

down—provides a valuable clue to what needs to change in your life. Working from the perspective of this process of discovery permits you to approach a health crisis with curiosity instead of fear, and with optimism instead of disappointment. Sickness and health become a major way you learn from life. Although dysfunction and disease point to what you need to work on, they also hold the seeds of your unfoldment. From this point of view, illness is an opportunity for growth and transformation, while “recovery” is only a return to an obsolete status quo. Authentic healing will often involve radical changes in how you live. Old habits and attitudes that supported the development of disease will fall away, to be replaced by new ones that go with a new way of being in the world.

### 3. Wholeness

One of the things that makes holistic medicine fascinating and fun is rediscovering that the parts tell us about the whole. As we will see, your hand or your face, or even your tongue, can speak volumes about the whole of you, not only your physical state, but your mind, too. (This may be why the hologram has become such a central organizing image in holistic medicine, since it demonstrates how every piece contains the whole.) From the holistic perspective, our suffering comes from forgetting our wholeness. The word *health* comes from the Anglo Saxon *hal*, whence also come *heal* and *whole*. Perhaps the simplest definition of *healing* is “to make whole.”

Holistic healing requires, however, that the way we achieve wholeness not only makes us more complete as individuals, but also reintegrates us into the whole of nature. The unique value of medicals made from natural substances is that they weave us back into our place in the body of the Earth. But there’s an even more profound dimension to the deepest healing: it’s also spiritual. The same root that gave us *heal* and *whole* gives us *holy*, too.

The state of wholeness that heals us must be extended to include the spirit, and reconnecting to the whole means freeing yourself from the narrow consciousness of the constricted ego. Letting go the fear and isolation of the narrow ego allows you to open up to a larger sense of who you are, to identify with a more encompassing consciousness—the universal matrix that sustains us, the healing force or higher power of the great spiritual traditions.

From this more complete, holistic perspective, illness is not an interruption of life, but a crucial and valuable effort to reach for more wholeness of spirit. Little pieces of life experience provide the step-by-step progress that takes you along your path of spiritual development. Often it's your health problems—even the small ones—that clue you in to what you need to address, leading you on to increments of the transformation that moves you closer to an identity with the Greater Whole. Such illnesses and ailments are critical components of spiritual life. Crises of the body are ultimately expressions of underlying crises of the spirit.

## The Emerging Vision

The above principles are at first suggested and then repeatedly reinforced as one holistic approach after another is pulled into a combined framework. Though these points emerge with compelling clarity as the various schools of thought are integrated, up to now they have gone largely unrecognized because the field of holistic medicine has remained as fragmented as an unassembled jigsaw puzzle. This book aims to show how the pieces of that puzzle fit together and how the whole that results is greater than the sum of its parts.

Each of the great healing traditions has arisen in its own culture to help resolve problems peculiar to that setting, so each—e.g., Ayurveda, homeopathy, Traditional Chinese Medicine, European and Native American herbology, nutrition, and psychotherapeutic bodywork—has its weaknesses as well as strengths. By integrating them, superimposing one upon another in layer after layer of complementary perspectives and techniques, we can arrive at an amalgam that is far more potent and thorough than any one of them taken alone. That's why I've called the integrated approach that results from this synthesis *Radical Healing*. It's *radical* because, as the philosophies and methods of these various traditions are melded, and the profound principles buried in them become clearer and stronger, an intensity of effectiveness becomes possible. Healing and reorganization accelerate and deepen. Though time is needed at certain stages to absorb and consolidate change, this integration makes spurts of rapid transformation possible. After using a synergistic blend of techniques I recommended, one patient commented, "I've made more progress in three visits than I did in years of psychotherapy."

The word *radical* comes from the Latin *radix*, which means "root." Radical healing tackles the root causes of illness and the hidden impediments to optimal health. These are attitudes and emotional postures embedded in the mind and in the unconscious. They shape the way that subtle energy is organized, which in turn influences what happens in the physical body. Using pharmaceutical drugs to influence biochemical and metabolic reactions is superficial and very limited, compared with treatments that reach down into the deeper levels of human functioning.

