

Radiance, Resonance and Healing:
The Homeopathic Periodic Table

David A. Johnson, CCH, RSHom(NA)

Dedicated to you, the reader, as well as all those who have preceded and will follow us in the study and practice of the deep healing art of homeopathy.



Preface

*The secret of humility is that we have something
to learn from everyone.*

Kirpal Singh

How can experience be understood by others? This is the challenge of homeopathic practice, as well as this book. We often begin by talking about circumstances, creating a “logical” story, but as we continue, the narrative moves into feelings. Recognizing this progression is important for homeopathic prescribing: circumstances set the stage, but our unique experience becomes the main guide for practice.

Of course, it is common to share facts before feelings, and not all circumstances lead to distress. This progression from head to heart can be seen in the following paragraphs, as I talk about my journey as a homeopath, and how this book came to be written...

Many years ago I was working in a holistic-oriented bookstore, and knew very little about homeopathy. Fortunately, I had benefited from some acute remedies and cell salts, but was not aware how different they were from prescription medicines.

At the same time I was teaching yoga, yet lacked a background in physiology to explain it. Ironically,

that led me to conventional medical training, where linear, reductionistic thinking was (is) favored over synthetic and integrative. My yoga brain was introduced to new ways of processing, and I found myself being a stranger in a strange land.

Eventually, I graduated from a physician assistant program, and worked in a number of settings. I had left my holistic roots in the past—or so I thought—and was molded by the conventional medical paradigm. I was also teaching clinical medicine, and had naively reduced homeopathic and herbal remedies to quaint folk cures.

Nevertheless, I was always working to understand the essentials of medicine, especially a fundamental spirit that could help others. After years of clinical practice and teaching, I realized how a quantity of technical skills was not enough—I needed to listen ever-more deeply with each and every person I met.

It was in my 5th year of teaching that one of the top students casually mentioned she used homeopathic remedies for her children. Knowing the answer before I asked—‘Do they really work?’—her down-to-earth response was a simple, ‘Of course.’

That short interaction led me to more questions. Putting aside what I thought I knew—“emptying my cup” so to speak—I began to see how homeopathy could help many problems conventional medicine could not. I was shocked to realize I had no guiding philosophy for understanding health and disease, beyond general cultural assumptions that symptoms are bad, and death is to be prevented at all cost.

I began formal homeopathic studies, developing a working knowledge of more common remedies, then studying them in greater depth. My understanding grew to include a direct, inner experience of remedies, such as Arsenicum’s restless anxiety and fastidiousness, Sulphur’s theorizing and messiness, and Phosphorus’ imaginary fears and sensitivity.

I also learned “synthesis” in Jan Scholten’s *Homeopathy and Minerals*: when two or more elements are joined in a compound, there is a synthesis of their respective properties. That learning then “stretched” in *Homeopathy and the Elements*, where each vertical and horizontal sequence of elements is associated with a general theme. Just as each element is marked by a specific intersection of vertical and horizontal groups, each element also reflects a unique synthetic identity of respective group themes.

The themes Scholten outlined were often metaphorical, however, and I felt the need to identify more client-centered language. I was introduced to Jayesh Shah’s early work with the table, and began to

recognize ever-more subtle descriptions with my own clients.

Their direct expression of different states allowed me to refine my understanding of the elements. I opened my mind to the schema, and the periodic table suddenly came alive, told a story, gained a whole new sense of meaning. The table revealed a beautiful, integrated mirror of human experience. I was always learning, always building on what came before. And whenever a remedy question came to mind, a client seemed to walk in and answer it.

I began to feel like a small player within an expansive Order of Life, and clients were stretching my understanding each step of the way. Instead of worrying about countless remedies, I began to trust the process, and whenever questions about elemental remedies came to mind, new teachers soon arrived. I experienced a sense of wonder and excitement, and a desire to share what had been revealed.

This book is a result, and in it there is a great deal of material to explore. The intent is to both simplify and expand upon existing insights about the table, and to offer descriptions that will continue to grow as we are taught through clinical experience.

It is my heartfelt desire that you find content that speaks to you—content that offers guidance for prescribing, and provides a new understanding of the beauty of elements in healing. May those who cross your homeopathic path be the ultimate guide.

*Every physician must be rich in knowledge, and not only of that which
is written in books; his patients should be his book,
they will never mislead him ... and by
them he will never be deceived.*

Paracelsus

ACKNOWLEDGMENTS

After reflecting on the different people I need to thank for their help, I am humbled to realize all the support I have had over the years.

