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TRITURATION PROTOCOL
AND
REMEDY PICTURE

HYOSCYAMUS
NIGER



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In the protocols of remedy triturations, suggestions for the administration of the medicine may also be included. It must be emphasized that the prescription of a homeopathic remedy should always be made in consideration of the individual situation. The indications given in this script therefore represent merely one possible approach to be examined. The actual choice should be undertaken with the utmost care, in accordance with the circumstances at hand.

Legend:

Bold: Emphasis, highlighting

Italics: Comments written after the trituration.

Hyoscyamus C1

– 1 –

What Are Delusions?

A person's experience cannot be integrated into a reality that is regarded as generally valid, or as valid for oneself. One's experience cannot be contained within any familiar framework of understanding. It relates to a perception of reality that lies beyond what is known and familiar.

How Does This Arise?

The individual does not gain access to reality through the ordinary normal functioning of the senses, but rather through another mode of perception that transcends the familiar.

The resulting contradiction and inner dissonance become a central problem. The person experiences something for which there is no foundation within his or her established reality. **There is no "ground" upon which the experience can be understood or integrated.**

For this reason, it is of great importance that individuals who come into contact with substances such as *Hyoscyamus niger* (Henbane) receive appropriate guidance, training, or possess sufficient experience in working with them.

Indications

The individual encounters realities that are existentially incomprehensible, giving rise to inner **contradictions and dissonance**. This may manifest as profound **insecurity, traumatic states**, and related disturbances. The person has undergone an experience that has completely **undermined his or her sense of certainty and orientation**.

Such experiences may also arise in relation to other people—for example within an intimate relationship—where events have thrown the individual off balance and remain impossible to process or overcome.

Possible Phenomena

- *Insecurity*
- *Vertigo*
- *A sensation of swaying or instability*
- *Blurred or indistinct perception*
- *Loss of memory*
- *Altered perception of one's own body or of other people and objects*
- *Sensation that the body is dissolving or disintegrating*
- *Horror or terror*
- *Suspicion and mistrust*
- *Jealousy*

Other Possible Expressions

- *Rigid adherence to rules, norms, and established order*
- *A sense of well-being*
- *Pleasure*
- *Mirth or amusement regarding the situation*

– 2 –

This inner dissonance may give **rise to intense emotions** that, at first, remain hidden because they are suppressed. These emotions often act in a destructive manner, affecting both the individual and his or her relationship to the surrounding world.

The experience itself has the potential to **profoundly shake—and at times seemingly destroy—the person's existing understanding of reality**. This is frequently experienced as a **destruction or dissolution of one's own identity**.

Intensive support and guidance for the shaken and traumatized individual can therefore be of great value. The person should feel accepted and understood. The alternative reality that has been encountered should be explained and placed within a meaningful context.

As a homeopathically potentized remedy, Hyoscyamus niger (Henbane) may assist in this process by helping the soul become familiar with this other reality. According to the Law of Similars, its therapeutic action is understood to arise from the fact that the state produced by Hyoscyamus corresponds to situations in which individuals have their familiar ground removed beneath them. This applies to trauma, profound insecurity, and experiences of physical decline. *The essential nature of Hyoscyamus, as expressed in the homeopathic remedy, acquaints the soul with this other realm of reality and facilitates a relationship to what was previously experienced as incomprehensible or alien.*

Indications

Homeopathic Hyoscyamus may be indicated in states of physical decline or collapse of vital functions. These may include life-threatening conditions, shock states, or situations in which the organism and its internal coordination must undergo a fundamental reorganization.

The origin of such states may be acute and immediate; however, it may also be understood as arising from influences rooted far in the past, including ancestral patterns or experiences attributed to previous incarnations.

– 3 –

The intellect has only limited access to the subjective experience and to the connections associated with it. What has occurred must be acknowledged as belonging to life and to the human condition. The intellect should be aware of this and should not attempt to understand more than is possible. **Understanding means inwardly consenting to the experience with one's feelings and one's soul.**

Part of the pathology is also a **state of confused thinking**. A helper or practitioner should not become caught in this confusion as well. Rather, he or she should look upon the incomprehensible or traumatized situation with clarity. This in itself is helpful.

Indications

Profoundly confused and distorted thoughts corresponding to a distorted perception of the world. Everything becomes blurred, changes its meaning, its appearance, or its relationship to other things.