Besides its relation to the Latin *radix*, the term *radical* has a less well-known and more technical botanical significance. It denotes the tiniest, hairlike terminals of a plant's root, which extend its action into the depths of the soil, and, by finding and entering cracks and crevices in the bedrock, slowly fracture it and split it open. Some of the beliefs and assumptions about our reality that sustain and promote our suffering are the deepest and most resistant to change. It is those assumptions that can make diseases seem untreatable or "incurable." The *modus operandi* of radical healing is to penetrate the strongholds of human limitation and rend them asunder, opening the possibility of a transformation and evolution that probing thoroughness, that radical intensity, we will not be able to heal the profound disorders that are now plaguing us, individually and collectively.

Besides presenting a new vision of medicine, *Radical Healing* is also intended to anchor that vision to practical, well-proven techniques—such as the use of herbal and homeopathic remedies, exercise, flower essences, and Asian diagnosis—and to offer you guidance in their use. You won't truly grasp this new vision of healing until you have experienced its effects yourself. That's why this book has to be, in part, a handbook. Read it, and don't be afraid to try out what you're reading about. By using it you will begin to feel its power.

## Using the Power of Holistic Healing for Yourself

You have to do two things to effectively harness the power of holistic healing. First you have to continually cultivate your awareness of the new vision and, second, you have to learn to "do the technical stuff" needed to put it into practice. The interaction between those two generates the

Actually, when a conventional drug has been used in this way, the real work of healing begins only after the crisis has passed. The patient needs to find out what created the crisis, and to identify and address those issues in the ways we will explore throughout this book—with natural remedies, dietary change, counseling, or whatever offers the potential to accomplish a healing reorganization. Since the drug has not resolved anything, but only bought time, that time should be used efficiently and carefully, for it is bought at a price.

Conventional medications clutter the delicate ecology of the internal milieu, which inevitably entails some degree of danger. According to an April 1998 study in the *Journal of the American Medical Association*, adverse reactions to prescription drugs ranked somewhere between fourth and sixth as the leading cause of death in the United States. In 1994, more than 100,000 people died from toxic reactions and more than 2 million suffered serious side effects from medications that were properly prescribed and administered. It was in that same year, or thereabouts, that a single case of a patient who developed serious liver disease from improperly using an herbal remedy received wide press coverage, and was cited as an indication of the dangers of herbal medicine.

Even when we are fortunate enough to be spared identifiable adverse effects from conventional medications, we still pay for their use with the labor involved in getting them out of our bodies. If used, they will need to be cleared and any undesirable alterations they produced—the drug's side effects—will need to be reversed. All of this requires energy and time, and, if ignored or dealt with by using another medication, will pile layer upon layer of complications over the original crisis. A significant percentage of the patients I see have reached a point where they need a protracted period of detoxification to uncover their inherent capacity for thorough healing.

Resorting to a drug to address a human problem is analogous to dealing with a computer glitch by grabbing a screwdriver or a pair of pliers and trying to rewrite its circuits. Only someone totally out of touch with the electronic age would go for the pliers when a few judicious taps on the right keys could modify the operating system and reprogram the microcircuits would be absurd. Subtle interventions can produce far-reaching changes, but if you don't know which keys to tap, you might become frustrated, confused, and frightened, and feel like reaching for the pliers.

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**KEY TO UNFAMILIAR LATIN TERMS**

{ KM { NP { NS { NM	KALI NATRUM FERRUM MUR	Potassium Sodium Iron Chloride	_____ _____ _____ _____
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FIGURE 8

