

Alcuni Oli in Medicina Omeopatica



I SEMINARI

 **ACCADEMIA
MEDICINA
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Presentazione del
"Quinto volume della Materia Medica Clinica"
del Dott. Massimo Mangialavori



**SEMINARIO ON-LINE
ALCUNI OLI
IN MEDICINA OMEOPATICA**
VI Seminario Progetto Materia Medica Clinica

19 Febbraio 2022
ore 10:00/13:00 • 14:00/17:00

20 Febbraio 2022
ore 10:00/13:00



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PRESIDIO OMEOPATIA ITALIANA

19-20 Febbraio 2022

Massimo Mangialavori

Gli Oli, discussi in questo libro, provengono da antichi fondali marini trasformati nel corso del tempo, dal ventre di creature marine, da alberi, dai cervi maschi che vagano nelle foreste, da corpi di dinosauri o piante primordiali, dal rosso dell'uovo di embrioni di uccelli.

Ciascuna delle sostanze di base è stata sottoposta a una vera metamorfosi, un'alchimia che ha trasformato degli elementi semplici in una sorta di medium ricco e complesso.

Alcuni Oli sono prodotti nell'arco di anni, pressione e calore servono per estrarre da piante e organismi animali, col trascorrere del tempo, una sorta di ricco brodo primordiale (*Ambra grisea*, *Ichthyolum*, *Petroleum* e il suo derivato *Paraffinum*), mentre altri sono purificati dal fuoco (*Oleum animale*) oppure distillati dalla resina degli alberi (*Pix liquida*, *Eupionum*, *Kreosotum*, *Paraffinum*). Alcuni sono raffinati all'interno del corpo umano – dal fegato che sintetizza fosfolipidi e steroli (*Cholesterinum*, *Oleum jecoris aselli*, *Lecithinum*) o dalle anse tortuose dell'intestino (*Indolum*).

Strano e curioso nello specifico caso di questi Oli è l'incertezza, non solo su quello che è stato usato per produrli, ma anche su come sono stati preparati.

La riproduzione della preparazione originale è quasi impossibile per la maggior parte delle farmacie odierne, a causa degli scarsi dettagli conosciuti sulla metodologia originaria oppure, se questi sono noti, sul conflitto tra le regole dell'antica preparazione e quelle vigenti nella moderna farmacopea.

Alcuni Oli sono arrostiti e carbonizzati, bruciati oltre la possibilità di essere riconosciuti. Questi processi di raffinamento hanno lo scopo di rimuovere le impurità della sostanza di partenza in modo da ridurre al minimo (in pratica vanificare) l'effetto di sostanze indesiderate. Metaforicamente è lo stesso genere di trattamento che molti di questi Oli, in modo caratteristico, riservano a tutto ciò che considerano estraneo (selezionare e rimuovere).

Un'altra caratteristica degli Oli chiarisce ulteriormente questo concetto. Le sostanze oleose forniscono un involucro protettivo alle goccioline di acqua, conferendo una carica a ciascuna goccia dispersa, in modo tale che tutte le gocce si respingano tra loro. Questo fenomeno riduce l'aggregazione e aumenta la viscosità. Questa specie di "incapsulamento" crea una barriera, che è una delle proprietà più utili degli Oli.

Nei resoconti marinareschi si narra di galeoni sorpresi da una burrasca, scaraventati da una parte all'altra e prossimi all'affondamento, che all'ultimo momento decidevano di gettare fuori bordo i barili d'olio custoditi nelle loro cucine. Così questi ultimi, sbattendo contro lo scafo, si spezzavano rilasciando il loro contenuto nell'acqua salmastra e i cavalloni parevano in qualche modo placarsi.

Da qui l'espressione *versare olio su acque agitate*.

“Essere come l'olio tra le onde”, dicevano i marinai.

Plinio nel primo secolo affermava che l'olio “cosparso sulle onde calma il mare..”

Plutarco, una generazione successiva, si chiedeva il perché di questo fenomeno.

Il primo studioso a effettuare un'analisi approfondita di questo fenomeno fu il celebre americano Benjamin Franklin, come è noto, uno dei padri di quella nazione. Condusse esperimenti presso uno stagno a Clapham Commons un giorno di vento forte. Dopo aver fatto gocciolare un cucchiaino di olio sull'acqua, vide “una calma istantanea nello spazio di numerose iarde quadrate, che si diffondeva sorprendentemente e gradualmente sino a raggiungere il lato sottovento rendendo tutto quel quarto di stagno, forse mezzo acre, liscio come uno specchio”. Questo esperimento diede origine all'ipotesi della repulsione tra le particelle, alla misura dei monostrati e ultimamente all'ipotesi del doppio strato lipidico delle membrane cellulari.