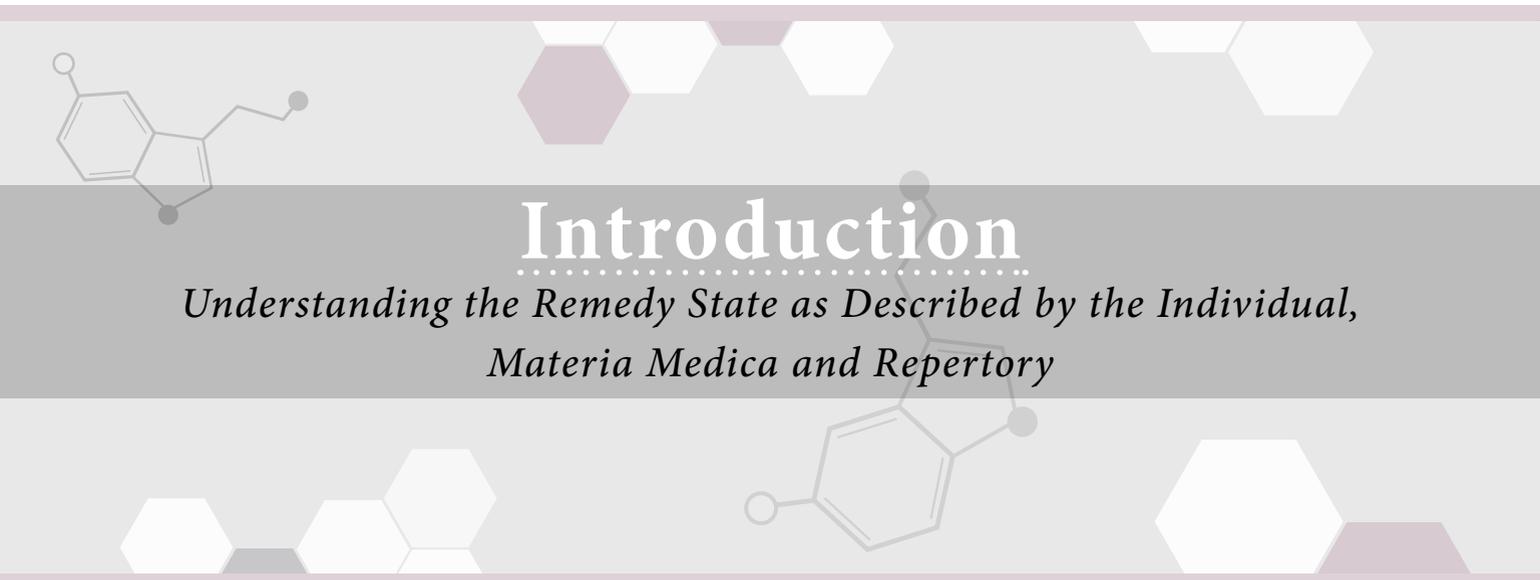
Thank you Krissy, for sharing how you used remedies for your children, which then reintroduced me to homeopathy.

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Introduction

Understanding the Remedy State as Described by the Individual, Materia Medica and Repertory

The physician should speak of that which is invisible. What is visible should belong to his knowledge, and he should recognize the illnesses, just like everybody else, who is not a physician, can recognize them by their symptoms. But this is far from making him a physician; he becomes a physician only when he knows that which is unnamed, invisible, and immaterial, yet efficacious.

Paracelsus

I remember Roland Guenther describing a vision that showed how an entire lifetime or more could be spent learning the secrets of Aurum alone. Yet he recognized that, given the huge number of remedies, as homeopaths we also need maps for navigation. It is as if we begin with an eagle's view of the big expanse, and then use its keen ability to zero in on details.

If maps are necessary, then we can use them to their strength, and relative to the periodic table, we can navigate the big picture first, and identify specific elements through their details. Then after arriving at an elemental remedy's location, the doorway into its own universe opens up. In fact, this general approach is what we are already using with repertorization (looking at general patterns) and subsequent confirmation with Materia Medica (looking at details.) So general and detailed maps work as complements to each other.

And in spite of how useful classification systems can be, there is no infallible structure into which

all remedies will fit, nor any description capturing all indications for a particular remedy. So to the extent an element fits within the periodic table schema, those same parameters create a limited perception of its fuller identity. Keeping this in mind, limited reference points still serve as very valuable tools helping us to match histories with remedies.

An analogy can be made with the use of names: our name does not fully define who we are, but it is the most common means of introduction to others. Along with first names, there are middle names, last names, birthdates, addresses, occupations, numbers, etc. And while these are all labels by which others identify us, they do not fully capture our deeper identity—an ultimately unnameable awareness—but that shorter name is usually one of the first routes for connection.

Similarly, each element is known by an abbreviation, a full name, and a location within a horizontal line or vertical column of the table. That location becomes a means by which we expand its “name”—that is, we are exploring each element’s energetic identity by the intersection of horizontal and vertical themes, remembering there is always more to understand.

This book begins with a general overview of the table, followed by brief descriptions of elements near the top of the table. The themes of the different horizontal rows (Series) and vertical columns (Stages) are distinguished, the most common cations (positively charged elements) and anions (negatively charged elements) are reviewed, and the challenges of different Lanthanide and Actinide elements are explored. The emphasis is on the mental/emotional realms of an element’s energetic identity, because these provide a primary and consistent framework for navigating the entire table. And when necessary, other reference books can help us in distinguishing between elements with established physical and mental keynotes and modalities.

Along with descriptions of the individual elements in terms of their respective Series and Stage, when different elements embody similar characteristics (e.g., Nitrogen and Phosphorus,) ways to distinguish them are considered. Symptoms are also presented in first-person language—‘in a Sulphur state, we feel...’—because remedies reflect different dilemmas in our human journey, and we may have experienced any number of these states ourselves. In contrast to more detached, conceptual descriptions, this first-person language may offer a more immediate, intuitive understanding of different remedies.

And in light of the history of chemistry, in which chemists have accurately predicted properties of previously undiscovered elements, the homeopathic schema may also provide a means of describing indications of unproven elements.

Along with the standard rectangular format of the table, this book also includes graphics

demonstrating other ways the elements can be organized, while remaining true to their relationships within the standard table. These complementary groupings of elements depict inter-relationships and qualities not as well conveyed through the standard format. Some of Walter Russell's ideas about the table have been incorporated,* and short case histories and phrases are used to help clarify the concepts. And when other healing disciplines (i.e., psychotherapy, Chinese medicine, chakras, Bach flower essences, etc.,) are able to inform our understanding of the elements, they are also referred to in the book.

Natural objects should be sought and investigated as they are and not to suit observers, but respectfully as if they were divine beings.

Goethe

How difficult it is...to refrain from replacing the thing with its sign, to keep the object alive before us instead of killing it with the word.

Goethe

So just as every element has a primary, measurable identity in the physical world, each element's homeopathic properties and indications reflect different facets of our human journey and experience. Elements in the chemical world appear contained within the squares of a periodic table, but as remedies they are dynamic energies—they are alive and free of measurable boundaries—and they can teach us. Neighboring elemental energies “blend” into each other, like a rainbow's colors, so their indications for use can also overlap.

