. The goal is growing up and makes the child an inner child in you. It is here about taking too much or too less responsibility, or of being up with expectations of the child or the mother. Lac humanum knows antagonisms like:

- Baby Mother
- Hunger, sex. Civilisation, culture
- Aggression Sociability, morality
- Irresponsible Responsible
- Dominance of animal instincts

- Group member ↔ outsider
- Unity with care taker ↔ development of ego,
- marking border ↔ compensation is control, duties.

Tilia is also developing an ego, but there is some tension with the urge to unify with the world, with all the people around. Lac-h. has the tension within the unification with the care taker. Both are controlling of nature, but Til. is overprotective towards the partner or others.
Kalium-carbonicum and Til. are both feeling responsible and having perfectionism. Both have something with rules, rigidity and fundamentalism. Trees are known for having the need of protection and the urge to do something great (metals). In the information about the Lime-tree there is no information what is really pointing to this metal element. The ambition to get something important done is lacking in the Lime-tree, maybe because of the archetype of Hestia. There is more religious affection and spirituality, the sense of having to take responsibility and protecting others. Metals (and elements) are lacking some spirituality, there is fear of losing something. With trees there is more a disconnection of the childiness and the wise in themselves. Kalium is more fitting the picture of the old man clinging to tradition and having rheumatic pains. Kalium doesn't want to see the deeper level of awareness and considers things in a practical or simplistic way. Trees will have a lot of potassium.

**Merc.**: “The Tilia perspiration is WARM, differing from the perspiration of Mercurius, which is either cold [forehead] or clammy and oily, and failing to relieve pain.” (Lippe)

**Plants**

**Cann-i.** is a social drug; it removes every feeling of isolation. Cann-i. and Til. both have delusions of their body, distances are enlarged, floating in the air, out of the body experiences. Both are spiritually oriented. There can be a lot of theorizing and confusion. Uncontrolled laughter. Fear of death, an ominous death. Both have affinity with the emotions and the urogenital system. With Cann-i. the sensorium and the nerves are sensitive. The thinking is getting slower. There is a lot of imagination. Both have an intense exaltation, where Cann-i. exaggerates all perceptions, concepts, sensations and emotions. Sankaran told in *The soul of the remedies* about breaking his trust and then Cann-i. will withdraw from the reality. Cann-i. is locked in a palace without any stimulance in the house. Cann-i. has fear of going out of the house because the outer world is too hard and too dangerous. Til. has some similarities here but Cann-i. has much more delusions and fantasies and will be in another world. Til. will be at home, meditating, finding herself. Both can have a lack of identity, feeling isolated and alone, feeling disconnected. Both are sycotic.

**Hell.** and Til. have both affections of the mind; confusion, difficulties in concentration, wandering thoughts, cannot do more things at the same time, mind becomes blank (Alum.). Til. has the need to do things slowly. Both have feelings of isolation.

**Puls.**: Clarke saw similarities with Puls. in the mental symptoms: melancholy, disposed to weep; love sick; dread of society; irritable, disinclined to work, together with the relief from walking in the open air and cold applications reminds one of Puls.

**Animals**

**Sep.** has the image of an irritated, overstrained housewife. Til. has something of this picture when she will not be seen at home, when she is overstrained in her female energy. Sepia is known for having conflicts between the urge for independency and having to take care (of children). Til. loves to take care. Both can have feelings of indifference. Sepia will hurt people out of their feelings of being abused or anger where Til. is much milder. Both can have stasis in their emotions, where the hormonal imbalances are much clearer with Sepia. Sepia has some similarities with **Chocolate**.

**Apis:** irritable, heat, flushes, stitching pains.

**Bothrops:** Ailments of the heart and the lungs. Cerebrovasculair accident. Aphasia.

Profuse perspiration, only cold with Bothrops. Til. has an aggravation in a warm room, Bothrops is ameliorating. Bothrops is more syphilitic of nature whereas Tilia is more sycotic. Snakes are symbols of transformation and are lying beneath the life tree. There will be some connection between snakes and trees. Certainly when the Lime-tree has also complaints of the heart.
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Figure 20 An old lime-tree in Heede, forming secondary trunks.
Appendix A  Literally texts of the provers of *Tilia Eureopea*

**C1 – March 12, 2003**

**Proefpersoon 3**

**Proefpersoon 5**

**Proefpersoon 7**
Het begon onder het verwrijven na ong. een kwartier met steken in linkerzij (tussen mijn ribben). Ik kreeg een associatie met een primitief dorp in Indonesië waar ik eens ben geweest - omarmende warmte; de geluiden van de vijzels deden me hieraan denken. Het leek wel of ik hier weer was. Primitief gevoel; wel prettig.

**Proefpersoon 11**
Prikkeling in de neus, poeder steeds meer omhoog richting gezicht. Jeuken gezicht <. Last van de maag.

**Proefpersoon 12**

Proefpersoon 17

Proefpersoon 20
Ik maak me wat zorgen. Voor het eerst heb ik vannacht weer eens redelijk geslapen. Dat is sinds vorige week woensdag een ramp (te warm, onrustig, veel vage dromen, niet meer in kunnen slapen na wakker worden).
Drie weken geleden heb ik een fikse keelontsteking / bronchitis gehad. Ik heb erger kunnen voorkomen door vijf dagen in bed te blijven. Koorts, zweten, geen energie, veel hoesten met veel groen sputum op het hoogtepunt. Achteraf realiseer ik me dat dit mogelijk niet alleen te maken had met een kou die ik gevat had door onvoldoende geplooid op een terras na het golven, maar ook met de eerste trituratie te maken kan hebben. De bronchitisklachten houden aan en verergerden na de trituratie van vorige week. Ik had de link nog niet gelegd. Nu hoest ik wel schoon wit vlokkig sputum op, maar het is een wankel evenwicht, waarbij ik me ‘onder de oppervlakte’ zie en heeft. Ik ga extra vroeg naar bed om te kunnen blijven functioneren. Wat moet of kan ik doen om te herstellen? Ik ben al voorzichtig.
Ik voel me onder de oppervlakte nog steeds ziek, een soort ‘besmet’, dat vraagt veel energie. Ik ben snel moe maar knap na een hazenslaapje ook wel weer op. Mijn luchtwegen zijn geïrriteerd/geïnfecteerd/onrustig, veel hoesten en sputum. Ik kan wel werken.
Je gaf aan aan Ti dat mogelijk door de trituratie iets latents aan de oppervlakte is gekomen. Het is ook meer dat ik allerlei vragen heb over wat ik doormaak dat ik acute hulp nodig heb. Ik kan het wel dragen al is het soms zwaar, het gaat wel stapje bij stapje wat beter. Acties kunnen wel wachten tot ons consult volgende week woensdag. Ik heb geen hartritmestoornissen meer wel weer oude symptomen als eusophagie (luchtslikken) en a- of dyspneu tijdens de slaap.

C2 - 12 maart 2003

Proefpersoon 3
In heel veel mindere mate dan tijdens de C1:
Na de C1 en C2 trituratie: Moeite met de weg naar huis te vinden. Moest omrijden, dacht dat ik rond reed, maar kwam heel ergens anders uit. Tot 2 x toe op een voor mij bekende weg. Rond is niet rond, blijkbaar.
3de dag keelpijn, verkouden, griepelig gevoel, complete malaise, weinig eetlust

Proefpersoon 4
Aan het begin rillingen in mijn onderbenen.
In mijn hoofd steeds heel druk bezig met gedachten wat ik morgen nog moet doen. Ook over Marc en zijn proefwerk.

Aan het einde krijg ik koude rillingen achter kant van mijn lichaam voornamelijk L. bil. Vannacht werd ik wakker om 3.24 met een heftig pijn van mijn L. borstkast met moeilijk ademhaling. Maar ik was heel rustig. Geen paniekerig gevoel zoals ik het eerder heb gehad. Nou was dit een reactie van C2 of mijn oude klacht in een andere dimensie is moeilijk te zeggen. Vandaag voel ik me erg moe en chagrijnig. Gelukkig heb ik vrije dag al van tevoren kunnen regelen.

**Proefpersoon 5**

In 1° instantie erg vrolijk, maar al snel gewoon, ik word niet aangestoken door de slappe lach van anderen, ben op mezelf en ga gewoon door. Saai werk.

Steken, prikken, in linker elleboog
Er kan een flauw lachje al voor de slappe lach van anderen. Daardoor merk ik dat ik me ongeïnspireerd voel.

Het prikt in mijn neus, niezen. Mijn neus gaat lopen, links
Jeuk bovenop hoofd, associatie met nagels die in mijn hoofd gezet worden (als van een hand)

De tijd is snel voorbij
Ik denk aan onverschillige mannen en hun aantrekkingskracht. Voel er niets bij.

Licht geïrriteerd door prikken in mijn neus
Zin om baladtij te zijn, maar ik ga gewoon door. Nu gaat het te lang duren

Associeer het malende geluid van de vijzel met harde regen en vind het een veilig gevoel. Regen, storm en ik zit binnen.

Ik knoei veel. Onvoorzichtig, niet altijd even vloeiend, de bewegingen,
ik wilde dat ik eens emoties voelde. Als ik maar niet in die onverschilligheid blijf hangen!

Dolle steek in schaambot.