Pains arise seemingly out of nowhere—from the past—just as elusive and ungraspable thoughts emerge. There may be a strong impulse to leave earthly reality behind. Death may appear as an option.

– 4 –

It is as though the soul loses its connection to its earthly existence. It recognizes itself within an extraterrestrial reality. It separates itself from the material body. Yet its true development would lie in recognizing itself as a soul within incarnation.

The homeopathic remedy Hyoscyamus can assist it along this path of realization. For this plant owes its earthly existence to a being in whom a profound awareness of the **meaning of incarnation** is accessible. These are powerful forces/beings that carry such awareness within themselves. For the soul, the task is to recognize the origin of these forces and what creation seeks to accomplish through earthly existence.

For the human being, an encounter with Henbane brings, in a manner similar to traumatic experiences, the experience of a non-earthly reality. For the soul, it is a significant step in development to recognize this while remaining bound to earthly existence.

Indications

People who seek connection with the origin of their soul and are also mature enough for insight into the soul world. **These may be deeply unsettled individuals who cannot find a true home on Earth and who suffer because of this.**

– 5 –

A fruitful engagement with Henbane requires great human maturity. Therefore, it is the “pioneers” of humanity who seek this experience and, through it, help to develop human consciousness.

How is this to be understood?

Humanity, on its path of development, stands under the influence of powerful beings/forces. These present humanity—and each individual human being—with tasks, life situations, and experiences. One may call these beings spirits, gods, demons, or angels. These beings themselves change as the human beings upon whom they act undergo transformation. They come to know through the knowing of human beings. Human souls are the bearers of this development.

Thus, when pioneers develop consciousness through inner experience, a corresponding process takes place within the higher powers that are active in human evolution. They become aware of their own activity, and their influence upon humanity changes accordingly. In this way, development unfolds on Earth. The influence of individual beings or forces varies, however, and each assumes differing significance at different periods of time.

Indications

Life repeatedly brings a person to the limits of what can be endured. They suffer from this without losing the ground beneath their feet. They are an exceptional individual. The homeopathic remedy Hyoscyamus helps them toward reconciliation with life. (Job of the Old Testament)

The story of Job as a spiritual developmental and cognitive drama of the human being.

- Suffering is not meaningless, but serves to deepen consciousness.
- The human being is separated from external securities in order to be led to inner insight.
- Divine justice operates on a higher level than human moral judgment.
- Truth about the divine does not arise through intellectual explanation, but through inner transformation.
- Inner maturation and an expansion of the spiritual horizon.

– 6 –

Henbane participates in earthly life. Its expression manifests with varying intensity at different times. **Human beings will often describe its activity as destructive. It sees its own contribution as an expansion of reality for humanity.**

Hyoscyamus: “I open gates—not doors—to Heaven. That is my task. **What already exists must transform**, for the earthly world is a world of change. Remaining fixed is not my nature. I work against stagnation.

Most often, I leave it to you human beings to enter into an encounter with me. Yet there are also situations in which you have no possibility of avoiding me. **Then a higher necessity calls for the transformation that you often perceive as destruction and that, for me, means the creation of something new.”**

Indications

Constriction, intense fear, panic, rigidity.

Think of Hyoscyamus when change, constriction, and fear have become all-encompassing. Then I act as an impulse to take the next step in life.

Hyoscyamus C2

– 1 –

The action of Hyoscyamus leaves a profound imprint on a person's life. It establishes a new order, causing the previous order to lose its significance and validity.

The lungs may be affected, manifesting as **bronchitis or spasmodic breathing**. More generally, the remedy is associated with **spasms and paralysis**.

The body is challenged to discover a new way of functioning—both within itself and in its relationship with the external world. This is reflected in the lungs, whose exchange with the outside world becomes disturbed.

Everything seems **inverted, distorted, or out of balance**.

- One of the most striking expressions of this disturbance is **epilepsy**.
- **Emotions become blocked**.
- The body no longer follows its usual, natural pattern of functioning.

– 2 –

- The emotions are completely **disordered—blocked, constricted, distorted, and at the same time intensely** expressed.
- There is a **strong urge for the emotions to be expressed** outwardly. Yet this often fails or emerges in a highly distorted form.
- There is an **impulse to move despite an inability to do so**. Nevertheless, the person experiences an inner sense of movement.
- **Deep uncertainty prevails** as the emotions distort the person's perception of their own condition, while unfamiliar and unexpected forms of expression emerge.
- **Suspicion and mistrust** may become dominant.
- **Periods of prolonged silence** or episodes of **intense or excessive talking**.
- **Contradiction is a central theme**—everything is marked by paradox and inconsistency.