But just as we distinguish between related remedies in other kingdoms, there are still distinct differences to be found between two neighboring elements. And as Frans Vermeulen has expressed so well, in the process of understanding a remedy, we can correlate information from provings, clinical experience, pharmacology, toxicology, and the source within our world and cosmos, as well as correlates within the collective unconscious in mythology and folklore. A few examples from different kingdoms include the standard of perfection in Aurum, the wolf's persecution in Lac-lupinum, and the stubborn persistence of the bruised and buffeted mountain flower in Arnica montana.

This book outlines general principles about elemental remedies based on thousands of successes and mis-steps, but it can never be complete. Each of us will employ unique ways of gathering information (visual, auditory and/or kinesthetic, etc.,) and integrate that information with our inner knowing or experience. And through our personal reflection—seeing, hearing, and feeling our own struggles in those of our fellow human beings—we refine our perception of subtle “shadows on Light” in their histories.

*Keep a looking glass in your own heart, and the more carefully
you scan your own frailties, the more tender you are for your fellow creatures.*

Osler

And so every history offers some new facet of understanding, guiding us in matching the person's language of energetic imbalance with energetic remedies. And as we continue to study and use the elements as remedies, their indications become ever-more clear, and ever-greater subtleties are revealed. We are able to hear remedy songs at ever more quiet volumes, and recognize more and more of their lyrics.

*Each phenomenon in nature, rightly observed, wakens
in us a new organ of inner understanding.*

Goethe

Finally, we are privileged as homeopaths to be witness to the breadth and depth of many different journeys, and to see how nature has so precisely accounted for their varied challenges. Hopefully this book provides stepping stones for matching some of these dilemmas with the wide range of periodic table remedies. It is my hope that through waiting for, watching for, and trusting in the new insights each and every one of our clients offer, the art and science of homeopathy will always evolve and grow with the times.

(Note: Russell's unique depictions of the elements suggest Silica and Carbon should be in the 9th Stage, creating a symmetry with the rest of the table, and for those reasons—along with the author's corroborating clinical experience—they are also aligned with that Stage in this book.)

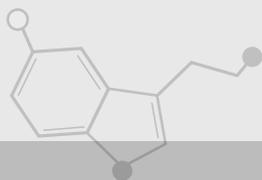
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*There is no logical way to the discovery of these elemental laws.
There is only the way of intuition, which is helped by a feeling for the
order lying behind the appearance.*

Albert Einstein



Periodic Table Formats



*Aphorism 119 . . . As certainly as each mineral and each salt . . .
differs from each other; just as certainly are they all different and
divergent from one another in their morbidic and curative actions . . .*

Hahnemann

Our first introduction to chemistry is often the periodic table—a grid of elements organized by chemists according to related qualities and properties. Fortunately, chemists' efforts have been of value to homeopaths, too. In the standard format periodic table, the horizontal rows and vertical columns have specific locations for each and every element, and each element's respective position in the table also reveals something about its homeopathic properties.

6 C Carbon							7 N Nitrogen			2 He Helium
14 Si Silicon							15 P Phosphorus	8 O Oxygen	9 F Fluorine	10 Ne Neon
27 Co Cobalt	28 Ni Nickel	29 Cu Copper	30 Zn Zinc	31 Ga Gallium	32 Ge Germanium	33 As Arsenic	16 S Sulfur	17 Cl Chlorine	18 Ar Argon	
45 Rh Rhodium	46 Pd Palladium	47 Ag Silver	48 Cd Cadmium	49 In Indium	50 Sn Tin	51 Sb Antimony	34 Se Selenium	35 Br Bromine	36 Kr Krypton	
63 Eu Europium	64 Gd Gadolinium	65 Tb Terbium	66 Dy Dysprosium	67 Ho Holmium	68 Er Erbium	69 Tm Thulium	52 Te Tellurium	53 I Iodine	54 Xe Xenon	
77 Ir Iridium	78 Pt Platinum	79 Au Gold	80 Hg Mercury	81 Tl Thallium	82 Pb Lead	83 Bi Bismuth	70 Yb Ytterbium	71 Lu Lutetium		
95 Am Americium	96 Cm Curium	97 Bk Berkelium	98 Cf Californium	99 Es Einsteinium	100 Fm Fermium	101 Md Mendelevium	84 Po Polonium	85 At Astatine	86 Rn Radon	
109 Mt Meitnerium	110 Ds Darmstadtium	111 Rg Roentgenium	112 Cn Copernicium	113 Nh Nihonium	114 Fl Flerovium	115 Mc Moscovium	102 No Nobelium	103 Lr Lawrencium		
							116 Lv Livermorium	117 Ts Tennessine	118 Og Oganesson	