Ik voel niets bij het doffen, hoe gezellig het daar is nu, daar wil ik ook zijn

Mijn vijzel (of is het de mortier, dat bakje) lijkt ineens veel dieper dan ik dacht, of leek hij eerst minder diep dan hij is? In elk geval is de diepte veranderd

Niet goed opletten, knoeien, ik moet rustiger roeren

Laatste keer schrapen, enthousiasme keert terug, alsof de schoolbel is gegaan: vrij!!

Ik heb 8 uur achter elkaar door geslapen terwijl ik normaal minstens 1 of 2 keer wakker word om te plassen. En dat terwijl ik droomde dat ik onlesbare dorst had en achter elkaar grote glazen water uit de kraan leegdrok! Er zei nog iemand je hebt net een glas leeg. Ja, maar ik heb nog meer dorst!

Normaal heb ik allerlei chaotische dromen, nu niet, alleen deze, en hier heb ik nog nooit over gedroomd.

**Proefpersoon 11**


Discussie in mijn hoofd hierover.

Gesprek in mijn hoofd aan het voeren met iemand waar ik verliefd op ben en die ik niet kan krijgen.

Anderen moeten niet een slecht beeld van mij hebben. Vergeet al weer waar ik daarnet aan zat te denken. Constant nadenken over mijn eigen proces.

Het schouwspel van het verplaatsende poeder is mooi. Zit erermie te spelen. Mooi zuiver wit.

Voel ik net een kunstenaar; iets moois scheppen. Arrogantie.

Moet toch echt met iets interessants komen, is er niet. Neemt al lemaal een tijdelijke structuur aan.

Alles is een in een roes, het uur is zo voorbij.

Ik kreeg het beeld van een vallende boom. De boom was erg verdrietig. Zij rouwde omdat ze vergeten is, omdat ze niet meer geëerd wordt. Help, ik stik door de uitlaatgassen! De milieuvervuiling is er deebt aan dat ik gevallen ben.

**Na C2**

Ik heb nog na zitten denken over wat er gisteren gebeurde tijdens de C1. De klachten lijken heel erg op wat ik wel eens zo even heb gehad. Behalve dat gevoel van een dichtknijpende keel, dat ken ik niet. De rest wel.
Ik kan een connectie leggen met het thema waar ik mee bezig ben bij cursus biografie. Ik moet iets doen met transformatie van rups naar vlinder. De vlinder had ik zelf al getekend in de grote tekening, maar transformatie speelde in het verleden al een rol bij de slangen waar ik vorige winter en daarvoor een tijd over droomde. Ware nachtmerries.


**Proefpersoon 13**


**Er na:**

Lichte pijn hart. Pijn in dijen (zeer ongerust?). Ogen branden nog.

**Proefpersoon 17**

Meteen bij start onderbuikpijn
Bij 1° keer wrijven tevreden, fijn, oké, prettig dat het rustig is aan onze tafel, hoeft minder moeite te doen me af te sluiten, me te concentreren, het hoeft almaal niet zo goed, zo precies, wil nu wel constant in lemniscaat wrijven
Weer die linker warme wang
Gevoel alsof alle emoties eruit zijn, als bij een huilbui en nu rust. Gedachten dwalen af. 2° schrapen en denk aan Oscar, dat hij natuurlijk weer boos op mij is, vermoeide arm, boos dat het weer te lang duurt 2° hoopje erbij en weer wrijven, lekker onderuit schuiven, ongeduldig, bijna de helft. Ik dacht aaan Oscar, dat hij natuurlijk weer boos op mij is, vermoeide arm, boos dat het weer te lang duurt. Schrapen duurt weer te lang.
Wrijven 4° keer een inslag van inzicht dat mijn thema is niet af te gaan; weer heel erg nerveus, heel erg om mij heen kijken. Schrapen duurt weer te lang. Laatste keer wrijven verdriet.

Op de terugreis na de dag met Leen kostte het rijden me erg veel moeite. Liesbeth die met mij mee rijdt heeft me moeten helpen met het lezen van de borden. Ik kon het stuur niet goed recht houden en had het gevoel over de weg te zwabberen. Ik was er niet bij, zo voelde het.

C3 - 9 april 2003

**Proefpersoon 1**


**Na C3**

Hier komt nog wat naar aanleiding van de C3 trituratie:
De morgen na inname droomde ik in half wakende toestand dat ik in een soort kasteel rondliep of geleid werd. Kennelijk zou ik daar gaan wonen. Na vele ruimtes gezien te hebben, kwamen we in het souterrain of zo iets, waar ik geacht werd mijn intrek te nemen. Hoewel ik al enige tijd in deze ruimte was, zag ik ineens in de linker bovenhoek van deze kamer een grote vleermuis van wel 60 cm. grootte met zeer krachtige poten. Voor me langs op ooghoogte liep een grote spin met een vogelnestje in zijn bek, die op weg was naar deze vleermuis. Toen werd ik wakker.

Tijdens de C3 en de C4 trituratie kreeg ik een opgezette dikke darm. Bij de C3 trituratie was ik opgeblazen alsof ik 7 maanden zwanger was. Bij de C4 trituratie was dat iets minder, zeg 5 maanden zwanger. Beide keren verbeterde dat niet door flatus. Alleen liggen en slapen gaf rust. Overigens heb ik snel een opgezette dikke darm als ik me in gezelschap begeef, kennelijk een zwakke plek.

**Proefpersoon 3**

Branden ogen. Kriebel ogen, neus, oor. Geluid: trommels, 2 ritmes, was muziek.

Met het vijzelen: Ronddraaien is niet rond, gaat vierkant. Er is steeds een beginpunt en/of een eindpunt en een neiging uit de bocht te gaan.

Besef nutteloos werk - maar ook zicht op de cyclus van de materie - wat het gaat worden. Dat ook Hahnemann zo gezeten heeft en dat dat de homeopathie als wetenschap heeft opgeleverd. Tegenstelling nutteloze handeling met nuttige betekenis.

Proberen tegen de draad in te draaien, zag dat dit het ritme verstoorde, vond dat dat niet kon, wilde het wel graag goed doen. Serieus, rustig doen.

**Na de C3 trituratie**

Bij naar huis rijden, vreselijke stekende pijn in mijn hoofd, eerst rechts, later kruin. Slechte wegglijding, instabiel rijden.

Vervelend energetisch gevoel, alsof er van alles aan me geplakt zat, wilde eigenlijk gaan douchen om het weg te spoelen maar was te moe.

Wakker geworden om 2 uur met een schok en een heel naar gevoel. Deed me denken aan droom die ik heb gehad over de oorlog, dat ik ergens uitstapte en er een bepaalde sfeer hing. Uiterlijk niets te zien, maar ik voelde dat het goed mis was, onheilsgehalte, chemische vernietiging. Alsof de lucht dood was.

Gedachten over de dood, over een hele nare dood, niet zoals ik de dood heb ervaren als een vredzame overgang, een verloosse. Meer als een verbranding, de tweede dood, vernietiging.


Hed tigerbalsem op mijn voorhoofd en 2 plekken achter in de hals gesmeerd. Dit trok de energiebanen open en gaf weer lucht. Hed ook mijn armen en polsen gespoeld, mijn aura schoongeveegd. Had het gevoel dat het niet in het etherisch dubbel zat (dat kan ik zelf gemakkelijk afluizen, maar in mijn astrale lichaam). Vond het geen prettige energetisch werking. Vroeg me af waar ik in vredesnaam aan meegedaan had. Dit is een energie die niet prettig is, een afstemming die niet de mijne is, een plek waar ik niet wil zijn. De tigerbalsem heeft zijn werk goed gedaan, het werd hierdoor al snel minder, ik kreeg letterlijk weer lucht en frisse lucht.

Dagen erna gelsloopt wat logisch is na zo’n vermoeiende dag en gebroken nacht. Moest wel om 8 uur op mijn werk zijn en de hele dag werken. Werd in de loop van de dag weer normaal actief en ben vrij efficiënt bezig gebleven tot ‘s avonds. Andere dag ook vrij efficiënt kunnen werken. Is niet altijd zo. Dat is het enige opmerkelijke. De tigerbalsem was behoorlijk antidoterend.
Tweede nacht nog een droom:
Ik zag dat er 2 kleine kristalvormige plekjes op het bed gingen branden. Ik dacht: hoe kan dit nu? Toen zag ik dat de zon door een kristal scheen, en 2 vlakken van het kristal veroorzaakte de brandplekjes op het laken. Was verbaasd dat er zulke kleine plekjes spontaan gaan branden en de zon door het kristal ver klaarde dat wel. Vond het toch nog amazing.
Doet me ook weer denken aan die afwijking van het rondzijn, ronddraaien. Dat iets niet rond is, maar afwijkt, dat ik op zo’n andere plek uitkwam met de auto dan ik logisch had bedacht. De kristalvlakken maakten ook een bepaalde hoek, waardoor het verklaarbaar werd dat de zon precies daar (door een hoek) kon inbranden. En de brandplekken waren ook onregelmatig hoekig gevormd. Het waren geen ronde brandgaatjes.