**THE TISSUE OR CELL SALTS  
 (ALSO KNOWN AS SCHESSLER OR BIOCHEMIC SALTS)**

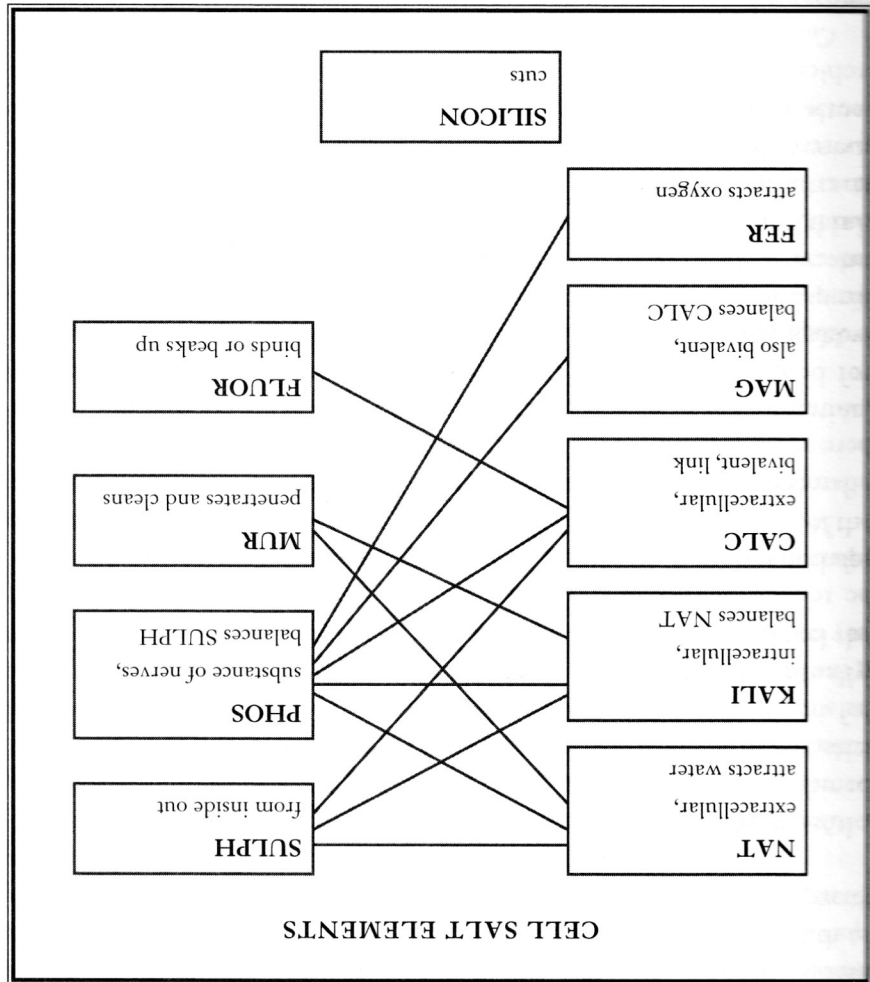
Abbre-	Usual	Full Latin	Designation Name	English for	Compound
CF	Calc fluor	<i>Calcarea fluoricca</i>		Calcium fluoride	
CP	Calc phos	<i>Calcarea phosphoricca</i>		Calcium phosphate	
CS	Calc sulph	<i>Calcarea sulphurica</i>		Calcium sulfate	
FP	Ferrum phos	<i>Ferrum phosphoricum</i>		Ferric phosphate	
KM	Kali mur	<i>Kali muraticum</i>		Potassium chloride	
KP	Kali phos	<i>Kali phosphoricum</i>		Potassium phosphate	
KS	Kali sulph	<i>Kali sulphuricum</i>		Potassium sulfate	
MP	Mag phos	<i>Magnesia phosphorica</i>		Magnesium phosphate	
NM	Nat mur	<i>Natrum muraticum</i>		Sodium chloride	
NP	Nat phos	<i>Natrum phosphoricum</i>		Sodium phosphate	
NS	Nat sulph	<i>Natrum sulphuricum</i>		Sodium sulfate	
Sil	Silica	<i>Silica</i>		Silicic acid / Silica	

FIGURE 7

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move things from the inside out—it is an exteriorizing element. *Natrum sulph*, the combination of the two, therefore picks up water and removes it from the body. When people suffer from humidity or dampness, or they have a lot of trouble with the kidneys and bladder, with water retention and swelling in the hands and feet, *Natrum sulph* is called for. When my eighty-five-year-old grandmother complained to me about swollen ankles, I gave her *Natrum sulph* 6x. After she had taken it for a couple of years, the swelling in her lower legs, ankles, and feet diminished dramatically. It is often thought that such problems are an unavoidable part of aging or that it is necessary to take diuretic drugs. Those drugs

FIGURE 9



may force a temporary diuresis (release of fluid from waterlogged tissues, but are known to be hard on the kidneys, which usually, by the eighth or ninth decade of life, will have already lost much of their reserve capacity and will be struggling just to keep up with normal demands. Instead of harsh diuretics, the kidneys of an older person need gentle restorative support, which *Natrium sulph* 6x (especially when combined with *Kali mur* 6x) seems to provide. The therapeutic effect of the salts is very gradual. In such chronic cases, one will need to take them for six months to two years before the problem is eliminated. Eventually, after tissue function is thoroughly reorganized, you can see and feel the results, which usually last even after the remedy is stopped.

