

*Homoeopathy & Patterns in the Periodic table*

Part 1

*Rows 1, 2, 3 and Noble gases*

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## The 'I' and 'U'

In this chapter we will be forming a bridge between the spiritual way of looking at existence & the homoeopathic way of looking at remedies. The foundation of this bridge is based on the theory of **Duality** or **Polarity**. The Duality of '**I**' & '**U**'. The next few paragraphs explain this theory & its homoeopathic relevance.

### The 'I' and 'U' in humans

The idea of 'I' and 'U' is based on the fact that most people consider themselves and the contents of their minds to be separate from the world around them. There is a sense of 'I' and from this automatically comes a sense that everything else must be 'not I'. When explored it can be seen that this sense of separation is inextricably linked to all experiences of dis-ease in existence.

The 'I' is what people consider to be themselves, while the 'U' is everything else that they consider to be separate to 'I'. But the truth is that the 'not I' or the 'U' exists only in relevance to the 'I'. If there were no 'I' there would be no 'not I' or 'U'. Therefore, it is impossible to separate the mind from the things the mind is experiencing, which includes both experiences of 'I' and 'not I'.

The concept of inseparability in existence is nothing new, and is one that has been much explored and discussed across traditions and disciplines of both arts and sciences. Ancient and contemporary philosophies teach the study of 'dual and non-dual perceptions' and modern quantum physics has discovered the inseparableness of all energy and matter, and the observer from the observed. Here however, we would like to introduce the idea in the context of the homoeopathic art and science. The first stepping stone to using this new idea in your practice is to understand exactly what we mean by the terms 'I' and 'U'.

### The 'I' as my Personal Identity

Think about the way that we talk about ourselves; 'I am happy', 'I am sick', 'I am fat', 'I am alive'. We all consider ourselves as 'I'. The concept of 'I' consists of everything that we are made of, and everything we think and feel. In the physical world, our body would be the boundary, or the manifestation of the separation between the 'I' and the 'not I'. We are taught that everything that is ourselves, including our consciousness and awareness, originates from and is limited to the psycho-physiological matter of the body and mind. When we consider our physical selves we are saying 'I am made of this much', the 'I' has an end, and where it ends begins everything else that is 'not I'.

## THE KINGDOMS

We have discussed the idea that every thing in the universe can be seen as one 'thing', defined by everything that it is not. This 'thing', whether the human mind, or a material object can also be referred to as the 'I'. The 'I' exists only in relation to what it is not; the 'U'. Given this premise, every substance known to man can be looked at from the perspective of the 'I' – being the substance itself, and the 'U' – everything that appears separate from the 'I'. Everything separate from the 'I' can be seen as defining the existence of it. To give examples, the experience of light can be looked at as being defined by experiences of darkness, a physical shape can be seen as defined by the space outside of the shape, and a life form can be seen as existing in relation to the environment which allows it to survive.

Below is a brief outline of how the kingdoms can be characterised within the framework of the 'I' and 'U'.

### The 'I' and 'U' in Animals

The basic rule of existence for all animals in their natural environments is that they cannot make their food. They depend on other organisms as their source of food and energy. The herbivore depends on plants and the carnivore depends on other animals. That is exactly the reason why sponges which look just like plants are not plants but animals because they cannot make their own food and depend on sea planktons as their source of food and nourishment. Similarly, carnivorous plants do not become animals but remain plants because they do not survive on the insect they kill for their food. They still have chlorophyll and make their own food but only get their nitrogen and phosphorous from these insects that they kill.

The carnivore depends on catching its prey to survive while the herbivore depends on escaping the aggressor in order to continue life. **Life is a situation of me against you, or you against me.**

So in terms of the 'I' and 'U' within animal existence, the 'U' can be seen as something that appears very much separate from the 'I'. The 'U' is what 'I' competes with in order to survive. Whether 'I' need to beat 'U' or 'I' need to not be beaten by 'U', the crux is the same: My survival is at risk because of 'U'.

***Thus, either 'I' survive or 'U' do***

### The 'I' and 'U' in Plants

The main thing that makes anything a plant is the independence when it comes to making one's own food. All plants have chlorophyll which synthesises the food for the plant. Chlorophyll is very sensitive to light and synthesises only in presence of sunlight; so the plant is sensitive to sunlight and begins to react in presence of sunlight.

In other words, the mode of existence for all plants is a reaction to the environment. All plants survive by synthesising their energy from a reaction with something in the environment. Energy is derived through chlorophyll, which reacts to sunlight. Roots, sensitive to the content of the earth, react very specifically to draw the optimum amounts of nutrients, minerals and water from the ground.

To be able to react so finely to their environment plants must be very sensitive. They must be sensitive to sunlight, they must be sensitive to the particular balances of nutrients, water and ph balances in the earth.

In this way we can see the 'I' and 'U' in plants as a sensitivity and a reactivity to the 'U'.