– 3 –

I notice how difficult it is for me to grasp the essence of Hyoscyamus. **I feel confused.**

A former sense of certainty—in this case, regarding the triturations—is slipping away. I do not know whether I should surrender to this uncertain process or instead try to restore the familiar order I have always relied upon. **I feel deeply unsettled.**

On the one hand, my **thoughts want to take flight**; on the other, I keep **trying to hold** on to them.

The process continues.

Before the trituration, I experienced a mild pain in the left side of my neck. It felt like a deep-seated spasm. I found it difficult to settle into a relaxed position while lying down. Eventually, however, I succeeded, and the tension released, with the pain gradually subsiding.

The action of Hyoscyamus may manifest in behaviour that is out of keeping with social norms and can be disturbing to those around the person—for example, **aggression, quarrelling, mockery, intrusive sexuality, or jealousy**. Compulsive tendencies may become apparent. There is a compelling sense that something must happen, even when there is no rational necessity for it.

Ideas arise that interpret the world in unusual ways. **Strange beings and animals seem vividly present.**

I notice that, within myself, many things are becoming **confused and intermixed**.

– 4 –

The relationship between the soul and the earthly body is changing.

In every human being, an intimate relationship with earthly existence has been formed through an intensive process. Through the power of Hyoscyamus, this relationship is shaken.

The soul can delight in this process. This, too, is made possible by the power of Hyoscyamus. It can experience with **joy the loosening of its firm bond to the earthly realm**. A sense of **homecoming** and an encounter with one's **own origin**—or with one's **true essence**—may arise. That which is "false" falls away. The burdens and chains of earthly existence dissolve. **Freedom.**

I notice that I forget to keep track of the time allotted for each stage of the trituration. At the same time, there is a certainty within me: the trituration has no need of a clock.

Even so, I do not know whether, at this moment, I can live up to my intention (or perhaps my idea) of producing a useful and readable record of the trituration. What would be the alternative?

Within the power of Hyoscyamus there is something immense that still remains largely hidden from me—something I only brush against, something I can scarcely grasp.

– 5 –

Strenuous. Unsettling.
A confrontation with compulsion.

Coming to terms with compulsion: every human being is shaped by compulsions and compulsive ideas, both in the way reality is perceived and in the way one acts. Yet what is reality?

Hyoscyamus helps one find a quiet and relaxed relationship to reality. To understand Hyoscyamus, one must understand what determines the human being. What influences us, and how do the intentions of the forces—or beings—that act upon us come into being? To what extent are these forces themselves bound by unresolved compulsions? Who are these beings? Who are these forces?

It seems to me that these beings or forces, no less than human beings, are themselves entangled in processes of development that may lead them to act in ways that are dark, confused, or inappropriate. It is under their influence that the human being lives.

Could the human being become more conscious in choosing to which forces he belongs?
Is this an important task?

I hope that the coming stages of the trituration will bring greater clarity to these questions.

It is understandable that people who stand within the field of the Hyoscyamus force are perceived by others as threatening and as endangering the established order. They call what exists into question. Witches.

– 6 –

It is time to let Hyoscyamus speak.

Hyoscyamus: "I am a being of complete clarity. I am not confused, constricted, or blocked. I do not suffer from compulsive thoughts. I flow freely.

Yet it is precisely these qualities that bewilder you human beings. They unsettle you. They call your understanding of the world into question.

For you are beings who must develop your own understanding of the world. Every human being possesses the faculty of reason. But you are not born with an understanding of reality; you must acquire it, step by step. That is why you may despair when you encounter me.

Meet me with the attitude that I wish to assist you in your own process of knowing. In this way, allow yourselves to turn inward as I give you an intimation of what reality is.

Be aware that the steps you take are only small ones. Yet even the smallest step is a source of joy."

Afterword

What is at stake is an understanding of the world. One path toward this understanding lies in our understanding of our fellow human beings. Most often, our view of another person is limited to outward appearances and a few characteristics of the present moment. We do not perceive the deeper reasons or origins that underlie a person's life, the tasks they have come into this life to meet, or the aims their existence seeks to fulfil.

If we could behold one another with greater clarity, our attitude toward others would be altogether different—and so, too, would our awareness of ourselves.

Perhaps Hyoscyamus can help us in this.