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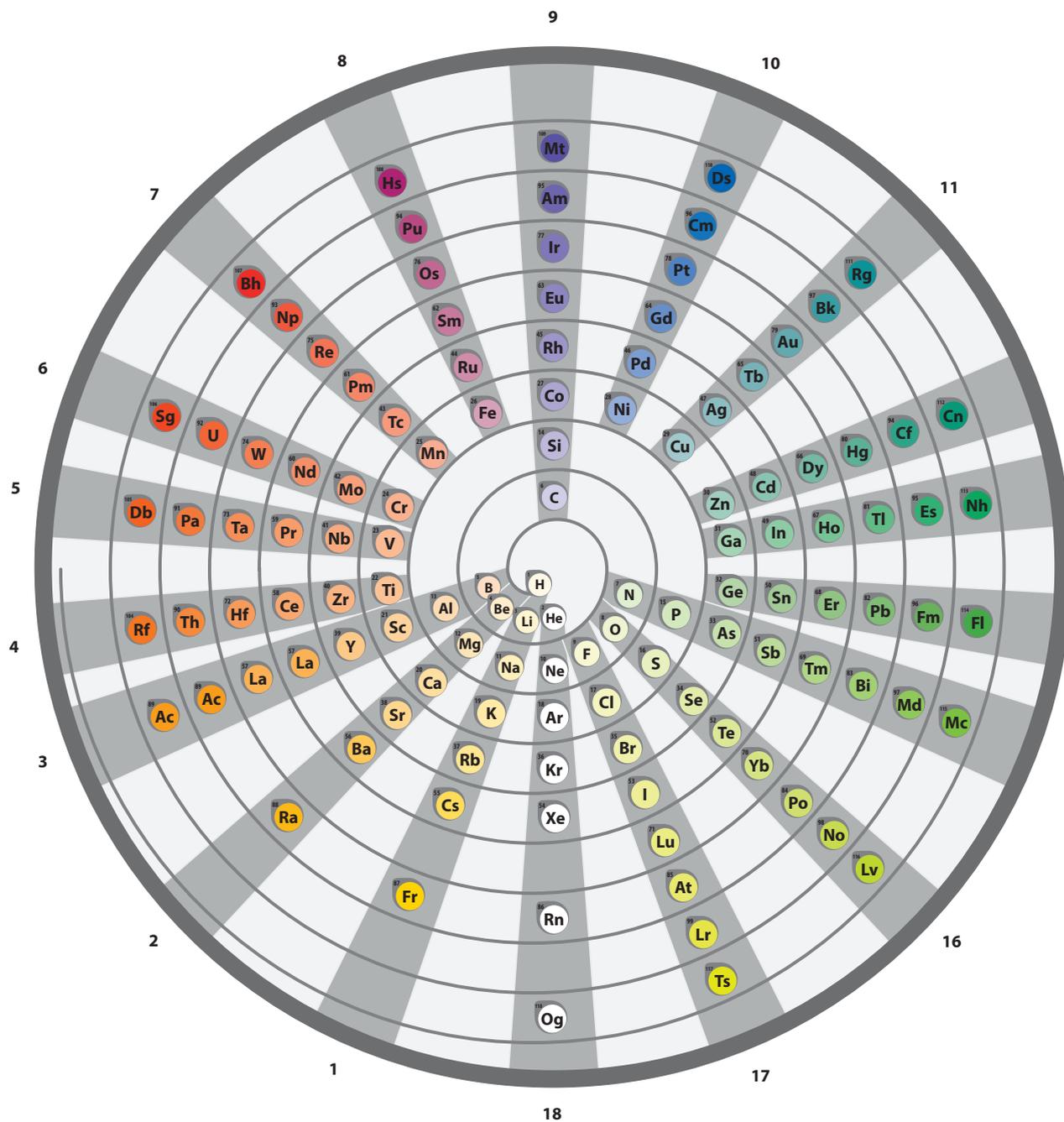
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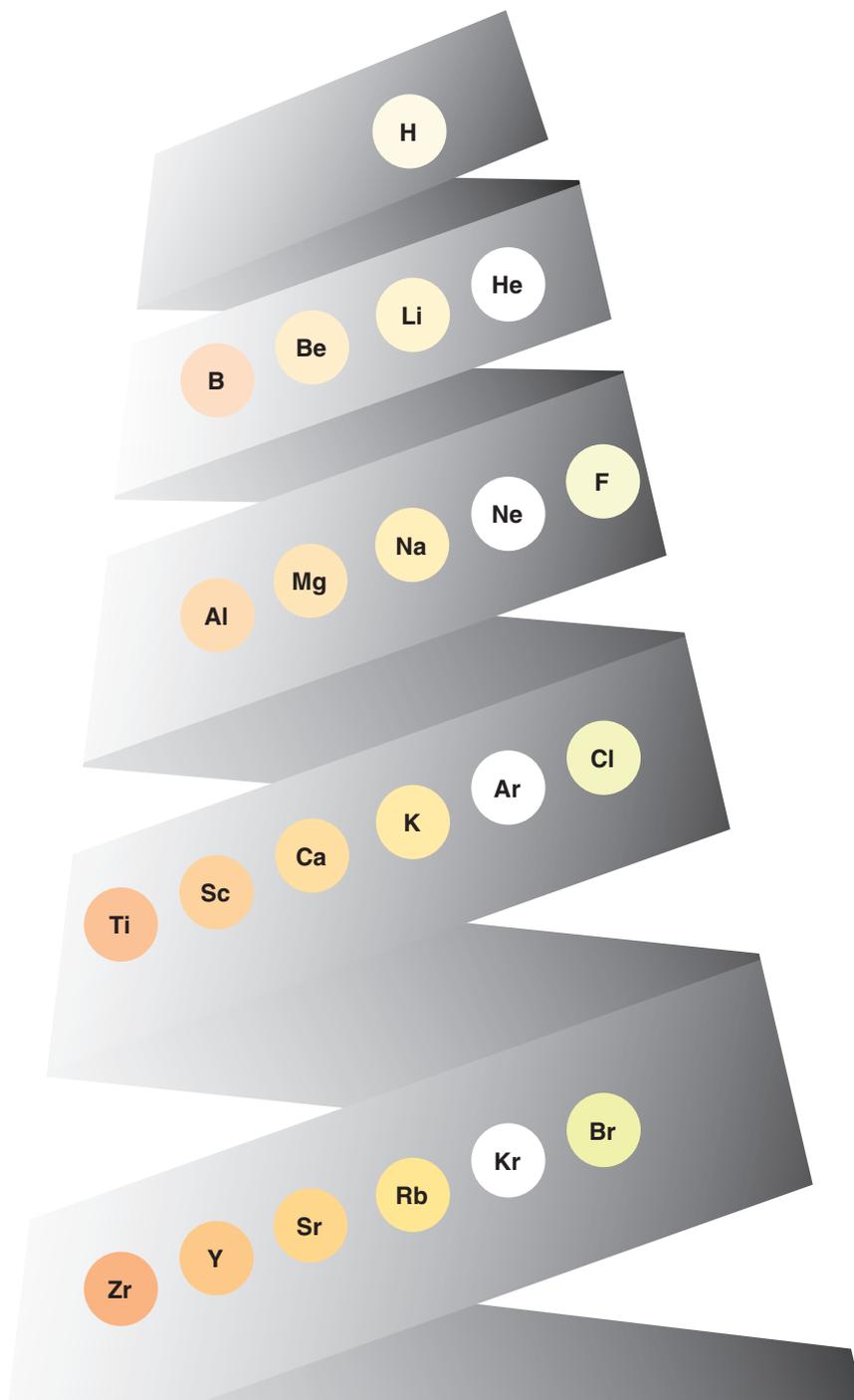
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17