Gli oli omeopatici trattati nel 5° volume della MMClinica di Massimo Mangialavori

Oleum animale

Oleum jecoris aselli

Lecithinum

Cholesterinum

Ichthyolum

Indolum

Pix liquida

Eupionum

Paraffinum

Kreosotum

Ambra grisea

Petroleum

Questo quinto volume della Materia Medica Clinica non nasce, come parecchi potrebbero pensare, dal desiderio di scrivere qualcosa di originale o di non volere tradire l'immagine di quello *strano omeopata italiano* che studia e prescrive rimedi di cui parecchi - onestamente - ricordano o conoscono persino vagamente il nome. Ben altre ragioni hanno motivato questa scelta!

Innanzitutto il profilo che cerco di riportare in questo testo - la famiglia omeopatica degli Oli - mi sembra particolarmente attuale.

Una larga parte dei casi presentati sono volutamente relativi alla diagnosi di spettro autistico: una patologia in netto aumento in questi ultimi anni e non solo perchè di recente sembra meno difficile formulare simili osservazioni cliniche.

Lungi da me l'idea che sia semplice trattare pazienti di questo genere, che sia possibile farlo solo con una buona terapia omeopatica, che soltanto questi pochi rimedi siano gli unici efficaci per affrontare con serietà lo spettro autistico.

Sento, però, il dovere di informare i miei colleghi che mi occupo di questo problema da molti anni e che ho osservato risultati molto interessanti, soprattutto con i rimedi afferenti alla famiglia omeopatica degli Oli.

I casi che seguono possono dimostrarlo: sono evidenti i progressi delle patologie ricorrenti o croniche, come il miglioramento delle capacità di comunicare e rendersi più indipendenti, fino alla qualità della vita in senso più ampio.

Questo volume ci offre l'occasione di affrontare un altro elemento di rilievo del Metodo della Complessità in Medicina Omeopatica: la relazione, l'apparentamento "verticale" di alcuni rimedi: sostanze di partenza non necessariamente pertinenti a tassonomie note, ma la cui organizzazione dimostra le stesse interessanti e dimostrabili analogie dei volumi precedenti.

Dall'inizio della mia esperienza omeopatica preferisco partire sempre da quella che considero un'evidenza clinica: un considerevole numero di pazienti seguiti con un lungo follow-up, le cui organizzazioni presentano evidenti analogie.

Nel caso degli Olii omeopatici sono partito dai primi casi di Oleum animale. Nel tempo ho avuto modo di seguirne altri trattati con Oleum jecoris aselli, Lecithinum, Cholesterinum e così via.

Osservando che, curiosamente, la chiara componente lipidica forse poteva significare qualcosa. Poi sono arrivati Pix liquida, Icthyolum, Indolum.

E infine la rilettura di altri casi di Petroleum, Ambra grisea e Kreosotum, partendo - appunto - da un vertice "oleoso".

The substance: Oleum animale

- ... as a process, an adaptive strategy to exist as it is
- ... which relations exist between this substance and human beings in different fields
- ... what can be the reason to study it

This coherence is based on:

- Pathognetic activity and/or toxicological activity on a biological system
- Similitude between the main adptative strategies of a substance and the main strategies of a biological system
- Studies in ethno-anthropology, history, traditional use, myths, legends ...

From our literature:

Dippel's Oil (sometimes known as Bone Oil) is a nitrogenous by-product of the destructive distillation manufacture of bone char. This liquid is dark colored and highly viscous with an unpleasant smell. It is named after its inventor, Johann Conrad Dippel (??); the oil contains the organic base pyrrol.

Dippel's oil had a number of uses which are now mostly obsolete. These included medicinal uses, such as an alcohol denaturant, as an ingredient in sheep dips, as an animal repellent and as an insecticide.

Clarke Dictionary: “It was discovered in 1711 by Johann Conrad Dippel, the alchemist, and discoverer of Prussian-blue. Dippel obtained it in the first instance by distillation of STAGS’ HORNS: hence the name Oleum cornu cervi, with which the Ol. an. as at present prepared is considered identical, the deciduous horns of the stag partaking more of the nature of bone than the permanent horns of cattle.

As rectified it is “a colorless or slightly yellow, thin, oily liquid, with a penetrating but not disagreeable odor and an acrid, burning taste, which changes to a cool and bitter one. It darkens and thickens on exposure to air and light, and is extremely volatile. A drop on paper evaporates without leaving a greasy stain.”