Phenomena

Hyoscyamus has a strong affinity with the theme of trauma. Old wounds—experiences that have thrown a person off balance and taken the ground from beneath their feet—may resurface. **Intense feelings of pain, anger, despair, and helplessness emerge.**

There is a deep **doubt** as to whether the trauma can truly be overcome. The person's very sense of self has been **questioned, humiliated, ridiculed, betrayed, or undermined.**

Homeopathic **Hyoscyamus** may support the development of greater autonomy during the healing process. The individual no longer feels so profoundly threatened by others and gains a stronger sense of inner security and self-confidence.

Hyoscyamus C3

– 1 –

There is a longing for freedom, harmony, and clarity. The individual does not wish to be led into temptation. But what is **temptation**?

It is when, under the influence of forces outside oneself, a person is diverted from the path that belongs to them—the path that serves their deeper purpose and development.

What is the relationship between Hyoscyamus and temptation? Does it seduce, or does it bring clarity about one's own path of development?

My exploration of Hyoscyamus is itself **confusing**. It evokes a stream of **wild associations**. Everything seems connected with everything else, yet no **coherent understanding emerges**. This reflects the pathology of Hyoscyamus: **a confusion of thought, fragmented and internally inconsistent ideas, a sense of being lost, intellectual overwhelm, and the inability to arrive at inner clarity.**

– 2 –

A **failure** to establish a stable relationship with reality.

A failure to develop clear, consistent, and reliable feelings.

When a person experiences themselves in this way, homeopathic Hyoscyamus may help them regain solid ground beneath their feet.

- Out of an unformed inner mass, a coherent structure may begin to emerge.
- Out of incomprehension, shock, or unresolved emotions, harmony may gradually unfold.

This new inner order provides support for the path ahead.

For the person who feels lost, whose emotions rage within—often suppressed—and who seems not to fit into the world, just as the world itself seems not to fit them, homeopathic Hyoscyamus may help them find a way out of this inner chaos.

The person carries wounds that weigh heavily upon them and threaten to tear them apart. Characteristically, these wounds arise in close relationships. They may feel deceived, betrayed, abandoned, threatened, or deeply hurt. Yet beneath these experiences, their feelings toward the person through whom they suffered often remain rooted in affection and love. The soul still knows love, while the events themselves seem to speak of its very opposite. *This is an essential aspect of the contradictory nature of Hyoscyamus.*

Images of **homeless people** come to mind. They seem to embody this state of being uprooted: without a place of belonging, without firm ground beneath their feet, exposed and vulnerable. The outer condition appears to mirror an inner experience—a loss of orientation, stability, and connection. Whether or not this image corresponds to an individual's actual circumstances, it expresses the feeling of having lost one's place in the world.

– 3 –

With an Open Heart

With an open heart, the soul loves still,
It seeks the Whole with quiet will.
Yet in its longing, true and deep,
It finds betrayal, wounds to keep.
Fate seems unwilling, cold, severe;
Its course unfolds, yet none is clear.

The seeker stands and longs to know
What brought such pain, what laid him low.
But understanding slips away;
The self is lost, gone far astray.
Still bound by anger, grief, and pain,
The unseen ties yet still remain.

The waves of feeling rise and break,
Till every ground begins to shake.
The solid earth is washed away;
No place remains on which to stay.
The world is chaos, void of form;
Its hidden meaning veiled and worn.

The truth of all remains concealed;
The heart cannot yet have it revealed.
What once has been must pass from sight;
Through suffering, reality comes to light.

And still, within the deepest soul,
A quiet longing makes it whole:
A call for peace, for love renewed—
The soul still yearns for gratitude...
No—for reconciliation.

– 4 –

Soul: I stand bewildered before my failure.

Hyoscyamus: Trust.

Soul: I am trying. I long for reconciliation, but I cannot find it.

Hyoscyamus: Allow yourself to be guided.

Soul: I am full of distrust.

Hyoscyamus: What you have experienced was the first step toward perceiving reality anew.

Soul: It hurts.

Hyoscyamus: Yes.

Soul: Do I have no choice?

Hyoscyamus: None.

Soul: Only to let it unfold?

Hyoscyamus: Yes.

Soul: To walk through the pain. To recognize it and accept it. It belongs to me. It is my pain. It is as real as the destruction.

Hyoscyamus: Yes.

Soul: Will you help me?

Hyoscyamus: Yes.