Tissue salts can be used for acute ailments, too. How to do so is perhaps easiest understood if we look at the salts in terms of their use in each of the stages through which an acute inflammatory process typically goes:

**1. *Ferrum phos* 6x.** This corresponds to the initial stage of inflammation, where there is redness, heat, and often pain. It is especially good for fevers and hemorrhage. Most of the parents of my pediatric patients now know to reach first for the *Ferrum phos* 6x instead of Tylenol or aspirin when temps go up. "I gave FP 6x as soon as I realized he had a fever, and it went down . . ." You can remember that *ferrum* means "iron" and think of a red-hot iron. Of course, it is the iron in hemoglobin that attracts and holds oxygen atoms, which in turn transform the bluish venous blood into a bright red. Red tissues, where blood has rushed in, or actual bleeding, call for *Ferrum phos*.

**2. *Kali mur* 6x.** The cell salt I prescribe most. It's used in the second stage of inflammation, when there is a white or grayish mucus. By this time the fever has passed and we have mucus congestion. So Mom (or Dad) switches to KM 6x. Potassium is the major intracellular ion, and *Kali mur* helps protect the integrity of the cell against viral invasions—including almost every cold and flu, as well as more serious viruses. I've heard that when smallpox used to sweep India, health workers would go from village to village ahead of the epidemic, handing out *Kali mur* 6x. Where this was done, it is said, the epidemic passed over, or there were only mild cases.

Nine times out of ten, if you do not know what else to do for common colds or flus, take *Kali mur* 6x and vitamin C and you will feel much better. In the course of my nearly thirty years as a holistic physician, the

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combination of vitamin C and *Kali mur*. 6x has become for my patients the equivalent of "Take two aspirin, go to bed, and call me in the morning." Mostly they don't call, and if they do, they're almost always a lot better.

**3. Calc sulph 6x.** The tissue salt used when there is *yellow* mucus. This corresponds to the third stage of inflammation, where the process has settled in and there are signs of dead white cells that have come into the site to clean up and to combat any microbes that may be growing in the inflamed tissue. *Calc sulph* 6x cleans out the infection, making it very useful for situations like sinus trouble (at least in those cases where the vitelline yellow mucus is produced.) Any cold, cough, or vaginal inflammation with this kind of discharge also calls for *Calc sulph*.

Most acute problems will involve one or more of the stages of inflammation. Often *Ferrum phos* and *Kali mur* are given together, when there are red, inflamed areas but also gray or white discharge. Sometimes *Calc sulph* and *Kali mur* are both given, as in chronic sinusitis or bronchitis.

**4. Mag phos 6x.** Often the pain that is experienced during an acute inflammation comes not so much from the inflammation itself as from spasm and cramping. Where there is inflammation, tissues may be sore and tender, and muscles around the affected area will often tense up and hurt. Calcium and magnesium are known by nutrition buffs to be the primary utilized calcium can build up in the tissues, causing a new set of problems. The tissue salts won't do this.

*Calc fluor* and *Mag phos* 6x (magnesium phosphate) promote proper use of calcium and magnesium and are wonderful for pain due to cramps and spasms. They are very important in backache, and even *Mag phos* alone is often soothing in cases of menstrual pain. It is a great boon to tired parents with colicky babies, and it can even take the edge off the bronchospasm that results in wheezing. While it cannot produce the deeply reorganizing and potentially curative results in asthma that the higher-potency homeopathic remedies can, it will often provide symptomatic relief. With colic and irritable bowels, *Mag phos* 6x is often combined with *Natum phos* 6x, which is the cell salt that addresses problems of gas and bloating.