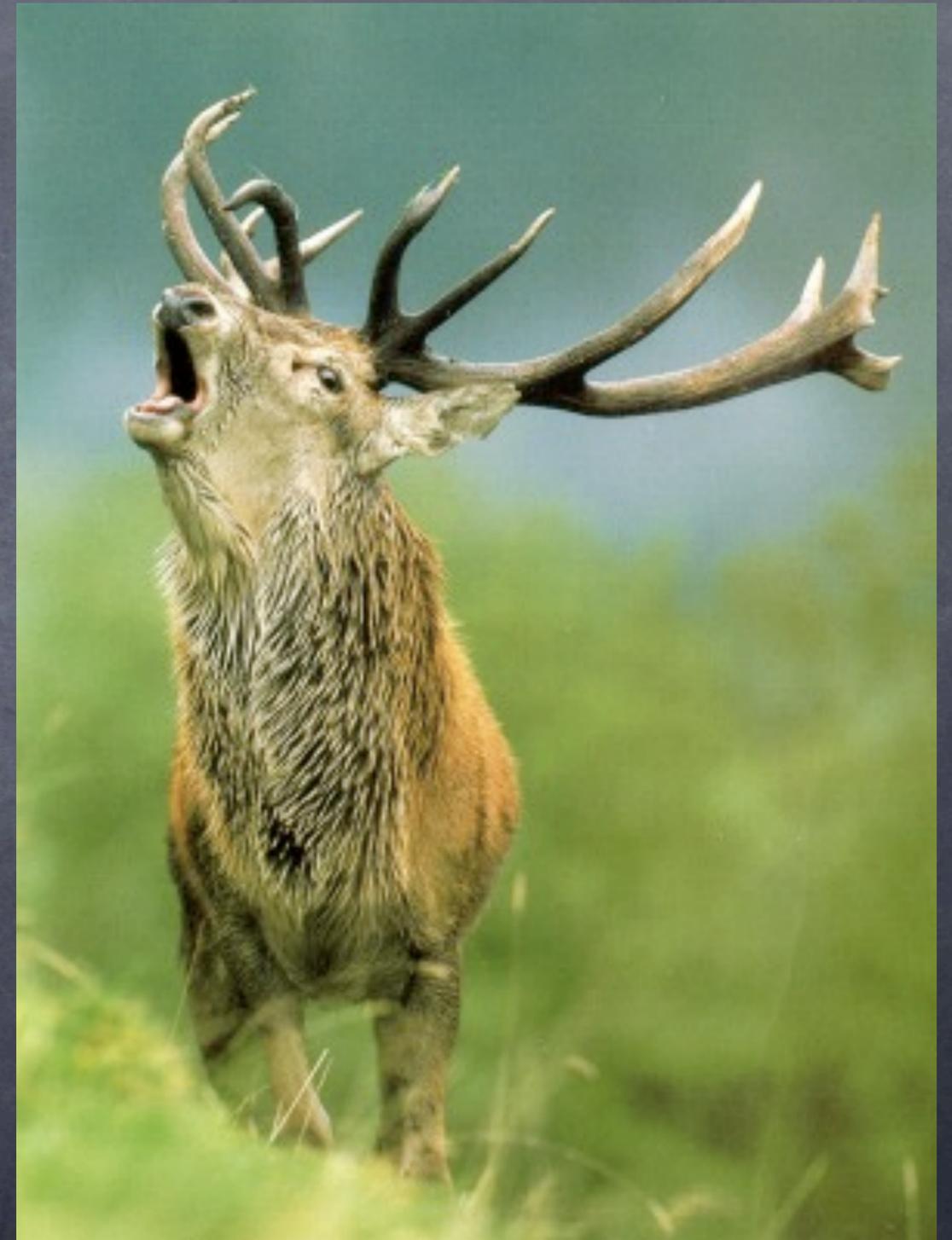
Its composition is extremely complex, but it may be regarded as belonging to the group of volatile carbons.

Dippel imagined it to be when he discovered it, Ol. an. in a very powerful medicinal substance, and since it has been well proved by Nenning, Schreter, and Trinks, it has a definite place in the homeopathic materia medica.

Stitches and pressure may be in all directions, but from behind forward is particularly characteristic.”

Bone char, also known as bone black or animal charcoal, is a granular black material produced by calcinating animal bones: the bones are heated to high temperatures in the absence of air to drive off volatile substances. It consists mainly of calcium phosphate and a small amount of carbon. Bone char has a very high surface area and a high absorptive capacity for lead, mercury and arsenic.