Proefpersoon 5
Fijne diepe prikken van naalden, diep in de huid, vooral gezicht, linker onderkaak en rug, boven en tussen schouders en achter rechter oor.
Alsof ik uittreedt, voorover gebogen, het bovenste deel van mijn lichaam tot mijn navel, dat is gesplitst, mijn etherische lichaam of hoe noem je dat is los van mijn bovenlichaam. Mijn onderlichaam is nog wel 1 geheel. Ik associeer het met poppetjes die uit klei zijn uitgedrukt, die zijn ook breder, het is een soort extra dimensie.
Ineens krijg ik het heel erg koud, helemaal
Alsof ik dubbel ben alsof het astrale lichaam een stukje naast m’n lichaam is Fase verschoven – 3D brilletje. Dit s erg vermoeiend, bedenk ik me achteraf. Voel me ërrûg moe. Verwarring: mentaal moe of fysiek moe? Wat is wat?
Splittings; alles wat één hoort te zijn in mij is niet één Heet oor links (uitstralend over linkerzijkant van het gezicht) + steken (buitenste oor, niet erin).
Alsof ik hoekig ben i.p.v. rond
Alsof linksboven (linkeroor) heel ver weg is van rechtsonder (rechterscheenbeen).
(boom die overhangt en beschermt)
Licht misselijk gevoel (Jos tritureert).
Hetzelfde als eerder, maar het onderlichaam doet ook mee, dus alsof ik 5 cm. boven mijn stoel ‘zweef’. De linkerhelft van het gezicht is heet, brandend en daar ook speldenprikken, trekt om linkeroog heen. Met iedere draaibeweging wordt de linkerzij van het gezicht heter. Ik denk ineens ‘hond!’ (ik heb niks met honden). Alsof mijn gezicht vierkant is. Heet tot aan oog.
Het waren luchtige dromen, wel druk, maar normaal droom ik zwaar. En het was duidelijk in kleur, of ik normaal in kleur droom kan ik niet zeggen?
Ik was in een pretpark en ging van een grote glijbaan.
- Ik kreeg van mijn partner heel veel kleine, mooi ingepakte cadeautjes.
- We waren met heel veel mensen aan het wandelen in de sneeuw, in de bergen. Ik ging met de slee van de steilste hellingen, alleen, geen probleem (vorige week wezen skiën, ben niet echt gecharmeerd van steile hellingen.
- Een vrouw leende haar spullen uit, maar ik kreeg velen een nieuwe terug, in plaats van de geleend! By haar fiets. Ze wilde ook wel haar authentieke blauwe indianentent uitleen als er een nieuwe voor in de plaats kwam! Er hing ook een hangstoel. Een indiaanachtige jongen ging er in liggen slapen met zijn duim in zijn mond. Ik liep daar met mijn armen om mijn rug als door een soort museum. Ik was er met veel vrienden. Toe zaten we aan een grote tafel en we discussieerden welk middel deze vrouw nodig had die alles uitleende maar het nieuw terug wilde hebben. Kernsymptoom was Suspicious. Daarna zat ik in een halletje met anderen wat te drinken en terwijl het eerst stralend mooi weer was, begon het ineens zwaar te sneeuwen buiten. Een vriendin van vroeger had mijn turkooizee stimuli (die ik in werkelijkheid deze vakantie te leen had van mijn schoonzus) aan, terwijl ik die even daarvoor aan had. Het was de gewoonste zaak van de wereld!
Verder had ik op weg naar huis van de verwrijving een helder gevoel, ik was me bewust van diepe, en de volgende dag had ik een tevreden gevoel. Ik heb erg het gevoel dat er iets met dimensies is, 3D, kan niet mijn vinger er op leggen.

Proefpersoon 8

Extra bij het vertellen over de C3:

Proefpersoon 9

Proefpersoon 10


Proefpersoon 11

Dromen de nacht erop:

Droom 1.

Droom 2.
Op weg naar Alize, en spreek met les af dat het handiger is dat ze me ophaalt na de afspraak (te maken met de volgende dag). Ik zie dan godsdienstige beelden door de stad gedragen worden. Vreemd… zie mijn oom als bisschop (trouwens zijn oude functie) menen dat het juist is. Ik snap er niks van en doe maar mee met de menigte die erom heen loopt. Ze aaien het beeld.

Droom 3.
Alize komt bij mijn ouders langs. Om te kijken wat ik nodig heb. Moeder en ik gedragen ons anders. Alle spirituele boeken zijn naar boven. Wij ouwehoeren maar wat. Bij de entree liggen wijnboeken. Het is een ander huis. Wil gaan opstaan, de afwas wordt ‘s ochtends gedaan op de slaapkamer, logeer op moeders slaapkamer, zie vaders hartpillen staan (dat slikt hij toch niet?). Moeder en ik doen nonchalant. Ik laat de oude kamer zien van toen ik op kamers woonde. De muren hebben een andere kleur. Ik snap zelf niet waarom ik hier zit. En vertel Alize over de kleuren die ik gebruikt heb in mijn huidige huis. Ik baal ervan dat ik niet kan laten zien hoe ik werkelijk woon, ik baal ervan dat ik hier zit. Moeder geeft argumenten, maar ik geef terug dat dat niet zo is. We bieden Alize geen gezelligheid en veel verwarring. Alize geeft terug dat we heel anders zijn, dat de boeken weg naar boven zijn. Mijn vriendin les geeft mij een poster en dan blijkt het inpakpapier te zijn. De sfeer is lacherig. Buiten lopen we terug, Carlijn (niet Carlijn zoals mijn hond heet) loopt telkens weg en komt moeilijk terug. Heel nonchalant ben ik erin.


Proefpersoon 13


Proefpersoon 14

Na C3
Woensdag nacht heel veel gedroomd. Een school met heel veel mensen. Er was ook een Frans gezin dat nog wilde eten. Ik zou wel zorgen voor eten. Er was alleen nog vegetarische macaroni. Was goed. Donderdag wakker met een zwaar hoofd wat erger werd in de loop van de dag. Net of ik een grote hoed op had hoedpijn. Ik was enorm slapergig. Ik kon mijn ogen niet open houden. Ontzettend moe, dus op de bank. Begin van een druk op mijn schildklier, op de slokdarm. Minste en geringste hoesten. Droom in de nacht: heftig, weer veel mensen.


Droom die nacht: ik werd achtervolgd op het platte land. Ik had een baby bij me. Door allerlei trucjes, tunnels, prikkeldraad en allerlei routes toch op de bestemde plek en wat gebeurt er? Mijn baby wordt mishandeld. Het zag na de behandeling van de dokter er niet gezond meer uit. Gelukkig huilde hij wel (vond het geen leuke droom).


Proefpersoon 16


Wie heeft nog iets van de vorige keer. Middel: vrolijk, krachtig.


Wie missen we? De hemel – lucht geeft het alles, door alleen door gaten (2). Konden we alleen geselecteerd iets doorkrijgen, dat weet je nooit alles. Wie heeft bedacht dat het niet geheel open moest zijn. De spirituele verbinding met boven kan alleen door gaten. Dit is verkrampt, benauwd, afgeknepen: ik word bang van regeltjes / verstarring, vertraging, losse flooder begrippen. Regels fundamentalisme. 1 regel geheel, dan verliezen, bijvoorbeeld vrouwen zijn slecht, seks, etc.

Proefpersoon 17

Tijdens beide verwijvingen boosheid; dat een onzin allemaal. Ik kreeg het inzicht dat homeopathie alleen maar draait om het stellen van de juiste vraag in de anamnese. Het middel is totaal niet van belang.

Na de les, net als de vorige keer 12 maart, moeite met de weg naar huis te vinden. Liesbeth moest mij een paar keer erop wijzen hoe ik moest rijden.

Op de terugreis na de dag met Leen kostte het rijden me erg veel moeite. Liesbeth die met mij mee rijdt heeft me moeten helpen met het lezen van de borden. Ik kon het stuur niet goed recht houden en had het gevoel over de weg te zwabberen. Ik was er niet bij, zo voelde het.

Nu afgelopen woensdag had ik weer moeite. Ik heb Liesbeth moeten vragen me te vertellen hoe ik bij het HIN vandaan op de snelweg kom. En weer moest zij de borden voor me lezen omdat ik alle aandacht voor het rijden nodig had. Ik was blij toen ik thuis was en ik was net als na de dag met Leen uitgeteld.

De nacht na afgelopen woensdag had ik veel dromen, meer dan anders. De dromen gingen zo: "Het jongste kind van mijn broer was ziek en hoefde volgens de ouders niet naar het ziekenhuis. Ik vond van wel en ben met het kindje op mijn armen door de stad Groningen gerend. Ik kon nergens een auto lenen om haar in het ziekenhuis te krijgen. De eerste keer hield ik een camper aan, maar ik kreeg de bestuurder niet duidelijk gemaakt wat er moest gebeuren. De tweede keer stopte er een mini auto die veel te klein was voor ons tweeën. Mijn moeder was er steeds bij bleek toen opeens. En toen opeens de twijfel of het kind wel naar het ziekenhuis moest en wat ik aan het doen was."

"Ik ben aan het ramen lappen bij mijn broer toen er een groepje kinderen voorbij kwam. Zwarte kinderen. Eentje zat op een vrachtautootje. Ze keken heel raar op toen ik ze groette."
Nog meer dromen volgen er die bij het wakker worden meteen vervagen. Ik kan ze niet terughalen helaas. De hele nacht onrustig geslapen.

**Proefpersoon 18**

Zwaar, moe, warme vermoeide ogen, steken in het hoofd rechtshoek, misselijk, slaperig. Ik moet nog zo lang tot 10 uur → nee, zo niet denken het is nog maar een uurtje.

Ik keek terloops op en wist dat Alize een blaadje ging halen bij de student achter mij. In het begin draaide ik snel tot een trunk in mijn hoofd zei: “Het hoeft niet zo snel” Het tritureren en het geluid in de ruimte vult alles, er is weinig ruimte voor andere dingen of gedachten. Het lijkt zelfs ongeoorloofd als je om je heen kijkt. Ik kreeg het warm.