18/0



Alternate table formats are also helpful for understanding elemental relationships and properties. In a standard format table—elements at the far right (18th column/Stage) and far left (1st column/Stage) can look distant from each other. The rectangular table on the previous page has been modified to show noble gases at both the end and beginning of each Series, such that Stages 17, 18 and 1 “become” next-door neighbors. This may be easier to see in the 2-dimensional spiral table above, where Stages 17, 18 and 1 are all “partners” at the lower end of the spiral.



Taking this one step further, by cutting out a flat 2-dimensional spiral and hanging it from the ceiling, we create a 3-dimensional spiral mobile, extending from the lightest elements in the top/center to the heaviest at bottom/outside. So with the elements connected in one continuous progression, we can stretch them from the top/center/lightest (Hydrogen) to the bottom/outside/heaviest (Actinides—Radioactive.)

In effect, a hanging spiral mobile of elements reflects their increasing atomic weight from top to bottom. We can then wrap the spiral mobile around a “mountain,” and sense how the progression of elements mirrors our experience on earth. Our personal journey is further identified through latitude (how far up or down the mountain we are) and longitude (what side of the mountain we are on.)

Latitude corresponds to: horizontal Series—the “setting” for our distress—e.g., how high or low we are on the mountain.

Longitude corresponds to: vertical Stages—our “sense of inner capacity” for traversing the terrain—e.g., what side of the mountain we are on.

ONE VIEW OF THE BIG PICTURE:

To start our journey, we can imagine an Unlimited Source at play within the boundaries of human experience. The “Universal Mother” welcomes us at the top of the mountain, and a gradual, descending spiral path lies ahead. In the process of incarnation, we want to feel safe in the womb, and after descending from the womb, we need to feel safe and grounded on earth. Eventually, we begin the long, circular descent around the mountain, developing a structure of mental and emotional accoutrements for separate identity. That limited, conceptual identity pretends to be separated from Source, and is maintained by concerns about past and future.

*...Earth fills her lap with pleasures of her own...
Yearnings she hath in her own natural kind...
To make her Foster-child, her Inmate Man,
Forget the glories he hath known,
And that imperial palace whence he came...*

Ode to Immortality; Wordsworth

So the descending spiral reflects an increasingly complex descent into the physical world, with each respective trip around the mountain embodying a new set of challenges. Our earlier trips are related to developmental experiences in childhood, and the paths that follow relate to performances of increasing gravity and weight.

*Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid,
ambiguous forms, where he must survive a succession of trials.*

The Hero With a Thousand Faces; Joseph Campbell

It can be said that each and every element builds on the themes of elements that preceded it. However, where we stand on the mountain is not a step-by-step journey—any one location simply reflects how we are perceiving and engaging with the world at a particular time, and there is no location that is inherently better or more enlightened than any of the rest. That is, each position on the mountain carries a certain challenge or dilemma, and none is more important or significant than any others.

Just as all the different kingdoms and respective remedies embody different survival strategies, the periodic table elements reflect hundreds and hundreds of dilemmas of human experience—stuck survival reactions—of ever-increasing gravity and complexity. The very lightest elements at the top of the table reflect a descent from the non-physical into physical worlds, and the increasing elemental weights reflect our deepening engagement in the material world. In general, the lightest elements are associated with lighter problems (e.g., lack of integration with the physical world, feeling ungrounded, disconnected and fearful,) and the heaviest elements are associated with heavier problems (self-reproach, burdensome depression and destructive processes.)

Again, the elements in the earlier trips around the mountain reflect different developmental challenges during our childhood. As growing individuals we will need to develop a sense of individuality and independence, to feel our immediate environment is safe and predictable, and to engage and interact with others. Whether we are reconciled with these experiences—or continue to be distressed by them—influences how we manage the rest of the way. That is, any challenges that were too overwhelming and unreconciled are likely to re-surface later in our lives, their distress revealed through the language of symptoms.

So however sophisticated we become in our performance farther down the mountain, we may still carry unresolved conflicts from earlier in our lives. For example, we can be very confident in a particular occupation, and yet experience stress relative to feeling safe or connected to others. Our performance is often an unconscious means by which we try to satisfy these childhood needs. For example, along with concerns related to confidence and performance, we might say, ‘I try very hard at my job, but I don’t always feel valued’—‘I don’t always feel connected’—‘I don’t always feel in control,’ etc.

It is also possible our parents had unpleasant experiences in their childhood, and they repeated those same unconscious behaviors when raising us. Or they tried to raise us in opposition to their childhood traumas: ‘I’ll make sure my child never experiences what I went through.’ Either way, we can find ourselves working to resolve our family shadow, expressing itself through our different physical, mental or emotional symptoms. Our parents, grandparents or other ancestors may have been dancing on one side of the dilemma or the other—a polarity of either unconsciously repeating the pattern or opposing it—when true resolution suggests they would not need to do either, as there

would be no subconscious “ghost” influencing their behavior.

Another possibility is that our parents had very good childhood memories, and they—or we—may not recall any significant problems growing up. Perhaps we did not experience any traumatic events, but at some point life’s inevitable changes (death, financial insecurity, etc.,) threatened the very supports we have relied on since childhood. One client described her childhood as idyllic, yet experienced fears of loss and abandonment following a parent’s death.