Traditional use
of
Oleum animale

In the Egyptian medicine stag's horn was used to remove demons during headache.

Mattioli reported the use the famous Dioscoride did of stag's horn: "... two spoon per day it relieves diarrhea, hemophthoe, burning pain in the stomach and catharral diseases of the bladder.... when it is used in powder can help menses and eyes ulcers..." (Discorsi, Venice 1586)

Throughout the West Highlands, a wound from a stag's horn is believed to be very dangerous. It is difficult to cure, and often causes, extreme debility and bad health. The dogs becomes paralytic in the wounded limb or epileptic; or if he has been wise and intelligent creature, he now becomes perfectly stupid (from NYT oct 21, 1883).

Bone char, in general, is used to remove fluoride from water and to filter aquarium water. It is often used in the sugar refining industry for decolorizing.

Myths and Legends

The symbol of the cosmos and the mother of the sun was symbolised as a large horned female doe. The great horned doe often was shown carrying the sun in her horns, in some cases the sun itself was symbolised as a stag - the son of the doe of the legend.

A Greek myth tells of how Actaeon, a great hunter, followed a stag during the hunt and came upon a valley where the goddess Artemis happened to be bathing. Artemis was furious when she discovered the mortal Actaeon watching her naked and turned him into a stag. Then, she set his own hounds upon him and they tore him apart.

In Celtic mythology, the deer is a magical creature, able to move between the worlds.

As in Eire many tales have humans transformed into deer.

In southern Spain, particularly in Andalusia, the stag's horn is a very favorite talisman. The native children wear a silver-tipped horn suspended from the neck by a braided cord made from the hair of a black mare's tail. It is believed that an evil glance directed at the child is received by the horn, which thereupon breaks asunder, and the malevolent influence is thus dissipated.

Johann Conrad Dippel (August 10, 1673 on Frankenstein Castle (Bergstrasse)-April 25, 1734 at Wittgenstein Castle near Bad Laasphe) was a German pietist theologian, alchemist and physician.

He studied theology, philosophy and alchemy at the University of Giessen obtaining a master degree in theology in 1693. He published many theological works under the name Christianus Democritus, most of them are still preserved.

He led a very adventurous life, and often got into trouble because of his disputed opinions. He wrote that religion should not be dogma, but rather, should be exclusively love and self-sacrifice.



During his stay in Frankenstein Castle he practiced alchemy and anatomy. While at Frankenstein Castle he created an animal oil known as Dippel's Oil which was supposed to be the equivalent to the Elixir of Life.

Working with nitroglycerin he destroyed a tower, but also detected the medicinal use of it.

It is rumored that he also performed gruesome experiments within this tower with so called "cadavers."

He is said to have been interested in creating artificial life.

He was also alleged to practice grave-robbing.



Though the actual details of the experiments have never been truly confirmed it is rumored that he attempted to transfer the soul of one cadaver into another. It should be noted that this particular experiment was only rumored to have happened, but he did perform gruesome experiments that eventually caused him to be driven out of town when word of his activities reached the ears of townspeople.

Dippel offered his next formula, which he claimed was the true elixir of life, to the Landgrave of Hesse in exchange for Castle Frankenstein. It is said that Dippel signed his name "Frankenstein" after his place of residence.

In 1704 in Berlin, he and the manufacturer Heinrich Diesbach applied this oil instead of potassium carbonate in producing red dyes. To their surprise they obtained a blue dye "Berliner Blau", also called "Preussisch Blau" or "Prussian blue".

Dippel had some unorthodox views, which at one point got him imprisoned for heresy.

Dippel's life, like that of many of his sort (the Comte de Saint Germain, for example) was a mixture of genius and deceit, in the interest of goals we can only guess at.

The folklore of the region accuses him of body snatching, a crime that was not unknown amongst natural philosophers with an interest in anatomy. However, the local stories claim that Dippel was attempting to bring the dead to life, though how much these stories have been retro-actively influenced by the Frankenstein myths is hard to say. He is known to have sometimes signed himself as 'von Frankenstein', though he was not a descendant of the von Frankenstein family.

The Shelleys were known to have travelled through the region on their way to visit Lord Byron in Geneva, where Mary Shelley would create her opus during a scary story telling session on a stormy night.

Mary Shelley was probably inspired to write her famous novel "Frankenstein" by her visit to this castle with its many myths and legends in 1816. Her stepmother, Mary Jane Clairmont, had probably told her a tale about the site - a tale that Jacob Grimm, one of the Brothers Grimm, had told Clairmont in a letter (she was the translator of the Grimm's tales).