Maar snel even zorgen dat het klaar is. Het moet wel goed gebeuren. Stekende pijn in mijn rechter middelvinger.

10 april
Ik heb waarschijnlijk wel gedroomd vannacht. Helaas toen ik wakker werd was alles weg. Alleen een gevoel bleef achter. Een gevoel van welbehagen. Ik heb lekker geslapen. Maar ja of dit een gevolg van het middel is weet ik niet. De laatste 2 weken heb ik nogal genachtbraakt vanwege zieke kinderen, dus ik kwam wel wat slaap tekort.

Ook heb ik daarna nog een droom gehad. Volgens mij was dit in de nacht van vrijdag op zaterdag na de proving. Het ging als volgt: Zorro, onze zwarte kat van 11 maanden, heeft weer iets uitgevreten. (Het is een gecastreerd katertje en erg macho. Het is zijn huis en dat wil hij je regelmatig vertellen. Nu is het zo dat we erg zuinig zijn op ons huis, we wonen er sinds september 2002. Je kunt je dus voorstellen dat we het niet prettig vinden als hij overal zijn nagels aan scherpt of zomaar ergens poept en plast als hij niet naar buiten wil. Ook krabt hij aan deuren en ruiten. Blij worden we er niet van en mijn man kan hem af en toe wel wat aan doen.)

Nu wil het geval dat ik in mijn droom rondloop bij ons in de wijk en in de winkelstraat met de kat in mijn hand. Ik heb mijn hand stevig om zijn nek geklemd (volgens mij moet hij daar al zowat van stikken) en ondersteun hem verder niet. Ik heb hem vast alsof ik met een tas met boodschappen loop. Ik ben overal aan het zoeken naar een slootje of een plas water die diep genoeg is om hem in te verdrinken! Ik voel totaal geen emotie, ik schaam me niet voor wat ik aan het doen ben en voel ook geen verdriet. Ik heb hem uiteindelijk niet verdranken in mijn droom want de wekker ging af en ik moest opstaan. Ik verbaasde me over mijn droom, schaamde me niet en voelde me ook niet schuldig, alleen verbazing.

**Proefpersoon 20**


**C4 - 23 april 2003**

**Proefpersoon 4**

Ik kwam in de trein zitten en plotseling zag boven mijn hoofd een stripfiguur, weet je wel (met die rare lichaamproportie). Deze had zijn hand groter dan zijn hele lichaam en hij stonde net in een boom boven mij met zijn open hand boven mijn hoofd met de bedoeling mij naar beneden te drukken. Ik was bang en dacht ho kom ik nog naar huis vanavond. Verdere verschijnselen zijn jeuk die was do. en vr. heel intensief voornamelijk op mijn hoofd. Ik was hele tijd aan het krabben. Mijn emotionele toestand is terug van weg geweest. Ik leef in mijn verleden met een rol van slachtoffer, dit in verband met mijn ex. Ik zie me in natrium-m. toestand. Met mijn ex heb ik ook een flink verwijt had en pas dag er na realiseerde ik me dat dit allemaal te maken heeft met het middel dat we gemaakt hadden. Wat voor middel was het a.u.b.? Verder heb ik ademhalingsproblemen en pijn rond mijn hart.

Dat laatste is nog niet weg. Helemaal krabben is minder geworden maar nog steeds aanwezig.
Tijdens trituratie ben ik bijna in slaap gevallen, maar aan het begin van tweede ronde had ik zo iets ik wil het niet doen. Wat een onzin ik bereik mijn doel niet. Ik stop er me. Heel erg gefrustreerd gevoel.

**Proefpersoon 5**

Alsof ik één ben met de draaiende beweging. Ik word aan alle kanten rondom breder, als een steentje dat in water wordt gegoooid en dan die krigen die daarom heen worden gevormd, uitvloeien, zo voel ik me. Maar ik wordt niet kleiner, alleen breder, dus ik dit uit. Prikken in mijn neus. Alsof ik uit verschillende, minstens 3, 3D lichamen door elkaar heen besta, met een grote overlap. Er is een kleine verschuiving als het ware, normaal zijn ze één, maar ze draaien allemaal op de zelfde manier. Branden in gezicht, steekjes in armen en rug (versterkte eigen symptomen). Tegendraads = tegennatuurlijk (andere kind opdraken voelt minder prettig, maar ik doe het toch). Prikken op mijn kruin


Ik had wel veel heldere dromen, in kleur, maar zodra ik wakker was kon ik ze niet meer voor me halen. Toch nog een paar fragmenten:

- Zaden die ontkiemen.
- Ik aai een slang. Iemand heeft hem vast achter zijn kop. Het is een grote met bruine haren van ca 3 cm lang en zijn ogen kijken naar me, maar niet dreigend. Ik ben niet bang. Ik weet in mijn droom dat de slang een ’bothrops’ is (?!)
- Ik ben bij de banketbakker en bestel een paastaart. Het is rommelig in de winkel, overal taartjes en gebakjes en koekjes. Er staan 3 jonge vrouwen achter de toonbank te helpen. Ik ben de enige klant.
- Rens (4 jaar) zit voorop de fiets. Ik moet over een hobbelig pad, maar mijn stuur wordt te zwaar en draait. Ik kan het net op tijd tegenhouden. Dan moet Rens er maar af en zelf lopen. Het is donker.

Verder had ik toen ik wakker werd zware benen en dat heb ik tot nu toe iedere ochtend. Geaard. Net alsof ik heftig gesport heb. Toen ik naar de verwijzing op stond had ik dat ook.

**Proefpersoon 7**

Ik weet niet precies waarvan het komt, maar ik heb enorme last gehad van jeukende uitslag. Bij de trituratie naar de C4 begon dit al een beetje te gebeuren. Limo C200. Of het van de trituratie komt of van het middel heb ik namelijk Limulus C200. Of het van de trituratie komt of van het middel weet ik niet, maar de uitslag heeft zich uitgebreid over mijn hele lichaam, behalve mijn gezicht, handen en voeten. Verder zat het overal en jeukte verschrikkelijk. Ik ben er erg ziek van geweest; momenteel zakt het wat af. Ik heb nog steeds blaasjes op mijn huid, sommige jeuk nog, het wordt wat minder. Ik moet tot mijn teleurstelling zeggen dat het alleen minder wordt door de behandeling die ik momenteel van mijn huisarts heb namelijk prednisolon. Ik heb dit zo lang mogelijk uitgesteld, maar ik werd gek van de jeuk en sliep ook niet meer ’s nachts. Graag zou ik willen weten of het jou ook bekend is dat meer mensen dit hebben gehad in die mate. Het middel dat we hebben getritureerd is volgens mij Linde geweest. Het kan natuurlijk ook komen van het middel van Alize (de Limulus) en evt. de combinatie van deze middelen. Maar mijn reactie hierop was dan wel erg heftig en ik ben behoorlijk ziek geweest. (met koorts ’s nachts).

**Proefpersoon 9**

**Proefpersoon 10**

Allereerst nog even een symptoom dat na de c3 is ontstaan en is verdwenen na de c4. Na de c3 trituratie werd ik dagelijks zeer vroeg en niet uitgerust wakker. Voor mijn gevoel moest ik gewoon nog even slapen anders kon ik niet aan de nieuwe dag beginnen. Ik kwam dan echter niet meer echt in slaap. Ik doezelde alleen wat. Na een tijdje kwam dan heel sterk het gevoel dat ik er toch echt uit moest komen want voor mijn gevoel was het inmiddels een uur of 10:00. Eenmaal uit bed bleek het dan echter pas 07:30 te zijn. Dit herhaalde zich iedere dag ongeacht hoe laat ik naar bed ging. Tijdens de c3 trituratie had ik een heel sterkere tocht gevoel. Dit gevoel kwam heel even in volle heftigheid terug toen ik aan de c4 begon en verdween daarna. Nadat er heel wat hevig gepieker ontstond bij de c4 trituratie (een duidelijk persoonlijke reactie op het middel) kreeg ik bij de c5 een innerlijke rust.

Tijdens de c4 trituratie kreeg ik een "persoonlijke" boodschap. Ik kreeg het gevoel dat er een grote boodschap vol complexe deeltjes zou komen. Er schoten allerlei flarden van boeken door mijn hoofd. Beschrijvingen van gevoelens, confrontaties en voor mijn gevoel verborgen boodschappen uit boeken. Vervolgens begin ik er analytisch naar te kijken maar hoe ik er ook naar kijk ik zie de boodschap niet. Niet als ik kijk naar de overeenkomsten, niet als ik kijk naar de verschillen, niet als ik naar de details kijk, niet als ik naar het groter geheel kijk. Hoe ik er ook naar kijk het wordt allemaal complexer en moeilijker om de boodschap te zien. Het is een soort "het ligt op het puntje van mijn tonggevoel" maar hoe hardere ik zoekt hoe minder ik ziet.

Ik ervaar de pauzes tussen de trituraties als zeer storend. Ik zit zeer diep in gedachten verzonken en het bespreken van symptomen tussendoor haalt me uit mijn concentratie. Ik raak alleen verward in details en kan het piekeren niet stopzetten waardoor ik uiteindelijk de boodschap mis. Iets wat ik ook wel van mezelf ken.