There's even a tissue salt for anxiety and depression. Potassium is the main ion inside the nerve cells, and the bulk of the organic constituents



of nerve tissue are phospholipids (compounds of phosphorous and fatty substances). So it's not surprising that *Kali phos 6x* (potassium phosphate) would be helpful in cases of nervousness or of weakness and exhaustion (the old term *neurasthenia* meant "nerve weakness"). Schuessler, in his original treatise, says that *Kali phos 6x* "cures states of depression of the mind and of the body." He also adds "hypochondriac and hysterical ill

FIGURE 10

MAJOR TISSUE OR CELL SALTS	
<i>Calc fluor</i>	Too loose/too tight: nodules and hernias
<i>Nat mur</i>	"The washerman": watery discharges
<i>Nat sulph</i>	"The dryer": edema/urogenital problems
<i>Nat phos</i>	Gas and gynecological problems
<i>Fer phos</i>	First-stage inflammation, fever
<i>Kali mur</i>	Second-stage inflammation, gray/white mucus
<i>Calc sulph</i>	Third-stage inflammation, yellow mucus
<i>Mag phos</i>	Spasm and cramps (anywhere)
<i>Kali phos</i>	"Nerve weakness," heavy-heartedness
<i>Calc phos</i>	Teething

nerve" and nervous insomnia. I also give it for a heavy feeling in the

chest ("downhearted").

This is a brief rundown of the main tissue salts. They cover a broad

range of complaints and are very safe. With the little you have gleaned

from these few pages and the use of the charts and tables here (see Fig.

10), you should feel comfortable trying them. The dosage is the same

for all of them: dissolve three little tablets under the tongue four times a

day. They are totally nontoxic and harmless, and if you are patient and

persistent, you may be pleasantly surprised at the results.

### MINERALS VERSUS HERBS

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We might stop here and compare the tissue salts with what we

learned earlier about using herbs. The energy of minerals is very different

from that of plant preparations. They are inorganic, inert. "Dead" might

be too strong a word, but in fact "stone cold" is an expression we use

when all life has departed. Given as crude substances, i.e., as inorganic

elements, minerals can crowd the molecular environment. This may

produce some shifts in biochemical reactions, but it's not likely to result

in any real reorganization. To accomplish that would require more

information, and to bring out their informational content we will need

to raise them to a higher potency.

If we take that process to a very high level, for example the two-

hundredth step, as we did with the *Sulphur* I gave my friend, the

remedy will operate on a very subtle organizational level. His effusive

response was a psychological issue, so the higher potency addressed it;

we will deal with such homeopathic preparations in the next part of this

chapter. If the potentization is more limited, the action will be closer to

the physical. At the 6x, which is what the cell salts are, what we produce

is a remedy that works on the organization of physical structure, that of

the cells and tissues.

Herbs, in contrast to minerals, are organic—alive. They already have

the informational complexity of a biological system, even without the

homeopathic potentizing procedure. Although we do make homeopathic

preparations from herbs, herbal remedies, even in non-potentized form,

carry a pattern of energy that corresponds to certain living systems.

Their organization has a sort of coherence and shape that is organic, or

organ-like. That's why some herbs have the special affinity for specific

organs that we saw earlier.

If you think of mineral remedies—cell salts—as working in a horizontal fashion, affecting the structural components that run through many organs in the body, then you might find it helpful to visualize herbs as exerting their effect more vertically, tending to affect selectively one or more organ systems. Though this is doubtless an oversimplification, thinking of minerals and herbs in this way may allow you to better appreciate their complementarity, and understand how you can use them together. You can take *Kali mur* 6x for congestion and *Ferrum phos* 6x for fever at the same time you are taking echinacea (as an herbal tincture) to boost your immune system. That way, you're coming at the problem from two directions. If you add vitamin C, you've got a third angle on it, and you're almost sure to get results. Commonly indicated combinations of this sort will be found in the Self-Help Index in Section Five.

## The Homeopathic Principle

You've probably heard more about homeopathy than you have about cell salts. It gets more press, since homeopathic treatment has the power to produce a more profound reorganization in the person treated. Though homeopathy shares with the system of cell salts the use of potentized preparations, homeopathic remedies are prescribed according to a different, more rigorously scientific principle than that used to select cell salts.<sup>2</sup> Ancient Ayurvedic scriptures describe two approaches to treatment. One is based on a principle of contraries: if you have a fever, do something that will cool you down—sponging with cold water, for example. The other is the homeopathic (*homoeo* meaning "same," and *pathos* meaning "suffering"). This approach is based on the principle of similars—in which you deal with a fever by wrapping yourself up and drinking something hot so you will begin to sweat and the fever will "break." According to Ayurveda, both principles are valid, but in some situations, the homeopathic approach is much more effective.