Regardless, given enough time in a homeopathic interview, the distress of our physical, mental or emotional problems eventually declares itself, and we will express that experience in a very characteristic language, specific to our ego-self’s survival.



Remedy State

Well-Being Qualified by Performance

As mentioned earlier, many elements in the table are related to performance in different settings, and there can be a certain significance we ascribe to our success or failure. That is, our performance is conditional—it carries an apparent value that limits the free expression of ourselves and our gifts. The conditional value suggests that by performing well, we will satisfy unresolved needs—‘if I do okay I’ll be accepted’—and at least temporarily those needs quiet down. When this behavior becomes extreme, however, we sacrifice balance in the broader landscape of our lives.

Eric Sommermann used this analogy to describe performance remedies: when an element is refined out of its place in nature for use elsewhere, that element is perceived as having a new and specific role. That is, it has been extracted and refined out of its natural environment and ascribed new values for “performance” in the arts, science, industry, etc. That particular element’s fuller value and identity has been contracted into a performance in specific settings. Its value in one setting creates challenges in others, however, such as when Nitrogen and Phosphorus are processed and concentrated for fertilizer, and over-use creates imbalances in the broader ecosystem—e.g., “disease” in water.

So because of the value we ascribe to a specific performance, we also want circumstances to support us—to “behave” according to our needs. And as we perceive life through a clouded lens, we see outer circumstances challenging our subconscious beliefs. Our interpretation of events as positive

or negative—as well as our desire to enjoy “good” circumstances and avoid the “bad”—reflects our limiting survival patterns.

Whatever is rejected from the self, appears in the world as an event.

Carl Jung

Stated another way, our sense of self-identity and survival is intimately connected with how we perceive and respond to our environment, and how as children we tried to understand and navigate what were often very challenging circumstances. Even if we dismiss our childhood stresses as minor, they may have been experienced much more intensely at the time. And as adults we are often using the same childhood “operating instructions” for living in the world. We often find ourselves over-reacting—out of proportion to threats—especially when compared to understanding we have gained in other areas of life. So what we believe to be conscious, adult perceptions are often pre-conceptions dating back to childhood, or even earlier. And those circumstances and surroundings—and our perception or misperception of them—are a mirror for our subconscious, that is, what we already believe to be true:

‘Because circumstances were _____ I felt _____ and I needed to _____.’

‘When circumstances are _____ they make me feel _____ and I need to _____.’

‘If circumstances become _____ I’ll feel _____ and I’ll need to _____.’

So again, during the course of the history we might describe certain settings in which we experience distress, as well as surrounding “atmospheres” or qualifying experiences within those environments. Of course, the setting, sense of inner capacity, and atmosphere or quality surrounding our experience will reveal themselves in a different order with each history, and at times our homeopath may need to ask directly about the sense of inner capacity and feelings related to failure. In other words, ‘What is your experience of failure? How does it affect you?’ And because our imbalanced states usually include subconscious experiences from childhood, our perceptions do not usually conform to adult logic and reason: ‘If I fail, my friends could be disappointed and won’t want to stay connected with me.’

Ultimately, our unique contraction from unconditional well-being into limiting survival strategies is matched with a homeopathic remedy. The remedy heightens awareness of the physical, mental and emotional price we are paying for exaggerated perceptions and reactions, so then the vital force can begin resolving polarities of “this should or shouldn’t be.” In other words, exaggerated survival

patterns are maintained at the sacrifice of growth and unfoldment, and therein lies the imbalance. If unconditional well-being is both our heritage and birthright, Cat Stevens was right when he sang “you’re going to wind up where you started from.” (“Sitting;” Catch Bull at Four)

Overview of the Horizontal Series

1	H																2	He	
2	He	Li	Be	B										C	N		O	F	Ne
3	Ne	Na	Mg	Al	Si										P	S	Cl	Ar	
4	Ar	K	Ca	Sc	Ti	V	Cr	Mn	Fe	Co	Ni	Cu	Zn	Ga	Ge	As	Se	Br	Kr
5	Kr	Rb	Sr	Y	Zr	Nb	Mo	Tc	Ru	Rh	Pd	Ag	Cd	In	Sn	Sb	Te	I	Xe
6	Xe	Cs	Ba	La	Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu	Rn
7	Rn	Fr	Ra	Ac	Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lr	Og

Horizontal series reflect increasingly complex settings in which challenges occur

The need for structure or desire for autonomy and associated confidence

1st Series: Incarnation and Grounding on Earth

2nd Series: Emerging Individuation and Feeling Safe in our Environment

3rd Series: Social Identity and Interaction

4th Series (Copper): Creating Order: Pragmatic Task Orientation

5th Series (Silver): Creative Expression

6th Series (Gold): Manifesting Greater Influence and Responsibility

7th Series (Radioactive): Heavy Responsibility and Suppressed Inner Child

TO LEARN THE ALPHABET OF THE TABLE, WE CAN START WITH THE THEMES OF THE HORIZONTAL ROWS—THE “SERIES:”

The 1st Series is comprised of two elements—Hydrogen and Helium—sitting at the top of the mountain and reflecting a sort of landing pad for us as new souls. These are the lightest elements in the table, and reflect our need to feel grounded and secure in the process of incarnation.

The 2nd Series of elements begins winding around the mountain. Lithium, Beryllium, Boron, Carbon, Nitrogen, Oxygen and Fluorine are broadly related to an emerging sense of self-identity and feeling safe in our environment.

The 3rd Series of elements—Natrium (sodium,) Magnesium, Aluminum, Silica, Phosphorus, Sulphur and Muriaticum (chlorine)—are broadly related to development of our social identity and interaction.

The 4th through 7th Series of elements make up the subsequent paths around the mountain, and are related to our performance in increasingly complex settings. In other words, if we describe our problems (physical, mental or emotional) in the context of performance—how our symptoms are creating difficulties for us to work, write, carry out our responsibilities, etc.,—our history can be matched with an element sitting within one of these latter Series or paths around the mountain. Again, our specific location on the mountain will reflect the setting for our performance (latitude) as well as our sense of inner capacity or confidence (longitude,) both of which determine the cation (the first part of a compound.)