Die avond heb ik een droom: Ik kan de droom niet meer helemaal precies herinneren maar we zitten met zijn allen weer in de ruimte van Alize. We hebben het over dit middel en Alize meldt dat ze al een succesvolle casus heeft van dit middel in de c4. We reizen met zijn allen naar deze patiënt maar bereiken de patiënt niet. We blijven als maar reizen. In de droom krijg ik een sterk gevoel dat dit een belangrijk middel is voor mensen na een CVA: je wilt iets zeggen maar je weet niet meer hoe of je kan niet op het woord komen.

**Proefpersoon 11**

Gefocust op dat iedereen tegelijkertijd in hetzelfde tempo en geluid tritureert. Een dissonant irriteert me mateloos. Als je samen in een ritme gaat, komt er veel meer kennis. Ik heb er geen controle op dat anderen niet meewerken. Metaalgeur, verhit metaal. Nadat de vrouw naast me zei dat ik zo rustig en kalm zat te tritureren was ik helemaal verwarmd diep van binnen. Dat iemand me snapt wat hoe ik voel. In verbinding gaan, dan kan je ver komen. Dan heb je geen controle meer nodig. Als een spiraal breidt je de verbinding met anderen en de kennis uit. Tot het vanuit je bakje, jezelf, de groep waarmee je tritureert de hele wereld omvat. Ik voel het draaien in de navelchakra, mijn hele lijf wordt vanuit hier verwarmd en dan kom ik weer met beide voeten op de grond, hoewel ik niet uit mijn lichaam ben gegaan. Branden bij de navel. Snel opschrijven, nee, diep van binnen weet je het wel, dat hoef je niet zo te controleren. Op aarde kan het ook goed zijn; je kunt daar veel halen. Na stoppen eerste ronde werd ik emotioneel (alles is zo prachtig), vervolgens gaan mijn tepels radiëren naar voren toe, mijn hart eveneens om zich heen. Beetje shaky, slapjes en trillerig met hartkloppingen. Ademhalingsproblemen; kort oppervlakkig ademen.


De tranen rollen al weer van mijn wangen. Het is zo tegenovergesteld: net kon ik de hele wereld omvatten, was ik blij en nu is het allesmaal nep en voel daarbij verdriet. Met de voeten op de grond staan ervoor ik als stampvoeten als een klein kind. Kreeg een beeld te zien van een klein jongetje die dat deed. Is er iets tussen verbindingen en fake? Hoe kom je daar nou uit? Wil daar verder over nadenken.

*Na C4*
Niet veel dromen; blijft me niet goed bij. Iets met dat we allen de ringen aan onze handen af moesten staan. Dat voelde vreemd; moest iets van mezelf afstaan.

**Proefpersoon 12**
Boosheid, irritatie. Afschuwevijk, om te kotsen. Moet je lekker niet doen, als je geen zin hebt! Mooi niet! Ik heb geen zin! Rot op! Ik voel me boos.

Druk op voorhoofd, net boven de wenkbrauwen. Jeuk, eerst links daarna rechts


Ik heb 4 nachten daarna over mijn familie gedroomd, voornamelijk over mijn broertje die kort geleden een ongeluk heeft gehad. Ik weet dus niet of het direct met dit middel te maken heeft. Daar ga ik weer met proberen te verklaren.

**Proefpersoon 13**


Droom, 25 april, middernacht: Hevige jeuk, overal in kleine plekjes (wandering itch).
Ik heb het idee, dat mijn buik wat lichter voelt sinds woensdag. Lachen.

**Proefpersoon 14**
Ik kan de boel niet terugvinden. Dus de laatste trituratie moet wachten. Ik weet nog wel dat ik alleen maar bezig was met alle materiële dingen, zoals ons huis in de Morvan. geld de giro enz. Verder ben ik de volgende dag vertrokken naar Frankrijk en daar na 1 week was ik 1 dag erg overspannen met een heel raar gevoel in mijn buik.

14 dagen na de trituratie van de C4 weer overspannen maar dan iets minder. Overal een hekel aan. Een beetje paranoïde: 'iedereen wil zich via jou verrijken'.

Droom.

- Ruzie thuis in het gezin Mijn eigen familie dat wil zeggen. bij mijn vader en moeder. Er was één kind doodgegaan van de oudste kinderen om de rest te verzoenen. Leren met hun onmacht om te gaan. Familiegeschiedenis.
- Ik heb een hele oude fiets die eigenlijk meer tegenwerkt dan meewerkt. Er sleept van alles aan. Ik maar fietsen om toch vooruit te komen. Het kost me teveel energie. Ik kom dan ergens in de stad en besluit een nieuwe te halen. Die komt en het is een hele moderne fiets met een heel klein stuurtpje. vond ik ook niet makkelijk.

Ik denk eerst aan de Norbertijnen monniken. Heel leeg gevoel. Rechts draaien in plaats van links wat ik de gehele tijd deed. Prik in mijn Li. voet. Er ontrolde zich een beeld over mijn geboorte plek, in de Bollenstreek. Ritme. Woest over Gerda. (die gaat verhuizen)

**Proefpersoon 16**
De nacht na onze Linde proving C4 was ik tussen waak en slaap, had ik een soort diepe spirituele ervaring.

**IK WERD EEN MET EEN BOOM DIE DE HELE WERELD OVERSCHADUWDE ALLES WERD OVERZIEN, EN DE EENHEID MET DE BOOM ZOU ALS EEN STILLE OUDE WIJZE DE WERELD OVERZIEN.**

**HET DIEPSTE GEVOEL WAS HET GEVOEL VAN EENWORDING MET DE BOOM DIE DE WERELD OVERSCHADUWDE.EEN SOORT UNIVERSELE ERVARING WAS HET.**

Er was een heel sterk seksueel gevoel bij was, een soort enorme spiritueel orgasme.

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**C5**

**Proefpersoon 10**
Nadat er heel wat hevig gepieker ontstond bij de c4 trituratie (een duidelijk persoonlijke reactie op het middel) kreeg ik bij de C5 een innerlijke rust. Ik kreeg voor mezelf duidelijk dat ik niet iedere vraag analytisch hoeft te beantwoorden. Sommige vragen hoeft ik zelfs niet te stellen. De ervaring is voldoende. Dit inzicht wordt gevolgd door een rust maar vooral door euforie en enorme meligheid. Als laatste (aan het einde van de trituratie) komt nog het volgende in me op:

―Mensen genezen: waar doen we het voor? Kunnen we ons er niet gewoon bij neerleggen dat we een keer dood gaan? Als we die stap kunnen maken, dat kunnen accepteren, dan kunnen we heel veel angstien achter ons laten en krijgen we misschien nog eens iets gedaan.‖ De citaten die voortkomen uit meligheid zal ik je besparen.
Appendix B  Dreams during the trituration period of the Tilia eureopea

5/C2
Onlesbare dorst, dronk achter elkaar grote glazen water uit de kraan leeg. Er zei nog iemand je hebt net een glas leeg. Ja, maar ik heb nog meer dorst!

1/C3
De morgen na inname droomde ik in half wakende toestand dat ik in een soort kasteel rondliep of geled werd. Kennelijk zou ik daar gaan wonen. Na vele ruimtes gezien te hebben, kwamen we in het souterrain of zo iets, waar ik geacht werd mijn intrek te nemen. Hoewel ik al enige tijd in deze ruimte was, zag ik ineens in de linker bovenhoek van deze kamer een grote vleermuis van wel 60 cm. grootte met zeer krachtige poten. Voor me langs op ooghoogte liep een grote spin met een vogelnestje in zijn bek, die op weg was naar deze vleermuis. Toen werd ik wakker.

3/C3
Ik zag dat er twee kleine kristalvormige plekjes op het bed gingen branden. Ik dacht: hoe kan dit nu? Toen zag ik dat de zon door een kristal scheen, en twee vlakken van het kristal veroorzaakte de brandplekjes op het laken. Was verbaasd dat er zulke kleine plekjes spontaan konden gaan branden en de zon door het kristal verkoelde dat wel. Vond het toch nog amazing. 3/C3
(Doet me ook weer denken aan die afwijking van het rond zijn, ronddraaien. Dat iets niet rond is, maar afwijkt, dat ik op zo’n andere plek uitkwam met de auto dan ik logisch had bedacht. De kristalvlakken maakten ook een bepaalde hoek, waardoor het verklaarbaar werd dat de zon precies daar (door een hoek) kon inbranden. En de brandplekken waren ook onregelmatig hoekig gevormd. Het waren geen ronde brandgaatjes).

5/C3
Het waren luchtige dromen, wel druk, maar normaal droom ik zwaar. En het was duidelijk in kleur, of ik normaal in kleur droom kan ik niet zeggen?
- Ik was in een pretpark en ging van een grote glijbaan.
- Ik kreeg van mijn partner heel veel kleine, mooi ingepakte cadeautjes
- We waren met heel veel mensen aan het wandelen in de sneeuw, in de bergen. Ik ging met de slee van de steilste hellingen, alleen, geen probleem (vorige week wezen skiën, ben niet echt gecharmeerd van steile hellingen).
- Een vrouw leende haar spullen uit, maar ze vroeg wel een nieuwe terug, i.p.v. de geleende! Bivj. haar fles. Ze wilde ook wel haar authentieke blauwe indianteent uitleen als er een nieuwe voor in de plaats kwam! Er hing ook een hangstoel. Een indiannachtige jongen ging er in liggen slapen met zijn duim in zijnmond. Ik liep daar met mijn armen op mijn rug als door een soort museum. Ik was er met veel vrienden. Toen zaten we aan een grote tafel en we discussieerden welk middel deze vrouw nodig had die alles uitleende maar het nieuw terug wilde hebben. Kernsymptoom was Suspicious. Daarna zat ik in een halletje met anderen wat te drinken en terwijl het eerst stralend mooi weer was, begon het ineens zwaar te sneeuwen buiten. Een vriendin van vroeger had mijn turkooizen skipul (die ik in werkelijkheid deze vakantie te leen had van mijn schoonzus) aan, terwijl ik die even daarvoor aan had. Het was de gewoonste zaak van de wereld!