For example, the homeopathic treatment for frostbite would be to apply something cold, while a strictly allopathic (i.e., working according to the principle of contraries) approach would be to use heat. Abrupt heat, however, will only cause pain and aggravate the problem: If you jolt a frostbitten hand by putting it in hot water, the subtle energy will only retreat even farther from the hand, and the damage will worsen. You

might think of frostbite as a situation in which your subtle energy has been shocked out of the afflicted part. You want to coax back that energy by conveying information about what sort of adaptive response is needed. Beginning with something cool and gradually bringing the temperature up, you gently encourage the body to marshal an appropriate response to the icy insult it has sustained.

The homeopathic principle has not been totally ignored by conventional medicine. An immunization or vaccine applies a sort of rudimentary "like cures like" strategy, using the same microbe that causes a disease to convey information that will prevent it. Allergy inoculations are also homeopathic in a way, since they give the patient the substance to which he or she is allergic, in order to diminish allergic symptoms.

Results are even more impressive when we use a process similar to that described for preparing cell salts: that is, the substance one is allergic to is put through a process of potentization. For homeopathic remedies it's usually serial *dilution*—shaking or "succussing" it with a mixture of water and alcohol. This procedure is repeated, using a small amount of the first solution with more water/alcohol mixture until it's been done a number of times (thirty seems to work particularly well). With this preparation of the offending substance, symptoms can be suddenly and dramatically reduced. I have seen many patients who react to ragweed get immense relief by taking ragweed pollen prepared this way (*Ambrosia* 30C).

The concept of immunization could be updated and refined by reframing it in terms of an information model. If we do that, we may discover that it's not necessary to use such large doses of the microbe to create or support immunity. A tiny bit might do the job. To help the body deal with an inflammatory process, we might make a potentized preparation of the microbe involved. Let's take the example of cellulitis—a condition that involves a spreading red inflammation around an infected wound or sore. In this sort of case it is usually streptococcus that is involved, since it has the peculiar capacity to infiltrate the spaces between the cells and produces this characteristic pattern of infection. I have seen a preparation of streptococcus, raised to the 200th dilution/potency, resolve the tender, hot, red swelling of cellulitis within a few hours. The same principle can be applied to a variety of illnesses. Here's such a case:

*Agnes was eighty-two and a respected spiritual teacher. She had been poised, articulate, and charming, but she wasn't well. She had*

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bronchiectasis, a condition that sometimes results from chronic bronchitis. The walls of the bronchi, due to repeated bouts of inflammation, are weakened, and enlarged, and begin to accumulate mucus. It's as though the normally narrow bronchial tubes become bulging pipes. Bronchiectasis is very debilitating and considered incurable because the bronchi have dilated so much that mucus pools in them, providing a perfect place for bacteria to grow. This, of course, leads to more infection and tissue damage, especially if the bacteria present, such as *Pseudomonas aeruginosa*, has a special propensity to destroy bronchial walls. Unfortunately, the green mucus that Agnes was coughing up suggested *Pseudomonas*.

Multiple courses of antibiotics had served only to subdue the bacterium temporarily. But fungal toxins, which is what many antibiotics are, also debilitate the immune system. So each time the crisis recurred, she felt weaker. Ordinarily energetic, she was in the midst of writing a book, but this illness was getting in her way. She asked tiredly, "What can I do? I've been to so many doctors, and all they do is give me more antibiotics. There has to be something else." She had started echinacea as an immune booster, and I added Kali mur 6x and Calc sulph 6x for the mucus and purulent sputum. I knew that I wasn't going to be enough to knock out the *Pseudomonas*, however, so I suggested she try to locate a homeopathic preparation of it.