AN OVERVIEW OF THE GENERAL SETTINGS/THEMES OF THE 4TH-7TH SERIES IS AS FOLLOWS:

The 4th Series path around the mountain is related to pragmatic task orientation—the fundamental desire to create and maintain organization in our physical world. So the “Copper Series” is closely associated with navigating the physical world, and a number of “locomotive” problems are found in this Series.

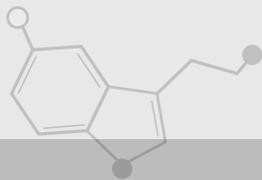
The 5th Series path around the mountain is related to creative expression and performance in the public eye. This includes all facets of the arts, creative problem-solving, and the world of ideas and possibilities. With this “Silver Series” of elements, the boundaries of organization have expanded into new avenues for understanding and being in the world. A number of nervous system problems are also associated with this Series of communication and expression.

The 6th Series path is related to leadership and responsibility, in which our pragmatic and creative gifts are applied to a greater influence and purpose in the world. With “Gold Series” elements we carry a “gold standard” expectation: we either meet our standard or we do not, and we are not easily swayed by positive feedback. The worlds of task (4th Series) and creative expression (5th Series) have expanded to a sense or recognition of greater influence and responsibility towards others. Many potential syphilitic physical and mental states are found in this Series.

The Lanthanides (usually depicted below a standard table) are also in the 6th Series (Gold Series,) but are a subset of the 3rd Stage. These elements are related to obstacles in creative expression—we are seeking a greater voice and influence, but experiencing confusion or irresolution related to that expression. We want to be “heard,” that is, for our voice and creative gifts (Silver Series) to be more fully and meaningfully expressed (Gold Series.) Pragmatic task orientation and creative expression have expanded into a desire for our gifts to carry greater influence, meaning and fulfillment, but we experience subtle or overt blocks to realizing those dreams.

As Scholten suggested, autoimmune issues can occur with the Lanthanides—and this would be particularly true for problems occurring at the thyroid (5th chakra—seat of expression)—because our expression is thwarted and our influence in the world feels stymied.

Francium, Radium and the Radioactive Series elements known as Actinides (usually depicted below the standard table) make up the 7th Series. Like the Lanthanides, the Actinides are also a subset of the 3rd Stage. Radioactive themes include leadership and responsibility without joy and spontaneity—a blocked expression of free spirit. ‘I have to hold it all together, or things will fall apart.’ The vision of our influence can be expansive—even to change the world or universe—and we may believe the “fall-out” of failure is also far-reaching. In other words, our greater influence and responsibility (preceding 6th/ Gold Series) occurs at the expense of controlling our child-like joy and spontaneity (7th Series.) Many cancerous problems show up in this Series, analogous to our desire to control what escapes our control—the force of life itself (inner child.)



The First Series

Self and the Experience of Incarnation



1st Stage: HYDROGEN (H)
0/18th Stage: HELIUM (He)

*Our birth is but a sleep and a forgetting:
 The Soul that arises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar...
 Heaven lies about us in our infancy!*

Ode to Immortality; Wordsworth

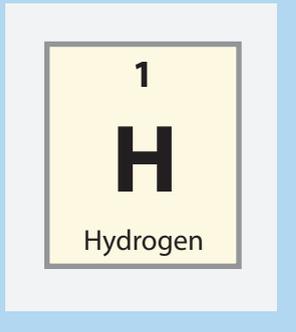
The 1st Series (the 1st horizontal line in a standard table) has only two elements, Hydrogen and Helium, and these gases are both related to incarnation. Landing “at the top of the mountain,” we are still connected to the cosmos—a little more “there” than “here.” We are not always grounded or connected with the physical world, and each gas’ lack of boundaries is analogous to the sensitivity we feel in our immediate environment.

1st Series:

Incarnation and Grounding on Earth

	1 H																			2 He
2 He	3 Li	4 Be	5 B					6 C					7 N	8 O	9 F	10 Ne				
10 Ne	11 Na	12 Mg	13 Al					14 Si					15 P	16 S	17 Cl	18 Ar				
18 Ar	19 K	20 Ca	21 Sc	22 Ti	23 V	24 Cr	25 Mn	26 Fe	27 Co	28 Ni	29 Cu	30 Zn	31 Ga	32 Ge	33 As	34 Se	35 Br	36 Kr		
36 Kr	37 Rb	38 Sr	39 Y	40 Zr	41 Nb	42 Mo	43 Tc	44 Ru	45 Rh	46 Pd	47 Ag	48 Cd	49 In	50 Sn	51 Sb	52 Te	53 I	54 Xe		
54 Xe	55 Cs	56 Ba	57 La	58 Ce	59 Pr	60 Nd	61 Pm	62 Sm	63 Eu	64 Gd	65 Tb	66 Dy	67 Ho	68 Er	69 Tm	70 Yb	71 Lu			
				72 Hf	73 Ta	74 W	75 Re	76 Os	77 Ir	78 Pt	79 Au	80 Hg	81 Tl	82 Pb	83 Bi	84 Po	85 At	86 Rn		
86 Rn	87 Fr	88 Ra	89 Ac	90 Th	91 Pa	92 U	93 Np	94 Pu	95 Am	96 Cm	97 Bk	98 Cf	99 Es	100 Fm	101 Md	102 No	103 Lr			
				104 Rf	105 Db	106 Sg	107 Bh	108 Hs	109 Mt	110 Ds	111 Rg	112 Cn	113 Nh	114 Fl	115 Mc	116 Lv	117 Ts	118 Og		

*Touching upon form,
Returning to expanse; (Hydrogen)
Entering into form,
Remaining disconnected . . . (Helium)*



Hydrogen

As the lightest element, in Hydrogen we seek protection against the harshness of incarnation: at times we retreat back into our 1:1 relationship with the “ethereal womb of the Great Mother.” We experience problems with feeling ungrounded and distracted, knowing where our body is in space (proprioception,) and creating strong bonds with others.