***'I' am sensitive to 'U' and 'I' react to 'U'***

### The 'I' and 'U' in Minerals

Minerals must be stable to exist. In order to be stable, the minerals need a very particular arrangement of electrons within their atomic structure. With the exception of the noble gas atoms, which are already stable, the atoms of all other elements need to make bonds with other atoms so that they can give, take or share electrons and reach the required, stable, configuration. Mineral existence consists of a need to be 'completed' by something other. They make bonds with what is outside of themselves in order to exist. Thus, 'I' needs 'U'.

***'I' am incomplete without 'U'***

<b>Table of the characteristic expressions of 'I' and 'U' in the three basic kingdoms</b>			
	<b>Animal</b>	<b>Plant</b>	<b>Mineral</b>
<b>How do 'I' exist?</b>	'I' exist or 'U' do	'I' exist because I am sensitive and 'I' react to 'U'	'I' am incomplete & I try to complete myself with 'U'
<b>What do 'I' need to exist?</b>	'I' need to survive 'I' need to compete 'I' need to flee 'I' need to kill	'I' need to react to every stimulus I sense	'I' need to make efforts to be stable so I give, take, share in the process
<b>How do 'I' express my existence?</b>	If 'I' don't behave this way I will lose the fight and my life	'I' feel a clear and strong sensation to which I react	'I' strive to be complete



## THE MINERALS

To understand how the idea of 'I' and 'U' relates to the prescription of mineral remedies first requires a basic understanding of the characteristics of the minerals themselves.

The mineral remedies are made from chemical elements, or combinations of elements. These elements are the building blocks for everything else that exists on our planet. What follows is a brief and simplified explanation of the characteristics of chemical elements, their atomic structure and how this influences their natural behaviour, or nature.

### The atomic structure of elements

Essentially chemical elements are different atomic structures. Atoms are made of neutrons, protons and electrons. Protons and neutrons form the center of the atoms called the nucleus. Electrons revolve around this nucleus in orbits in the periphery. You could easily compare this structure of the atom to our solar system where the sun is in the center and around it revolve the planets in their specific orbits.

The number of protons and neutrons in the atom is called its atomic weight. The number of protons in the atom is exactly the same as the number of electrons, which is its atomic number. Protons are positively charged particles and electrons are negatively charged so that at any given time each atom of any element is neutral.

If an atom gives electrons, the number of protons exceeds the number of electrons and therefore the atom gains a positive charge.

If an atom takes electrons, the number of electrons exceeds the number of protons and therefore the atom gains a negative charge.

The configuration of the electrons in the atom is reflected in the layout of the periodic table, and largely denotes the nature of the elements themselves.

**Fig.1**

## PATTERNS OF THE 'I' AND 'U' IN THE PERIODIC TABLE

The initial stage of our work involved a study of the well-proved remedies, using information from the Materia medica, the Repertory and our own cases. We also analysed row by row the symptoms, rubrics and Provings information available on both single elements and salts.

### Complete and Incomplete

Way back in 2001 when we were working closely with Dr. Rajan Sankaran he brought out the beautiful and path-breaking idea of Sensation. At that time, the idea of Sensation was mainly explored with the plants and their families.

We had cases of plants, but we also had a bag of cases which were otherwise. We had begun to observe many words in these cases at the chief complaint level like pinching and pressure, block and flow, stuck and release and so on which did not reach to the sensation of flow or block as it does in the case of plants. In fact we were forced to give these cases mineral remedies because the flow came down to a stop in the individual development, and the individual came to the issue of identity and recognition etc. On understanding the results of the case and the case in retrospect, we realised that these cases were talking of an inner incompleteness about an issue. Then we looked back at all our cases in the past from 1997 onwards. The minerals showed the same common theme: an inner incompleteness. They all showed a core theme of an issue within which they are striving to complete. Therefore words like:

my performance

my fault

my mistakes

my role, my duty

my family

my needs &

where am I falling short in trying to achieve all this?, were the main issues.

## Homoeopathy Patterns

That's when I studied the mode of existence of animals, plants and minerals to come down to the basic theme of duality or polarity. Though the idea of Sensation helped us to understand the opposites in plants clearly, it were our old cases and experiences through which we came to the idea of polarity of all the three kingdoms.

It was also the time that Dr. Sankaran talked about the 'lacking feeling' in minerals and the survival issue in animals. This gave us confidence to continue on our path and that is when we took our ideas further to understand things for ourselves.

We felt the polarity in minerals would be:

***'I am incomplete***

and

***'I am striving to be complete***

***'U complete me***

This is why minerals are always dependent on the approval and the acknowledgment of the outside.

What we found was that, while the core theme for each row and column was different, every remedy picture showed a sense of incompleteness on some level. Every remedy picture reflected in some way a need to be completed by the outside world. The central feeling of 'complete and incomplete' was explicit across the entire periodic table including the Noble gases.

***'I need 'U' to feel complete***