11/C3
- Ben op weg naar A., en spreek met Ies (vriendin) af dat het handiger is dat ze me ophaalt na de afspraak (te maken met de volgende dag). Ik zie dan godsdienstige beelden door de stad gedragen worden. Vreemd… zie mijn oom als bisschop (trouwens zijn oude functie)
menen dat het juist is. Ik snap er niks van en doe maar mee met de menigte die erom heen loopt. Ze aaien het beeld.

- A. komt bij mijn ouders langs. Om te kijken wat ik nodig heb. Moeder en ik gedragen ons anders. Alle spirituele boeken zijn naar boven. Wij ouwehoeren maar wat. Bij de entree liggen wijnboeken. Het is een ander huis. Wil gaan opstaan, de afwas wordt ’s ochtends gedaan op de slaapkamer, logeer op moeders slaapkamer, zie vaders hartpillen staan (dat slikt hij toch niet?). Moeder en ik doen nonchalant. Ik laat de oude kamer zien van toen ik op kamers woonde. De muren hebben een andere kleur. Ik snap zelf niet waarom ik hier zit. En vertel A. over de kleuren die ik gebruikt heb in mijn huidige huis. Ik baal ervan dat ik niet kan laten zien hoe ik werkelijk woon, ik baal ervan dat ik hier zit. Moeder geeft argumenten, maar ik geef terug dat dat niet zo is. We bieden A. geen gezelligheid en veel verwarring. A. geeft terug dat we heel anders zijn, dat de boeken weg naar boven zijn. Mijn vriendin Ies geeft mij een poster en dan blijkt het inpakkpapier te zijn. De sfeer is lacherig. Buiten lopen we terug, Carlijne (niet Carlijn zoals mijn hond heet) loopt telkens weg en komt moeilijk terug. Heel nonchalant ben ik erin.


13/C3
In halfslaap voor opstaan: beelden van vogels.

14/C3
- Een school met heel veel mensen. Er was ook een frans gezin dat nog wilde eten. Ik zou wel zorgen voor eten. Er was alleen nog vegetarische macaroni. Was goed.
- Heftig. Weer veel mensen

17/C3
- “Het jongste kind van mijn broer was ziek en hoefde volgens de ouders niet naar het ziekenhuis. Ik vond van wel en ben met het kindje op mijn armen door de stad Groningen gerend. Ik kon nergens een auto lenen om haar in het ziekenhuis te krijgen. De eerste keer hield ik een camper aan, maar ik kreeg de bestuurder niet duidelijk gemaakt wat er moest gebeuren. De tweede keer stopte er een mini auto die veel te klein was voor ons tweeën. Mijn moeder was er steeds bij, bleek toen opeens. En toen opeens de twijfel of het kind wel naar het ziekenhuis moest en wat ik aan het doen was.”
- “Ik ben aan het ramen lappen bij mijn broer toen er een groepje kinderen voorbij kwam. Zwarte kinderen. Eentje zat op een vrachtautootje. Ze keken heel raar op toen ik ze groette.”

18/C3
- Gevoel van welbehagen na het slapen en dromen (droom vervaagde).
- Zorro, onze zwarte kat van 11 maanden, heeft weer iets uitgevreten. (Het is een gecastreerd katertje en erg macho. Het is zijn huis en dat wil hij je regelmatig vertellen. Nu is het zo dat we erg zuinig zijn op ons huis, we wonen er sinds september 2002. Je kunt je dus voorstellen dat we het niet prettig vinden als hij overal zijn nagels aan scherpt of zomaar ergens poept en plast als hij niet naar buiten wil. Ook krabt hij aan deuren en ruiten. Blij worden we er niet van en mijn man kan hem af en toe wel wat aan doen.) Nu wil het geval dat ik in mijn droom rondloop bij ons in de wijk en in de winkelstraat met de kat in mijn hand. Ik heb mijn hand stevig om zijn nek geklemd (volgens mij moet hij daar al zowat van stikken) en ondersteun hem verder niet. Ik heb hem vast alsof ik met een tas met boodschappen loop. Ik ben overal aan het zoeken naar een slootje of een plas water die diep genoeg is om hem in te verdrinken! Ik voel totaal geen emotie, ik schaam me zelf niet voor wat ik aan het doen ben en voel ook geen verdriet. Ik heb hem uiteindelijk niet verdrogen in mijn droom want de wekker ging af en ik moest opstaan.
Ik verbaasde me over mijn droom, _schaamde me niet en voelde me ook niet schuldig, alleen verbazing._

5/C4
Ik had wel _veel heldere_ dromen, _in kleur_, maar zodra ik wakker was kon ik ze niet meer voor me halen. Toch nog een paar fragmenten:

- **Zaden die ontkiemen**
  - Ik _aai een slang_. Iemand heeft hem vast achter zijn kop. Het is een grote met bruine haren van ca 3 cm lang en zijn ogen kijken naar me, maar niet dreigend. Ik ben niet bang. Ik weet in mijn droom dat de slang een 'bothrops' is (?!)
  - Ik ben bij de _banketbakker en bestel een paastaart_. Het is _rommelig in de winkel_, overal taartjes en gebakjes en koekjes. Er staan 3 jonge vrouwen achter de toonbank te helpen. Ik _ben de enige klant_.
  - Rens (4 jaar, zoon) zit voorop de fiets. _Ik moet over een hobbelig pad, maar mijn stuur wordt te zwaar en draait. Ik kan het net op tijd tegenhouden. Dan moet Rens er maar af en zelf lopen._

10/C4
- Ik kan de droom niet meer helemaal precies herinneren maar we zitten met zijn allen weer in de ruimte van A.. We hebben het over dit middel en A. meldt dat ze al een succesvolle casus heeft van dit middel in de c4. _We reizen met zijn allen naar deze patiënt maar bereiken de patiënt niet_. We blijven als maar reizen.
  - In de droom krijg ik een sterk _gevoel dat dit een belangrijk middel is voor mensen na een CVA: je wilt iets zeggen maar je weet niet meer hoe of je kan niet op het woord komen._

11/C4
Iets met dat we allen de _ringen aan onze handen af moesten staan_. Dat _voelde vreemd_; _moest iets van mezelf afstaan_.

12/C4
Ik heb 4 nachten daarna _over mijn familie gedroomd, voornamelijk over mijn broertje die kort geleden een ongeluk heeft gehad_.

14/C4
  - Ruzie thuis in het gezin. Mijn eigen familie d.w.z. bij mijn vader en moeder. Er was één kind dood gegaan van de oudste kinderen om de rest te verzoenen. Leren met hun onmacht om te gaan. _Familiegeschiedenis_.
  - _Heb een hele oude fiets, die eigenlijk meer tegenwerkt dan meewerkt. Er sleept van alles aan_. Ik _maar fietsen om toch vooruit te komen_. Het kost me teveel energie. Ik kom dan ergens in de stad en besluit een nieuwe te halen. Die komt en het is een _hele moderne fiets met een heel klein stuurte_. Vond ik ook niet makkelijk.
Appendix C  List of mind symptoms in alphabetical order

The names of other tree remedies are mentioned in brackets behind the symptom.

MIND - ANXIETY - anticipation; from (62: Sal-fr. Tax. Ulm-c.)
MIND - COMPANY - aversion to (232)
MIND - CONCENTRATION – difficult (356; o.m. Til.)
MIND - CONFUSION of mind - concentrate the mind, on attempting to (23: boom Olnd.)
? MIND – DELUSIONS – body - round as if (new)
? MIND – DELUSIONS – body - square; as if (new)
MIND - DELUSIONS - body - threefold, has a (2: Ars. Petr.)
? MIND – DELUSIONS – drums; hears (new)
MIND - DELUSIONS - enlarged - body is (18: Caj. Kola. Xan.)
MIND - DELUSIONS - enlarged - body is - parts of body (expecially lower body) (17: Nux-m.)
MIND - DELUSIONS - enlarged - distances are (17: Camph. Nux-m.)
MIND - DELUSIONS - emptiness; of (23: Ign. Kola Olnd.)
? MIND – DELUSIONS – face, as if square (new)
? MIND – DELUSIONS – train; hears (new)
MIND - DELUSIONS - trapped; he is (9: Sal-fr.)
MIND - FEAR - control; losing (13: Olib-sac. Thuja.)
? MIND – FEAR – heart - pain about heart; from (1: Daph.)
MIND - HARMONY - desire for (8: Olib-sac.)
MIND - HELD - desire to be held (22: Coff. Kola Nux-m. Nux-v. Rhus-t.)
MIND - INDIFFERENCE, apathy (357)
MIND – IRRITABILITY (553)
MIND - LONGING - repose and tranquillity; for (3: Nux-v. Sacch. Sulph.)
MIND - MOROSE (346)
MIND - PEACE - heavenly; sensation of (8: Olib-sac. Rhus-g.)
MIND - PEACEFUL FEELING (1: Sal-fr.)
MIND - PROTECTED feeling (3: Olib-sac. Rhus-g.)
MIND - RESIGNATION (28: Agath-a. Chin-b. Til.)
MIND - SADNESS (656: e.g. Til.)
MIND - QUIET; wants to be - repose and tranquillity; desires (8: Grat. Ham. Kola Nux-v.)
MIND - TRANQUILLITY, serenity, calmness - seriousness, with (1: Aids)
MIND - UNIFICATION - sensation of unification (2: Olib-sac.)
MIND - UNIFICATION - sensation of unification - earth; to the (1: Positr.)
MIND – UNIFICATION – sensation of unification – universe; to the (2: Olib-sac.)
DREAMS - BICYCLE; riding a (3: kola)