But the paucity of material about his actual life leaves much room for doubt, and many of the traits attributed to him may postdate Mary Shelley's novel. Like the fictional character Dr. Frankenstein, he was an ardent vivisectionist, had ideas on how to restore life to the dead, and he was reportedly interested in performing his many secret researches in Castle Frankenstein, though his death ended his attempts to secure the place.

Mary Shelley's *Frankenstein, or the "Modern Prometheus"* (1818) is one of the most popular works of gothic horror and science fiction literature and also ranks among the best known novels of English Romanticism.

Although most people are in some way familiar with the plot, many do not know that it is based on an almost 200-year-old novel, let alone have read it. In fact, the fame of Victor Frankenstein and his creation is based mainly on various adaptations and rewritings of the original 19th century novel: *Fantasmagoriana*.

The Frankenstein myth has entered 20th century popular culture and become part of it.

In his corrupting pursuit for knowledge Victor Frankenstein is compared to Prometheus, as the novel's subtitle "The Modern Prometheus" suggests.

In Greek and Roman mythology, the Titan Prometheus creates mankind as an image of the Gods. Later he steals the precious fire from Olympus and gives it to mankind. He is punished by Zeus, who has him chained to Mount Caucasus, where day by day an eagle would eat his liver, which would then grow back.

It is a typical example of "hubris", where a character is doomed because he transgresses his limits and rises up against some sort of authority, in Greek mythology usually a divine authority.

The mythological Prometheus rebelled against the Gods when he gave fire to humankind; Frankenstein is a rebel against nature when he tries not only to find the secret of life but also to remove life's defects.

But even more so, in Victor Frankenstein both aspects of the Prometheus myth are embodied: the transgressive (hubris/rebellion against authority) and the creative (Prometheus also molded mankind from pieces of clay).

Therefore Frankenstein is truly a drama of the romantic promethean hero who fails in his attempt to help mankind.

A totally different position is represented in the Monster's narrative, the central part of the novel.

If only this narrative is considered, the Monster appears to be an almost perfect creation (apart from his horrible appearance), who appears often more human than the humans themselves.

He is benevolent (he saves a little child; he helps the De Lacey family collecting firewood), intelligent and cultured (he learns to read and talk in a very short time; he reads Goethe's *Werther*, Milton's *Paradise Lost* and Plutarch's works).

The only reason he fails is his repulsive appearance.

After having been rejected and attacked again and again by everyone he encounters, only because of his horrible physiognomy, the Monster, alone and left on his own, develops a deadly hatred against his creator Frankenstein and against all of mankind.

Therefore only society is to blame for the dangerous threat to mankind that the Monster has become. If people had adopted the Monster into their society instead of being biased against him and mistreating him he would have become a valuable member of the human society due to his outstanding physical and intellectual powers.

Homeopathic symptoms of Oleum animale

- ... study of the proving
- ... one or more images from the entire development of the remedy?
- ... is there a relation between the substance and the remedy?