Soul: Do I have a task in this world?

Hyoscyamus: Embrace it, and honor yourself. Do not allow yourself to be diminished. You are of great worth.

– 5 –

Humanity continually creates social orders and worldviews. And yet these are repeatedly shaken and destroyed.

Collectively, this gives **rise to insecurity, doubt, anger, resignation, rebellion**—an entire spectrum of feelings and thoughts. **Human beings lose their sense of stability and trust.**

And yet, something new is always forming—a new order, a new understanding...

Homeopathic Hyoscyamus may support those who experience these transformations as particularly distressing and who suffer under them, helping them to regain trust in themselves and in the world, and to build anew.

This applies to systems and orders of all kinds: to families that fall apart, to forms of employment that are lost, to states whose structures undergo crisis, and so on.

When a person suffers under such processes, homeopathic **Hyoscyamus** may offer support.

– 6 –

Hyoscyamus: “For you human beings, I am a **force of upheaval**. I thrive wherever change must occur, where what exists has become unfruitful.

I bring and sustain the fertility of the world. Creation is meant to move forward. This great task is within me, and I fulfill it.

That which has substance, that which is true, that which fulfills its meaning—will, through my influence, come to flourish. That which is mere appearance, error, and falsehood will dissolve in my power.

You human beings are full of error. This is your path. It is your right to err, for only then can you learn. In this process of insight, I stand beside you.

You see the world, other people, and yourselves, yet you cannot truly perceive. Thus you are meant to be. **In connection with me, false perceptions dissolve. This is painful. The deeper the dissolution, the greater the pain.**

And yet, something new arises—something that has overcome old illusion. This is the path that I grant you.”

Hyoscyamus C4

– 1 –

A sound resonates throughout the universe. Only when it encounters resistance does it become perceptible. The same applies to God.

Creation becomes perceptible only when it meets resistance. Only then can resonance arise. Only then can it be experienced. Only then does an awareness of God's existence emerge.

The human being gives voice to God in countless tones and variations.

Hyoscyamus helps the individual gain an intuition of this. It is not about understanding. It is about perception and experience: God is. That is the essential point.

Hyoscyamus enables the individual to experience that behind all appearances there is God. The question is not why or how God is, but simply that God is.

No specific concept or image should be attached to the term God. The name is not intended to define particular attributes, nor should it evoke theological associations. The preceding text describes the human capacity to develop consciousness about creation through the experience of resistance.

God becomes experientially accessible to the human being through resistance. This is the central theme of this stage of trituration. One possible interpretation is that suffering makes God perceptible. When a person is not in harmony with the world, the world itself can become perceptible. The individual may then recognize that reality has been—and continues to be—brought into being by a great creative force, an idea, a formative principle.

When living in complete harmony with the world, such recognition does not arise, because the capacity for insight remains undeveloped. The qualities of the world—and of oneself—cannot be perceived because they are not experienced consciously.

This does not imply that God causes suffering or wills it. Rather, it points to the fact that the human being is an autonomous individual, endowed with a will of their own. The experience of being out of harmony with creation belongs to the human condition.

Hyoscyamus alters the individual's experience of reality in such a way that dissonance and disharmony become manifest. Homeopathic Hyoscyamus restores health when these states of dissonance and disharmony are present.

– 2 –

The challenge is to recognize that God is not as human beings wish or fear Him to be. God is!

Human beings find it difficult to acknowledge this. Yet the soul is meant to know it. A God of wishes, a God of fears, or any other constructed image of God obstructs access to Being. It obstructs access to truth and reality. As a result, the individual remains estranged from creation and from themselves.

Yet it is precisely from this estrangement—from the separation it entails—that the possibility of experience and the necessity of recognizing reality arise. From the tension between the human being and the world, resistance emerges, and through this resistance God is refracted into the diversity in which He can be experienced.

Hyoscyamus assists the individual on this path. Old certainties are called into question. Perception is directed toward Being itself rather than toward ideas about it. Conceptual images are shaken and ultimately dissolve.

– 3 –

At every time, the human lives,
Within the boundless space that gives;
And sees themselves within this Being—
But are they real, or merely seeming?

When striving hard to understand,
To walk the rightful earthly strand,
They ask what purpose, what true aim
Is hidden in life's greater game.

What is truth, what mere illusion?
Who can answer that conclusion?
So humankind must stray and learn,
And truth from lived experience discern.