DREAMS - CARING - another person; about (2: Tax.)
DREAMS - FAMILY, own (27: Tax.)
DREAMS - INDIFFERENCE (new)
DREAMS - PEOPLE - crowds of (15)
DREAMS – STRANGE (24: Rhus-g.)
Appendix D  List of physical symptoms of Tilia Eureopea

STEREOTYPING - accompanying by - face - redness of face
HEAD – HEAT – flushe of
HEAD – HEAT – accompanied by - Face - redness of face
HEAD – HEAT – Occiput
HEAD – HEAVINESS
HEAD – ITCHING of scalp - Occiput
HEAD – ITCHING of scalp - scratching - must
scratch
HEAD – ITCHING of scalp - Temples
HEAD – ITCHING of scalp - Vertex
HEAD – PAIN – nail, as from a
HEAD – PAIN – stitching - Occiput - Sides of – right
HEAD – PAIN – stitching - rubbing amel.
HEAD – PAIN – stitching - Sides – right (nieuw: -
extending to vertex).
HEAD – PAIN – stitching - Temples – left
HEAD – PAIN – pressing - Eyes; above
HEAD – PAIN – pressing - Eyes; above right
eyebrow- extending to - above left eyebrow (nieuw)
HEAD – PAIN – pressing - hat - as from a tight hat
HEAD – PAIN – pressing - Temples
HEAD – PRICKLING - Vertex
HEAD – PULSATING - Vertex
EYE – IRRITATION
EYE – ITCHING - Canthi
EYE – ITCHING - rubbing - agg.
EYE – PAIN - left
EYE – PAIN - sand, as from
EYE – PAIN - burning
EYE – PAIN - burning - Canthi
EYE – PAIN - burning - rub, must
EYE – PRICKLING
EYE – TIRED SENSATION
EYE – WARMTH - sensation of
EYE – TWITCHING – left
VISION – COLORS before the eyes – red
EAR – HEAT
EAR – HEAT - left
EAR – HEAT – left – extending to – face – side – left
EAR – HEAT – left – accompanied with pain
stitching left concha (nieuw)
EAR – ITCHING - Meatus
EAR – NOISES in - buzzing
EAR – PAIN - stitching - left
EAR – PAIN - stitching - Behind the ear – right (nieuw:
as from needles)
EAR – STOPPED sensation
HEARING – ACUTE
HEARING – IMPAIRED - confusion of sounds
NOSE – DISCHARGE - copious - dripping
NOSE – DISCHARGE - left
NOSE – ITCHING - scratch until raw; must
NOSE – ITCHING
NOSE – ODORS; imaginary and real - lemon
NOSE – ODORS; imaginary and real – vanilla
NOSE – SMELL - acute
NOSE – PAIN - burning, smarting
NOSE – SNEEZING
NOSE – TINGLING – Inside
FACE – CRACKED - Lips - Upper
FACE – HEAT - flushes
FACE – ITCHING
FACE – NUMBNESS – Cheek (nieuw: left)
FACE – PAIN - burning
FACE – PAIN - burning - left
FACE – PAIN - burning - needles, like
FACE – PAIN - burning - needles, like – extending to
- around left eye (new)
FACE – PAIN - burning - needles, like – left (new)
FACE – PAIN - itching - Jaws - Lower
MOUTH - DRYNESS
MOUTH - HEAT
MOUTH – HEAT - accompanied by - hot breath
MOUTH – PAIN - stitching - Lips - Inside - Upper
MOUTH – PRICKLING - Palate
MOUTH – TASTE - bitter
MOUTH – SALIVATION
THROAT – LUMP; sensation of a
THROAT – THICK sensation
THROAT – PAIN - pressing
THROAT – PAIN – raw
THROAT – SWALLOWING – difficult
EXTERNAL THROAT – CONSTRICION – as if
grasped by a hand (new)
EXTERNAL THROAT – ITCHING - Thyroid gland
EXTERNAL THROAT – PAIN - pressing - Thyroid
gland
EXTERNAL THROAT - PAIN - pressing - Throat pit
STOMACH – APPETITE - diminished
STOMACH – APPETITE - increased
STOMACH – EROUCTIONS
STOMACH – NAUSEA
STOMACH – NAUSEA - odors, from
ABDOMEN – PAIN – burning – umbilicus – region of
ABDOMEN – CLOTHING; sensitive to
ABDOMEN – CONTRACTION
ABDOMEN – DISTENSION
ABDOMEN – DISTENSION - eructations - amel.
ABDOMEN – DISTENSION – lying ameliorates (new)
ABDOMEN – DISTENSION – sleep ameliorates (new)
ABDOMEN – HEAT - Sides
ABDOMEN – LIGHTNESS, sensation of (new)
ABDOMEN – PAIN - Hypochondria - left
ABDOMEN – PAIN – Hypochondria - right
ABDOMEN – PAIN - Hypogastrum
ABDOMEN – PAIN - Hypogastrum - left
ABDOMEN – PAIN - Inguinal region – left
KIDNEYS – PAIN – left
FEMALE GENITALIA/SEx – PAIN - stitching - Pubic
bone – (dull / new)
RESPIRATION – ARRESTED
RESPIRATION – DEEP
RESPIRATION – DEEP - desire to breathe
RESPIRATION – DIFFICULT - gasping, with
RESPIRATION – DIFFICULT – palpitation, during
RESPIRATION – DIFFICULT – tiger balm
ameliorates (new).
RESPIRATION – DIFFICULT – weather – warm
(new)
RESPIRATION - HOT breath
RESPIRATION - SIGHING
RESPIRATION - SUPERFICIAL

COUGH - HACKING
COUGH - TICKLING - Throat; in
COUGH - TICKLING - Throat: in – right (new)
EXPECTATION - GREENISH
EXPECTATION - FLAKES
EXPECTATION – FLAKES – white (new)
CHEST - CONGESTION - Heart
CHEST - CONGESTION - Heart – night
CHEST - CONSTRICTION
CHEST - HEAT - Heart, in region of
CHEST - HEAT - Mammae – Nipples
CHEST - HEART; complaints of the - accompanied by - respiration; difficult
CHEST - HEART; complaints of the - accompanied by - respiration; difficult
CHEST = PAIN – heart – extending to – hand – right (new)
CHEST - PAIN - Heart - lying - side - right - agg.
(new)
CHEST - PAIN - stitching - Heart
CHEST - PAIN - stitching - Heart - extending to - Back
CHEST - PAIN - stitching - extending to – downward
CHEST – PAIN – stitching – Heart – extending to – kidneys (new)
CHEST - PAIN - stitching - Ribs – Between – left
(new)
CHEST - PAIN - stitching – Sternum (right / new)
CHEST - PAIN – pulsating – extending to – nipples - left
CHEST - PALPITATION of heart - accompanied by - respiration - difficult
BACK - CRACKING - Lumbar region
BACK - ITCHING
BACK - ITCHING - Cervical region
BACK - PAIN - stitching
BACK - PAIN - stitching - Cervical region
EXTERMITIES - AWKWARDNESS - Hands
EXTERMITIES – BURNING – calf (new)
EXTERMITIES - COLDNESS - Foot
EXTERMITIES - COLDNESS - Foot - icy cold
EXTERMITIES - HEAT - Hand
EXTERMITIES - HEAT - Foot
EXTERMITIES - HEAVINESS
EXTERMITIES - HEAVINESS - Lower limbs
EXTERMITIES - ITCHING
EXTERMITIES - ITCHING - Ankle
EXTERMITIES - ITCHING - Elbow
EXTERMITIES - ITCHING - Foot
EXTERMITIES - ITCHING - Hand
EXTERMITIES - ITCHING – Lower limbs
EXTERMITIES - PAIN - burning - Forearm - Outer side
EXTERMITIES - PAIN - stitching - Fingers - Second
EXTERMITIES - PAIN - stitching - Foot - left
EXTERMITIES - PAIN - stitching - Hand
EXTERMITIES - PAIN - stitching – Knee
EXTERMITIES - PAIN - stitching - Thigh
EXTERMITIES - PAIN - stitching - Upper limbs
EXTERMITIES - PAIN - stitching - Wrist - right
EXTERMITIES - RESTLESSNESS - Foot
EXTERMITIES - RESTLESSNESS - Leg
EXTERMITIES - SHUDDERING – lower limbs (new)
EXTERMITIES – SHUDDERING – lower limbs – behind (new)
EXTERMITIES - SHUDDERING - Nates
EXTERMITIES - TINGLING – Ankle
SLEEP - DEEP
SLEEP - DOZING
SLEEP - SLEEPINESS
SLEEP - UNREFRESHING
SLEEP - YAWNING
SLEEP - YAWNING - constant
SLEEP - WAKING - heart symptoms, with
SLEEP - WAKING - night - midnight - after - 2 h
PERSPIRATION – PROFUSE
SKIN - BURNING - scratching; after
SKIN - ERUPTIONS - itching
SKIN - ITCHING
SKIN - ITCHING - scratching - must scratch
SKIN - ITCHING - scratching - raw; must scratch until it is
SKIN - ITCHING - wandering
GENERALS – AIR- draft; sensation of
GENERALS – EMPTINESS, sensation of – whole body is hollow: as if
GENERALS - HEAT - flushes of
GENERALS - HEAVINESS - Internally
GENERALS - PAIN - burning – Externally
GENERALS - PAIN - stitching
GENERALS – SIDE – left.
GENERALS - SLEEP - short sleep amel.
GENERALS – WEAKNESS
GENERALS - WEARINESS
GENERALS - WEATHER - hot weather - agg.
Appendix E  Case ‘A tree with a heart’

A case ‘A tree with a heart’ of Vondrásková.
Tilia Europea - A tree with a heart, L vondrásková, czech republic
Homeopathic Links, 1999 / 03.