Ten days later she called me. She had used the herbal tincture and the tissue salts. She was feeling better, and the congestion was less. But she couldn't find the potentized *Pseudomonas*. She said, "I makes sense to me. I want to take it. What can I do?" I answered, "Make it yourself." Without hesitation, she replied, "Tell me how." So I did: "First, you collect some of your sputum. This is better than a pure culture of *Pseudomonas* anyway, because it will contain whatever bacteria happen to be growing in your bronchi. We don't know what else is in there. Mix one part of the stuff you cough up with ninety-nine parts of an alcohol/water solution. It should, for best results, be 87 percent grain alcohol and 13 percent distilled water. But don't get hung up on that. If you can't find anything closer, just use vodka. Shake your mixture and pour some into a glass test tube, filling it about half-full. Shake this ten or twelve times. Then empty it and refill it again half-full with your alcohol/water mixture. What remains on the inside of the tube will be about one one-hundredth of what you pour in—so you have roughly a 1-to-100 dilution. Keep

When you undergo physical trauma, you have an inner reaction as well as the mechanical response of your physical musculoskeletal apparatus. If you're hit over the head, for example, you may raise your arms in defense and your head may be pulled between your shoulders turtle-

## First Aid, Nature's Way

So you can make your own. I've been looking for an article I read a long time ago in a dusty old homeopathic journal. It was from back at the turn of the century, about a nurse who went to New Zealand—one of the earliest Europeans in that particular region of the country. There were no doctors and no medicines. She provided the only medical care available to the settlers. Fortunately, she'd taken a course on homeopathy and she had a couple of bottles of wine. So, using the wine, she made her own remedies from whatever she found lying around that the natives had was poison. She would find out the symptoms of the toxic substance and use that as a guide to when to give it: If she was dealing with a local bug that caused swollen inflammation, she would make a remedy using the local bug that caused stinging, swelling inflammation. Eventually, she had a whole practice built up with her own native homeopathy that she developed in New Zealand. Homeopathy is a very practical system, one that is open to your own creative interpretation and adaptation. When you use potencies of 30C or higher, there is virtually no risk of toxicity, and there is none of the crude substance remaining. By preparing a homeopathic potency, you can introduce into the human system a safe and healing message based on what that particular substance is all about in the context of nature.

*Do this thirty times and you have the 30C. That's what you take, a emptying, refilling, and shaking. This is called serial potentization. Drop two or three times a day."*  
*She made up her portion, and when she began taking it, a lot more mucus came out. Then it began to diminish. When improvement stopped, she made a second remedy and took it. After several months, she was remarkably better. There was no more green stuff, and the amount of mucus had decreased dramatically. The cough was essentially gone, she had more energy, and she had gotten her book off to the publisher. And she was off all conventional medications.*

fashion, but that's not all that happens. Something inside also recoils. I was made aware of this many years ago when I was treating a young man for shoulder pain. As we tried to untangle the origin of his difficulty, he mentioned an auto accident he had been in some time before. On a hunch, I gave him *Arnica*, the supreme remedy for trauma. He came back a few weeks later, looking much better. "Now I realize," he said, "that all this time I've been, in some way that you can't see—and that I wasn't quite aware of—scrunching my shoulders up, just the way I must have at the time of the accident. I had never stopped." Now that he had released that subtle tension, his shoulder pain was gone.

*Arnica montana* is a plant that grows on the slopes of the Alps. Its German name, *Fallkräut* (*Fall* = accident; *Kraut* = herb), attests to an ancient awareness of its value to the unfortunate climber. As a trauma remedy it is unsurpassed. There seems to be something in its essence that is instrumental in reshaping the subtle body after it has been knocked askew by a physical insult. The Swiss make a tea from the plant, and now you can get a pleasant, non-greasy ointment made from it, which is wonderful for rubbing into sore, aching muscles.

But *Arnica's* most dramatic effects are seen when it is potentized homeopathically. Raising it to the 200th potency seems to bring out its capacity to act on a higher organizational level in the human being.

Sprains, strains, and contusions heal in a fraction of the time they would otherwise require when you use *Arnica* 200C. Each year I am amazed that no NFL team doctor has discovered *Arnica*. (Maybe one has by now.) I have always felt confident that the first team to appreciate its value would easily win the Super Bowl.

The power of *Arnica* is further reflected in the story of a patient who came to me with a number of vague miscellaneous complaints.

Jerry was a young man who had been born with club feet, and had to be operated on as a child of two. In taking his history, I was struck by the vividness of the picture he re-created from so long ago—of a stark, isolated hospital room and his feeling of being an abandoned little boy there. This was in contrast to his otherwise bland, neutral demeanor. Besides that, his feet stuck out—both in the sense of being held in an awkward position and because his oddly shaped corrective shoes called attention to them. You simply couldn't meet him without noticing his feet—they always seemed to be interposed between him and whomever else he was with.