Thus comes the quiet, growing sense
Of self and world in coexistence—
The world into whose living frame
Life placed us, and from which we came.

– 4 –

All of this the soul carries, and Hyoscyamus speaks to her:

Hyoscyamus: You are. No matter how you understand yourself. You are.

Soul: I doubt that.

Hyoscyamus: Whatever life may show you—you are.

Soul: Can I learn to know myself?

Hyoscyamus: Know yourself, because you remain, always, the one who perceives, experiences, and is aware.

Soul: Just like that?

Hyoscyamus: Yes.

Soul: Simply be?

Hyoscyamus: Yes—and know yourself.

Soul: Know myself?

Hyoscyamus: From within yourself.

Soul: From within myself?

Hyoscyamus: In that, I will support you.

– 5 –

Tell us about yourself and the world, Hyoscyamus.

Hyoscyamus: "I radiate toward the Earth, and there arises a plant—the henbane—in which I find expression. Yet my expression exists in countless forms throughout the cosmos. You can encounter me. **I am a force that brings reality into being.**"

This stage of the trituration overwhelmed me. I was unable to put into words what I sensed more than I truly understood. Before me unfolded a universe of immense creative forces. The being of Hyoscyamus seemed to permeate and radiate throughout the cosmos. In doing so, it brought forth...

The experience concerned Hyoscyamus' influence on the evolution of humanity. Its force appeared to act upon humanity much as it acts upon the individual: removing the ground beneath one's feet, unsettling certainty, and at the same time affirming that Creation itself is alive and at work. It is a force that challenges familiar identities while revealing a deeper reality that is continually coming into being.

Encountering Hyoscyamus is so demanding for me because I constantly feel called to perceive this force without relying on familiar patterns. I can only succeed in doing so to a limited extent.

Yet the invitation stands before me with complete clarity: **Perceive reality in a new way. It is fundamentally different from the way you imagine it to be.**

What I find particularly difficult is not to seek the ideas of reconciliation and harmony. For Hyoscyamus, these are false filters through which to understand reality.

Creation has brought forth dissonance, so that friction and conflict are intrinsic to existence. Hyoscyamus affirms this.

Only when human beings recognize this can genuinely human realities be built upon such a foundation. In this sense, **Hyoscyamus brings us into contact with the very ground of human existence.**

At this point, it is helpful to compare Hyoscyamus with Stramonium.

Hyoscyamus is reflected in the story of **Job**. The essential theme is that human beings come to recognize Being itself and the Being of God. God is not as human beings imagine Him to be. Yet His presence can be experienced precisely in suffering. Even when the human world collapses, God remains. Human beings can discover that their own existence rests upon a foundation that is always present. Human existence and the events of the world follow reasons that remain hidden from human explanation. **The issue is not human morality, but the deeper meaning of Creation. Hyoscyamus strips away humanity's familiar concepts, while God exists independently of them.**

Stramonium, by contrast, is reflected in the life of **Jesus Christ**. Its theme concerns the burdens humanity has accumulated throughout its development. The cycle of pain, injury, despair, and paralysis perpetuates itself without apparent release. Humanity as a whole becomes hardened and rigid. Its capacity for renewal—that is, for continuing the process of life as an unfolding development—gradually diminishes. One wound gives rise to another.

Stramonium points toward Christ. Humanity's rigidity within this polarity, together with its endlessly transmitted suffering, is dissolved—redeemed—because a new beginning, a new birth, arises from the divine essence and through communion with it. The overcoming of separation is love (forgiveness, compassion, care, affection). A new foundation is established for all humanity. **Stramonium** can help the individual to find such redemption.

Hyoscyamus and **Stramonium** shift the focus to the task and responsibility of the human being. To me, this leads to the insight that the creative forces provide human beings with the framework for developing autonomy, individuality, and freedom. It is therefore up to each person to create, from their own experience—especially through pain and suffering—an order that responds to their genuine needs. Creation itself provides for many things; yet as humanity evolves, it becomes increasingly possible, and indeed necessary, for human beings to take responsibility for their own well-being and to shape their own lives. Closely connected with this task, and a prerequisite for fulfilling it, is the pursuit of knowledge: knowledge of oneself, of creation, and of the world.

Hyoscyamus C5

– 1 –

The trituration of the lactose is perceived as distinctly unpleasant. It evokes in me an aversion, a resistance, almost an allergic reaction. **It is disturbing and difficult to endure.**

In my teeth I perceive an unpleasant vibration. The sensation is sandy and rough.