A special case of a girl with atopic eczema, impetigo, fever and weakness. I have stressed some important words and sentences where the dynamis of the Lime is shown. Remember the old habit in Europe of planting a Lime-tree for new borns. And wonder what trees can mean to this family: the father had heavy losses and had a heart attack, the mother reacted with despair and an abortion and the daughter with ailments of the skin and itching and sadness because children and her teacher refused her.

“I like to put my arms around trees. I like fairy tales and old stories - especially the ones about trees. I never dreamt that one story would come true right before my eyes.

When I was thirty I finished the University. I had two children and I was pregnant again. It was the time of Advent. My husband was going through a period of heavy losses. No wonder he had a heart-attack with inauspicious prognosis. I fell into despair and I had an abortion. The loss of a child was terrible for me. But my husband was restored to health, step by step, and in the beginning of May he went to the health resort, Podebrady. When we heard the name Podebrady, we thought of the words: Podebrady, heart-Lime. He returned home at the end of May with a Lime-tree that he bought as a reminder. We planted it in our garden, where it had room and sunshine and a view of a countryside. We tended the tree with love.

In June, I felt very tired. I was sick to my stomach while travelling, and a doctor diagnosed pregnancy. Our daughter Johana was born on 20th March, 1984, and as a dowry, she brought atopic eczema all over her body. When she was three, she had a general infection. Her skin was covered by ulcerous blisters, she had a fever and a total breakdown. Doctors treated her with antibiotics, corticoids, etc. Our daughter was failing in health. Her disease was returning cyclically and increasing. Psychical problems came on also, because she could not sleep because of the terrible itching. She was totally breaking down and she was sad because the children and a teacher in her kindergarten refused her.

We were overcome by fear. And the Lime-tree was growing up.

When Johana was five we decided to try alternative treatment. A herbalist from Semily taught us how to change her regimen, and a therapist from Prague convinced us to stop giving Johana all medicines, but there was no amelioration. Our neighbour was sorry for Johana and gave us an address of a homeopath, Bedrich Burkon, from Ceske Budejovice. I wrote to him and he invited us to his health centre. That day began long effort that finally rid us of anxiety about our daughter. The first signs of recovery started to be seen. A young dermatologist and homeopath from Prague, who collaborated with B. Burkon for a long time, was also a great support for us.

Johana’s skin became cleaner and cleaner. Eczema receded from the head to the bottom. During each infection, the impetigo occurred lower and lower. Our Lime-tree was growing, and one year we were pleased to see it flowering - but only on one branch. Next year it was in bloom on the one branch only, again.

During one visit to Burkon, we went in detail through everything that happened to our daughter and he gave her a remedy, Tilia cordata. I did not know what it was and so I asked him. ’It is a Lime-tree,’ was his answer. I do not know why but I remembered our Lime-tree and told him about it and about its strange flowering pattern (on only one branch). He smiled and answered: ’You will see, this year your tree will come into blossom on all branches.’

Johana began to flourish and the Lime-tree came into blossom - the whole tree. A Lime-tree that without suspecting, my husband brought not for himself, but for his future daughter.

And years are passing. Johana will be fourteen this year, and the Lime-tree one year older. Both are well and are growing into beauties. Recently I read a book about the medicinal power of trees. There was a Celtic tree-circle in the picture and I was not surprised that in this tree-circle, my daughter’s tree, the Lime-tree was represented.

I believe in fairy tales and old stories. I believe that trees are both our protectors and our hope. We belong to each other. They give us oxygen unselfishly. They exhale oxygen and inhale a death that we exhale. And so we have a task, as the old story tells, to save trees.
Appendix F  Analysis of the poem Patterns

"Patterns" by Amy Lowell
Analyzed by Christie Taylor; Web Productions by Courtney Zoller; Editing and Typing by Christina Griffiths

Most people live their lives in a pattern. Some people trudge to their daily jobs, while others trot off to school. These patterns, however, can be easily broken by an interruption in one’s daily ritual. An example of this is Amy Lowell’s "Patterns". The patterns followed by the woman in Lowell’s story, are unexpectedly brought to an end with the tragedy of her lover’s death. This poem contains several patterns. There is a pattern in this woman’s dress, a pattern with water, and patterns with the garden. In the broader picture, all the smaller patterns form the larger pattern that this woman follows until the unfortunate death of her lover.

Lowell speaks of a "stiff, brocaded gown" (line 5) that this woman wears throughout the entire poem

My dress is richly figured,
And the train
Makes a pink and silver stain
On the gravel (lines 10-13).

This dress is none other than a wedding gown. The woman in the story is waiting to marry her lover who has gone off to war, and while she awaits his return, she wears this wedding gown. In the first stanza, the woman speaks of the elegance of her dress, and all the pains taken to look as she does. "Not a softness anywhere about me,/only whalebone and brocade" (lines 17-18).

In the third stanza, the woman in the poem begins to tire of her richly-made gown.

What is summer like a fine brochaded gown!
I should like to see it lying in a heap on the ground
All the pink and silver crumpled up on the ground. (lines 40-42)

Despite the discomfort this woman feels in her gown, she still carries within herself the hope that her lover will be returning soon. The woman begins to dream of her lover’s return in the fourth stanza. The two young lovers childishly run through the gardens without having any cares. However, the woman still wears her wedding dress, while her lover wears his uniform.

I should see the sun flashing from his sword-hilt and buckles on his shoes.
I would choose
To lead him in a maze along the patterned paths,
A bright and laughing maze for my heavy-booted lover. (lines 46-49)

The woman is beside herself. Everything that the pattern of her life follows is for her lover. When she dreams that the two of them are finally together, she is “very like to swoon” (line 56). After finding out about her lover’s death, the woman in the poem reverts to bitterness. In the fifth stanza and on through the rest of the poem, she refers to her dress as a "stiff, correct brocade" (line 73). How can her wedding dress have any more meaning when the man she loves is dead? The gown is no longer a beautiful symbol of these two lovers’ lives together, but simply a stiff, uncomfortable dress.
Lowell also uses a pattern of water in her poem. The water is a symbol of the tears that this woman sheds for her husband. This particular pattern, however, is not mentioned until the twenty-fifth line in the poem. The reasoning behind this is that the longer the woman's lover is away, the harder it becomes for the woman to carry on with her daily patterns.

And I weep;
For the lime-tree is in blossom
And one small flower has dropped upon my bosom. (lines 25-27)

Not only does the woman shed her tears for this one small flower, she weeps for it. The symbol in this one event of nature brings horrific realization to this woman. If this one young flower is chosen to die of all the flowers on the lime-tree, the same could hold true for her lover. The second stanza points out that since her lover has been away, the many tears that this woman has cried are still flowing. "And the splashing of waterdrops!...never stops" (lines 28,31).

In the fourth stanza, where the woman dreams of her lover's return, the "splashing of waterdrops" turns into "the plopping of the waterdrops." Although the woman optimistically looks towards the return of her husband, she nevertheless cries harder than before. The small splashes of tears have turned into large, painful tears. After finding out about her lover's death, the feeling of stiffness that was mentioned earlier, is also seen with her emotions towards her lover. In fact, the tears she once cried for him cease.

The last pattern that this woman follows is the pattern in the gardens. Throughout the entire poem, it is noted that the woman walks up and down the gardens. The only thing that changes is the scenery of the garden. When the woman first begins to walk down the garden, the atmosphere is bright and cheery.

I walked down the garden paths,
And all the daffodils
Are blowing, and the bright blue squills. (lines 1-3)

The drastic change in these flowers occurs with the death of the woman's lover. Like the woman, the flowers take on a stiff outlook as well. "The blue and yellow flowers stood up proudly in the sun,/ Each one" (lines 74-75).

After receiving the message that her lover is dead, the woman begins to think back to her words her lover spoke to her while they were still together.

He had a whim
That the sunlight carried blessing
And I answered, "It shall be as you have said."
Now he is dead. (lines 87-90)

She believed all that her lover had told her and now how can she trust what is dead? All the patterns she followed while her lover was away. Where they all a waste? "Christ! What are patterns for?" (line 107).

Lowell captures the love the woman in her poem holds for her lover by having her follow a set of patterns. The pattern of her dress, the tears she sheds for her lover, and the garden she paces through each day give the reader a sense of this woman's incompleteness. Lowell also shows how these patterns are destroyed. The one event of the lover's death caused the once hopeful patterns to be useless. We all follow patterns in our own lives. Most of these patterns, however, will constantly need changing for the rest of our lives.