Symptoms include “conflict between earthly and other-worldly existence” and “painful experience of earthly bonds.” As the lightest element, Hydrogen has problems with vertical connection and grounding—our coming down to earth—and we can experience a tenuous sense of connection with the physical world.

We may experience a Hydrogen state when during our early life—even in utero—we sensed our existence on earth would be challenging and painful. This experience can continue into adulthood, where we cannot reconcile our spiritual home of unity and peace with a physical journey of separation and distress.

As is common with other gases, in a Hydrogen state we can sense beyond apparent boundaries between ourselves and others. We can have a sixth sense about situations and people, and feel connected with a pervasive, expansive spiritual world that dissolves the boundaries of the material plane. This may cause us to dislike imposed structure—a structure we are confined to because of circumstances. Yet at other times we could retreat into a more limited space of our own choosing. That structure provides boundaries for our existence, and offers protection against over-stimulation when we are feeling unfocussed, scattered and “frazzled.”

CASE STUDY: HYDROGEN

Client: *I’m oversensitive and reactive. I’ve had problems with insomnia for almost 50 years; I’ll almost be euphoric after a good night’s sleep. Then I’ll go through the day with a lightness, a gracefulness; I can handle almost anything. With poor sleep, I can dread the evenings. They seem like forever. I’ll feel restless, out of sorts, hard to connect with others.*

I don't like people paying attention to me; I don't like talking with people. It's hell for me. I can do better in 1:1 conversations.

There's a feeling of dragging myself around. I know how fragile I am, but there's no exit.

I love to be outside, expanding into the universe. I love the free feeling. With the free feeling there's a lightness, a joy. There's fullness. I'm not constricted. Going outside is really important for me—that's freedom.

Freedom is very wonderful for me; there's no feeling of constriction.

I'm not linear, I'm very circular. I have an intuitive sense of what's right for me. I like the freedom to have new experiences, to make choices that are expanding. A lot of it has to do with the outdoors.

Otherwise there's a feeling of being trapped, stuck, drained. My energy is all over the place. The shades go down—I'm gone.

I have attention-deficit-disorder. I get very impatient with my husband; he'll answer with a lot of logical detail.

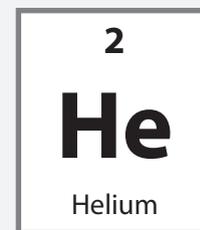
I have a fear of getting lost. I'll have dreams of being lost, not able to get on a plane on time, not able to be where I want to be.

I feel very limited in many ways. I would love to dance, but learning is out of the question. I don't know where I am in space—how big I am, how small I am.

Freedom is huge for me; I protect my freedom.

Helium

Helium is the next heavier element beyond Hydrogen. In both the Helium and Hydrogen states we can experience the physical world as too harsh. It is



as though we are in the world with one foot in and one foot out. As one of the “noble” gases, Helium does not normally bond with other elements, and this lack of connection to others is also seen in its homeopathic properties.

Helium, as a remedy, could be thought of as an interface between the non-physical (Hydrogen) and physical realms (Lithium.) In a Hydrogen state we are deciding whether to head back to an “other-worldly existence,” and in a Helium state we are holding back from connecting to an earthly realm. Lithium, the following element, reflects our first connection to the physical world via the womb.

In other words, Hydrogen considers leaving this world altogether, while Helium “floats around,” but does not connect. So in a Hydrogen state we experience problems feeling grounded in our “vertical” connection with earth, while in a Helium state we feel a lack of connection to earth, as well as a lack of “horizontal” connection to others. Significantly, one of the themes of Sherr’s proving was “a soul that does not come completely into the body and is unable to manifest itself fully in life.”

CASE STUDY: HELIUM

Client: *At times it’s unbearable to be in my body. There’s an agitation; I just want to scream, run out of the room. I feel trapped, no way out, no options, stuck with something I don’t want.*

There’s a numbing out; a dissociation. There’s no escape. I’m trying to get away from myself.

There’s a feeling like I’m being sucked out of the womb. At birth, my mother was sedated and I was yanked out. I wasn’t ready.

It’s as if there’s no safe place. Things feel unsafe. There’s an ungrounded feeling.

I feel dizzy and cut off; disconnected from people. I was a middle child; most of my life I haven’t wanted to connect with others.

I’m intuitive, psychic. I have dreams of being able to jump up, float and levitate.

CASE STUDY: HYDROGEN AND HELIUM

Following a Hepatitis B vaccination, a mother brought in her 2 month old infant, stating he was making very little eye contact, and he wasn’t responding to her voice.

Mom described him as sometimes in “the zone,” and if he was focussed and engaged with others it was on “his terms.” At other times she would find him smiling at a nearby wall, but not in relation to others around him.

He would become more alert at night and could wake to the sound of the phone ringing. On occasion he would interact with his dad. His mother was also concerned that “watchful waiting” was the only advice given by her family physician.

The mother described a few other non-specific physical symptoms, and stated he enjoyed being held, but didn’t like his arms being bound.

On examination he had no response to clapping hands or testing for the Moro startle reaction. In fact he seemed like a little sack of potatoes—oblivious to events around him, including the presence of others in the room.

Hydrogen 1M resulted in improvement for 2 weeks, after which time symptoms began to return. Another dose of Hydrogen 1M helped for only a few days. Then a dose of 10M did nothing.

Switching to a single dose of Helium 1M resulted in the infant quickly emerging from his disconnected state in a few days. From there he began passing normal childhood milestones ahead of schedule, needing no further doses.

(Note: For a much fuller description of homeopathic Helium, Jeremy Sherr’s book “Helium” is an excellent resource.)