Withdrawal

MIND; ABSENT-MINDEDNESS (192) **

MIND; ABSORBED, buried in thought (97) *

MIND; ABSTRACTION of mind (72) **

MIND; CONCENTRATION; difficult (298) *

MIND; DREAM, as if in a (81) *

MIND; DREAMS; country; beautiful (2) *

MIND; DREAMS; unremembered (105) *

MIND; DULLNESS, sluggishness, difficulty of thinking and comprehending (417) *

MIND; INDOLENCE; aversion to work (318) *

MIND; INTROSPECTION (67) *

MIND; INTROVERTED (28) *

MIND; MEDITATION (59) *

MIND; PROSTRATION of mind, mental exhaustion, brain fag (264) *

MIND; SENSES; dullness of, blunted (112) *

MIND; SENSES; vanishing of (77) *

MIND; SITS; still, silent (44) *

MIND; TALK, talking, talks; indisposed to, desire to be silent, taciturn (266) *

MIND; THOUGHTS; vanishing, loss of (174) *

MIND; UNCONSCIOUSNESS, coma (367) *

MIND; UNCONSCIOUSNESS, coma; transient (25) *

VERTIGO; WAKING, on (40) *

HEAD; NUMBNESS, sensation of (120) *

HEAD PAIN; GENERAL; mental exertion, from; agg. (151) *

EAR; STOPPED sensation (145) *

HEARING; LOST (150) *

NOSE; OBSTRUCTION (256) *

FACE; PARALYSIS (74) *

TASTE; INSIPID, watery, flat (161) *

EXTREMITIES; NUMBNESS, insensibility (345) *

EXTREMITIES; NUMBNESS, insensibility; Fingers (158) *

SLEEP; PROLONGED (110) *

SLEEP; SLEEPINESS; lying; inclination to lie down (29) *

SLEEP; SLEEPINESS; moroseness, with (10) *

SLEEP; YAWNING; frequent (132) *

GENERALITIES; FAINTNESS, fainting; tendency (386) *

GENERALITIES; FAINTNESS, fainting; tendency; vertigo, with (51) *

Congestion

HEAD; CONGESTION, hyperemia etc. (292) *

HEAD; CONGESTION, hyperemia etc.; room, on entering (1) *

HEAD; CONGESTION, hyperemia etc.; Occiput (19) *

HEAD; CONSTRICTION (276) *

HEAD; CONSTRICTION; evening; agg.; bed, in (3) *

HEAD; CONSTRICTION; Temples (74) *

HEAD; HEAT, General (316) *

HEAD; HEAT, General; afternoon (35) *

HEAD; HEAT, General; evening (44) *

HEAD; HEAT, General; coldness of; hands, with (24) *

HEAD; HEAT, General; heat of; hands, with (9) *

HEAD; HEAT, General; vapor, as from warm (2) *

HEAD; HEAT, General; Forehead (133) *

HEAD; HEAT, General; Temples (13) *

HEAD; HEAVINESS (342) *

HEAD; PULSATING, beating, throbbing (290) *

HEAD; PULSATING, beating, throbbing; dinner after (9) *

HEAD; PULSATING, beating, throbbing; sitting; while; agg. (6) *

HEAD; PULSATING, beating, throbbing; Sides (65) *

HEAD; PULSATING, beating, throbbing; Sides; dinner, after (3) *

EAR; PULSATION (111) *
FACE; DISCOLORATION; red; left (27) *
FACE; DISCOLORATION; red; cold, and (8) *
FACE; DISCOLORATION; red; fever; without (6) *
FACE; HEAT (299) *
FACE; HEAT; burning (66) *
FACE; HEAT; burning; redness of left side, and (8) *
FACE; HEAT; chilliness; during (16) *
FACE; PAIN; burning (199) *
FACE; PAIN; burning; left (13) *
FACE; PAIN; burning; cheek bones (10) *
FACE; PAIN; burning; chin (16) *
STOMACH; FULLNESS, sensation of (220) **
STOMACH; FULLNESS, sensation of; water; as from (2) *
STOMACH; HEAT; flushes (177) *
STOMACH; HEAT; flushes; extending; chest, over (6) *
STOMACH; PAIN; burning (271) *
STOMACH; PAIN; burning; extending; chest, to (6) *
ABDOMEN; HEAT (179) *
ABDOMEN; HEAT; soup, after (1) *
CHEST; CONGESTION, hyperemia of chest (106) *
CHEST; PAIN; burning (221) *
CHEST; PAIN; burning; mammae (50) *
CHEST; PAIN; burning; middle of (15) *
CHEST; PAIN; bursting (48) *
CHEST; PAIN; bursting; sneezing (2) *
CHEST; WARMTH, sensation of (37) *
BACK; HEAT (128) *
BACK; HEAT; Cervical region (31) *
BACK; PULSATION (94) *
BACK; PULSATION; Sacral region (18) *