For me, this sensation for the process of trituration is entirely new—peculiar, irritating, and unusual. **It is difficult to categorize and tends to feel overwhelming.**

What am I to make of this? Why is this trituration so markedly different? What does this have to do with Hyoscyamus?

– 2 –

Gradually, I begin to calm down. The state felt like a defensive reaction against the trituration of Hyoscyamus.

The underlying feeling may be:

- **Something dangerous is approaching humanity.**
- **A profound foreboding of calamity that may befall humankind. How can I protect myself from it?**
- **Fear that it could affect me as well.**
- **Why is life so burdensome?**

A witches' sabbath. Chanting, dancing, fire. The world feels unreal. I long for this unreality to pass, yet I have no control over when it will end. There is a sense of being at the mercy of powerful forces, of surrendering oneself to them and allowing oneself to be carried along.

It is happening, and I find myself searching for what is unfolding. That feels like the truth. At the same time, there is a deep longing for stability, orientation, and a framework within which to understand it all.

– 3 –

Dark powers,
shadowed powers,
roaring all around me rise.
Claimed by all that is unfolding,
my heart beholds it with wide eyes.

The rhythm races without ending;
I live, I die, I strive believing
I can know and I can name,
yet reality slips from its frame.

So it passes, so creates,
this tremendous force of fate.
I tremble, shaken to my core,
wherever destiny seeks its course.

Thoughts remain forever scattered;
they reach not God's attentive ear.
Heavy doubts compel my suffering—
from this earthly realm I fear

I must one day take my leave.
This and that I call my own,
yet ever onward I am thrown.

Without the guidance of my will,
it seeks fulfillment all the same,
to bring the hidden truth to light,
and speak at last its secret name.

– 4 –

A great storm is raging.

The soul seeks a quiet place where it will neither be swept away by the current nor torn and pulled by countless forces.

It longs for a moment of stillness—to return to itself, to rest within itself, and to no longer be exposed to the relentless turmoil surrounding it. Yet, time and again, it is caught by powerful whirlwinds.

Now the soul knows that these forces exist. It knows that it exists.

And perhaps, with this awakening, there comes a moment when it chooses, of its own free will, to step into the heart of the storm—

- **to be carried,**
- **to experience,**
- **to discover that it is who it is.**

– 5 –

Thus, the individual comes to certainty; thus, humanity comes to certainty about life.

Tornadoes, storms, earthquakes, floods, and volcanic eruptions sweep across the land. Such is life here on Earth. Humanity stands in the midst of it.

In homeopathy, Hyoscyamus supports those who seek to integrate the traumatic impact of such experiences. The question is not one of justice, guilt, or morality.

The human being is laid bare. One uncovers oneself, stands naked before one's own nature, revealing the deepest instincts. In the end, one falls back upon oneself. The body grows still, the breath is held, and one withdraws from the surrounding world.

The same may also be observed in groups of people and in humanity as a whole.

– 6 –

Hyoscyamus: "I am a force that can provide you human beings, and humanity as a whole, **with essential impulses for development.** When life comes to a **standstill, when societies or groups have become stagnant, withdrawing in fear, tensing up, or growing rigid, I set them in motion and provide the ground they need to continue along their path.** It may be that their existing structure dissolves, allowing something new to take shape."

Rage and rush, storm and roar,
yet guard the soul forevermore.
Shape anew, be born again,
after chaos, after pain;
after wildness, after night,
when all seems lost beyond our sight.
Praise the path that sets us free,
from binding chains to destiny—
toward the purpose we are given,
that Creation's light be ever risen.

Hyoscyamus C6

– 1 –

The human being longs to shield themselves completely from outer influences. They do not perceive themselves as the product of manifold forces and powers.

I, Hyoscyamus, reveal to the human being that he has been formed through the interplay of countless forces. The Earth, for instance, gives rise to their material body. I, Hyoscyamus, unite cosmic and earthly forces—and so does the human being.

Under my influence, the intricate harmony of these forces becomes apparent. I offer support when this realization is experienced with shock and confusion. The awareness of the diverse forces at work, and of one's own existence within their interaction, overwhelms the human being.

– 2 –

I, Hyoscyamus, loosen the interplay of the forces that form the human being. It is my cosmic forces that bring the human being out of their centre and unity.

Through me, you can learn essential truths about what it means to be human. What you come to experience may also bring fear.