EXTREMITIES; HEAT (286) *

EXTREMITIES; HEAT; Upper Limbs (39) *

EXTREMITIES; HEAT; Hand (209) *

EXTREMITIES; HEAT; Hand; palm (85) *

EXTREMITIES; HEAT; Foot (176) *

EXTREMITIES; HEAT; Foot; sole (104) *

SKIN; PAIN; burning (196) *

GENERALITIES; HEAT; flushes of (289) *

GENERALITIES; HEAT; flushes of; air; hot, as if, room were hot etc. (8) *

GENERALITIES; HEAT; flushes of; climacteric period, in (68) *

GENERALITIES; HEAT; flushes of; wind, hot, blowing on parts (2) *

GENERALITIES; PAIN; burning; externally (246) *

GENERALITIES; PULSATION (223) *

GENERALITIES; PULSATION; externally (193) *

GENERALITIES; PULSATION; internally (172) *

GENERALITIES; PULSE; full (215) *

Burning pains

- EYE; PAIN; burning, smarting, biting (294) *
- EYE; PAIN; burning, smarting, biting; morning (48) *
- EYE; PAIN; burning, smarting, biting; morning; waking, on (13) *
- EYE; PAIN; burning, smarting, biting; evening (62) *
- EYE; PAIN; burning, smarting, biting; evening; candle light, by (5) *
- EYE; PAIN; burning, smarting, biting; air, in open; agg. (8) *
- EYE; PAIN; burning, smarting, biting; candlelight; agg. (9) *
- EAR; HEAT (137) *
- EAR; HEAT; escaping, sensation of (10) *
- FACE; HEAT (299) *
- FACE; HEAT; burning (66) *
- FACE; HEAT; burning; redness of left side, and (8) *
- FACE; HEAT; chilliness; during (16) *
- FACE; PAIN; burning (199) *
- FACE; PAIN; burning; left (13) *
- FACE; PAIN; burning; cheek bones (10) *
- FACE; PAIN; burning; chin (16) *
- STOMACH; PAIN; burning (271) *
- STOMACH; PAIN; burning; extending; chest, to (6) *
- ABDOMEN; PAIN; burning (225) *
- MALE; PAIN; burning (115) *
- MALE; PAIN; burning; penis (76) *
- MALE; PAIN; burning; penis; root of (4) *

EXTREMITY PAIN; BURNING (306) *

EXTREMITY PAIN; BURNING; Forearm (56) *

EXTREMITY PAIN; BURNING; Forearm; rubbing amel. (1) *

EXTREMITY PAIN; BURNING; Forearm; anterior part (7) *

EXTREMITY PAIN; BURNING; Forearm; posterior part (5) *

EXTREMITY PAIN; BURNING; Fingers (101) *

EXTREMITY PAIN; BURNING; Fingers; first, thumb (30) *

EXTREMITY PAIN; BURNING; Ankle (34) *

EXTREMITY PAIN; BURNING; Ankle; malleolus (23) *

EXTREMITY PAIN; BURNING; Ankle; malleolus; internal (11) *

EXTREMITY PAIN; BURNING; Ankle; malleolus; internal; left (1) *

EXTREMITY PAIN; BURNING; Foot (171) *

EXTREMITY PAIN; BURNING; Foot; sole (116) *

EXTREMITY PAIN; BURNING; Foot; sole; afternoon (2) *

EXTREMITY PAIN; BURNING; Foot; sole; walking; amel. (1) *

FEVER, HEAT; BURNING heat (124) *

FEVER, HEAT; BURNING heat; sparks, like (21) *

SKIN; PAIN; burning (196) *

Obstruction / Suffocation

NOSE; VAPOR, rising into, as of (3) *
THROAT; CHOKING, constricting (245) *
THROAT; CHOKING, constricting; morning (9) *
THROAT; CHOKING, constricting; evening (7) *
THROAT; FOREIGN body, sensation of (79) *
THROAT; LUMP, plug, sensation of (186) *
THROAT; SKIN hanging in throat, sensation of a (12) *
THROAT; SPASMS, spasmodic constriction, convulsions etc. (132) *
THROAT; SPASMS, spasmodic constriction, convulsions etc.; nervous (2) *
THROAT; SWALLOWING; difficult (238) *
THROAT; VAPOR, fumes in, sensation of (33) *
EXTERNAL THROAT; CONSTRICTION (44) *
STOMACH; ERUCTATIONS; General; ineffectual and incomplete (69) *
LARYNX & TRACHEA; CONSTRICTION (130) *
LARYNX & TRACHEA; CONSTRICTION; Larynx (116) *
LARYNX & TRACHEA; CONSTRICTION; Larynx; evening (10) *
LARYNX & TRACHEA; LARYNGISMUS stridulus (85) *

RESPIRATION; ASTHMATIC (348) *

RESPIRATION; ASTHMATIC; foot sweat, from suppressed (3) *

RESPIRATION; ASTHMATIC; hay asthma (70) *

RESPIRATION; ASTHMATIC; nervous (45) *

RESPIRATION; ASTHMATIC; perspiration of feet, from suppressed (1) *

RESPIRATION; DIFFICULT; ascending (98) *

RESPIRATION; DIFFICULT; flatulence, from obstructed (23) *

RESPIRATION; DIFFICULT; lying, while; agg. (130) *

RESPIRATION; DIFFICULT; lying, while; agg.; back, on (21) *

RESPIRATION; IMPEDED, obstructed (189) **

RESPIRATION; IMPEDED, obstructed; flatulence, from (19) *

RESPIRATION; IMPEDED, obstructed; lying, while; agg. (8) *

RESPIRATION; IMPEDED, obstructed; lying, while; agg.; back, on (3) *

CHEST; CONSTRICTION, tension, tightness (316) *

CHEST; CONSTRICTION, tension, tightness; Middle (6) *

CHEST; OPPRESSION (344) *

CHEST; OPPRESSION; ascending (20) *

CHEST; OPPRESSION; flatus; passing amel. (3) *

Stiffness / Block

BACK; PAIN; break, as if the back would (59) *
BACK; STIFFNESS (264) *
BACK; STIFFNESS; Cervical region (224) *
BACK; TENSION (138) *
BACK; TENSION; Cervical region (103) **
EXTREMITIES; PARALYSIS (264) *
EXTREMITIES; PARALYSIS; Upper Limbs (130) *
EXTREMITIES; PARALYSIS; Upper Limbs; left (13) *
EXTREMITIES; PARALYSIS; Upper Limbs; sensation of (81) *
EXTREMITIES; PARALYSIS; Lower limbs (118) *
EXTREMITIES; PARALYSIS; Lower limbs; left (4) *
EXTREMITIES; STIFFNESS; Lower Limbs (109) *
EXTREMITIES; STIFFNESS; Lower Limbs; walking; agg.; while (7) *
EXTREMITIES; STIFFNESS; Knee (106) *
EXTREMITIES; STIFFNESS; Knee; walking; agg.; while (11) *
EXTREMITIES; TENSION (201) *
EXTREMITIES; TENSION; Thigh (92) *
EXTREMITIES; TENSION; Knee (97) *
EXTREMITIES; WALKING; infirm (10) *
EXTREMITIES; WALKING; shuffling (5) *
EXTREMITY PAIN; PARALYTIC (130) *
EXTREMITY PAIN; PARALYTIC; Foot (17) *

Ineffective Efforts

MIND; COWARDICE (92) *

RECTUM; CONSTIPATION; difficult stool (149) *

RECTUM; CONSTIPATION; ineffectual urging and straining (186) *

RECTUM; PAIN; tenesmus (259) *

RECTUM; URGING, desire; anxious (6) *

BLADDER; PAIN; tenesmus (116) *

BLADDER; URGING to urinate, morbid desire (330) *

BLADDER; URINATION; thin stream (32) *

URINE; SCANTY (281) *

URINE; SCANTY; frequent, and (3) *

MALE; EJACULATIONS, seminal discharge; premature, too quick (47) *

MALE; ERECTIONS, troublesome (343) *

MALE; ERECTIONS, troublesome; morning; asleep, while half (2) *

MALE; ERECTIONS, troublesome; disturbing sleep (27) *

MALE; ERECTIONS, troublesome; sexual desire, without (66) *

MALE; ERECTIONS, troublesome; thoughts, without erotic (8) *

SPEECH & VOICE; VOICE; hoarseness (306) *

SPEECH & VOICE; VOICE; lost (166) *

SPEECH & VOICE; VOICE; whispering (29) *

Hypochondria

MIND; ANXIETY; chest, in (194) *

MIND; ANXIETY; chest, in; shuddering, with (1) *

MIND; ANXIETY; fever; during (105) *

MIND; ANXIETY; heat; with (37) *

MIND; ANXIETY; hypochondriacal (84) *

MIND; ANXIETY; palpitation; with (115) *

MIND; FRIGHTENED easily (163) *

MIND; HYPOCHONDRIASIS (143) **

MIND; SADNESS, despondency, depression, melancholy; chill; during (48) *

MIND; SADNESS, despondency, depression, melancholy; headache; during (42)

*

VERTIGO; HEART symptoms, with (14) *

HEAD PAIN; GENERAL; thinking of pain; agg. (20) *

Some Oleum animale Information & Themes ...

- Known in traditional medicine and alchemy for headaches and for what we now call neurological diseases
- Prometheus and the “monster” who tried to satisfy their “father” unsuccessfully, doing something extraordinary but ...
- The symbol of the deciduous stag’s horns: the loss of masculine power

Common Pathologies

- Frontal headache, Digestive headache
- Recurrent otitis, Impaired hearing
- Paresthesia, Numbness, Pruritus sine materia
- Inflammation of nerves, radiculitis, trigeminus
- Teeth agenesis, jaw articulation
- Fainting, Convulsions (clonic)
- Depressive withdrawal
- ...

Corpus Perceptions

- Cold lower part with hot upper part
- Energy moving upwards
- Piercing penetrating pains, often from the back
- Rigidity, Blocked, Broken
- Body part almost absent and des. for rubbing
- Foreign bodies, often agg. sense of suffocation
- Fullness, Congestion, Heaviness versus Emptiness
- Offensiveness, Repulsive

Possible Main Anguish

- Unable to satisfy father's expectation
- Ineffective efforts
- Being rejected