Your feelings are without grounding, and thus you no longer recognise them as your own. It becomes uncertain what is reality. The sense of connectedness dissolves into parts, and each part appears to lead an existence of its own.

– 3 –

Thoughts take flight. It seems as though an absolute freedom exists. The familiar reality no longer limits the movement of thought.

Yet it may also happen that your thinking seems to leave you, that it no longer belongs to you. It no longer takes place within you.

Thinking also serves control and the formation of an image of reality. This is what you believe you have lost. For you find yourselves surrounded by external forces and no longer know who you are.

In this state, entrust yourselves to me, Hyoscyamus. **I help you recognise what is happening, and you can come to reconcile yourselves with it. For you discover that you always are.** The forces build around the uniqueness of your soul — that which you are.

– 4 –

Peace of the Soul

Peace of the soul — what word could be
the one that holds eternally?

In every place, through all of time,
what truth remains beyond the rhyme?

It means reconciliation with life,
with receiving and giving, with joy and strife.

It means recognising destiny's call,
naming what is given, accepting it all.

And yet, at the same time, to know:
your own true being may still grow.

What is uniquely yours remains;
you need not lose it through life's chains.

For moments you become as one,
neither only yours nor anyone's son.

But a weaving, a harmony,
of many life forces moving free,

that shape you and allow you to be,
where one must meet the other in unity.

And still — what wonder, you remain whole,
even as a part within the soul,

a part that finds itself in the greater sea,
to which yet more is bound eternally.

Each part becomes a mirror bright,
a seal of its own unmistakable light,

where you remain completely your own,
within the forces' dance and flow.

– 5 –

Thus it is with humanity: the individual is both part and whole, belonging to himself. He belongs to humanity and gives it expression. At the same time, he helps to shape it. He shares in the destiny of humanity and participates in its creation.

This interplay, too, I loosen, Hyoscyamus. Under my influence, you may come to see yourselves as separated from your fellow human beings. Your feelings and thoughts follow their own paths. You become strangers.

Yet I also reconcile you with separation.

When you **feel lost**, when you **lack a sense of belonging**, when **reality no longer seems to exist**, call upon me, Hyoscyamus. As a homeopathically prepared remedy, **I give you the certainty that you are.**

You experience yourselves as children of God. This is the firm ground of your being. Nothing can shake it. This certainty I can give you. This is my contribution.

Even when the conditions are inhospitable, I thrive. For I am firmly rooted in the task of creation entrusted to me.

Thoughts

Hyoscyamus speaks of the relationship between the human being and the creative and life-giving forces of creation. Through the interplay with these forces, the human being is formed. In engaging with them, the human being develops into an increasingly autonomous individual who brings forth their own contents and forms into the world.

Human life may demand that the individual set what is uniquely their own against these forces, or turn towards those forces that can limit suffering and hardship. The human being is called to shape life from within themselves. Yet this is a long journey, on which one must experience what earthly existence means and what role the human being may have in shaping it. Along this path, the insight may arise into how harmonious coexistence among human beings and with their environment can be achieved.

Hyoscyamus supports this path by making the foundation of human existence — God, creation — accessible to experience and consciousness. From the certainty of being, and of belonging to creation — of possessing a task within creation — the human being can shape earthly human existence on the foundation of their own will.

The position of the human being is described in a profound way in the story of Job. It is not an autonomy in the sense of independence from God that the human being may attain. Rather, it is a remarkable spiritual self-reliance: the human being may stand before God with their own experience, their conscience, and their doubts, without thereby abandoning their relationship with God. On the contrary, in this story the bond between human being and God becomes strengthened. Suffering leads to the awareness of being.

The human being now relates primarily to the one God, in whom everything finds its origin and meaning. Individuality and monotheism enter into being in step with one another. The one God is the foundation. He assures being. The diverse creative forces shape and unfold, and the human being acquires an equal standing.

This perspective is made accessible by Hyoscyamus in relation to the present, the past, and the future. By calling everything into question, Hyoscyamus points towards what is true.

Conclusion

The human being is on a path of development towards the realisation of what is inherent within them: freedom and autonomy. They integrate the forces of life and creation and direct these forces within themselves. We human beings are still in the midst of this journey. And it is the nature of Hyoscyamus that supports us on this path.

It shakes the “old” order. The human being can experience and recognise the interplay of forces. Upon this foundation, the human being builds something new — something that increasingly comes under the guidance of their own will.