

Neue Welten der Homöopathie

und der Kräfte des Lebens

Research and Remedy Pictures

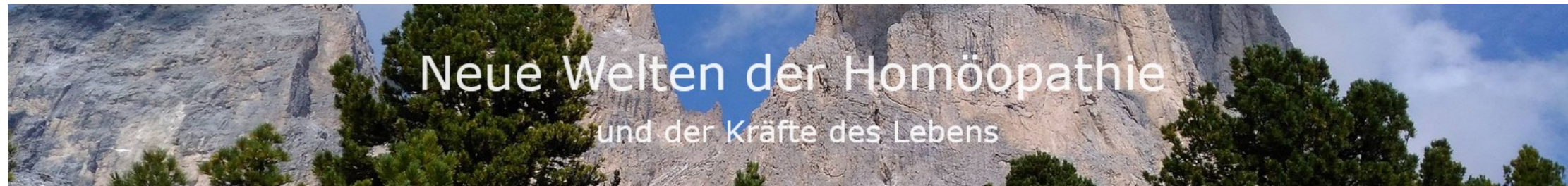


These pages contain the work and research results of Jürgen Becker (†) and Michael Wolfgang Geisler. They provide an overview of Jürgen Becker's extensive insights into homeopathic remedies (100 remedy pictures). Another focus lies in the field of remedy preparation/testing and the remedy pictures derived from this process. Publications on these topics are available for interested readers to download.

This is intended to be offered in a simple and free way. We kindly ask you to acknowledge the value and the extensive work that underlies these texts.

In homeopathy, a great variety of applications, insights, and schools of thought have developed. This also demonstrates the creative power within homeopathy and the worlds it can open. What is presented here is an approach to a deeper understanding of the life forces underlying the effects of homeopathic remedies.





Why this interview

The occasion for the interview at the *Autumn of Healing 2025* congress was the creation of the website www.neue-welten-der-homoeopathie.de. There you can find extensive information on the research of remedy pictures and vital forces, as well as comprehensive writings by Jürgen Becker (†), one of Germany's most distinguished homeopaths, and myself, Michael Wolfgang Geisler, available for free download.

My collaboration with Jürgen Becker and my involvement in homeopathy research began in the mid-1990s. Jürgen Becker invited me to take part in his newly created trituration seminars. At that time—encouraged by Witold Ehrler—he had discovered the trituration resonance phenomena, which became the focus of his research into vital forces.

About me

Writing has always been a central part of my life. I have published six novels in which fundamental questions of our existence—such as reincarnation, shamanism, or the world of the gods—are explored. One particularly special book is a biographical novel about my daughter Alexandra (www.alexandra-die-grosse-reise.de), whom we cared for intensively for almost 30 years.



New Worlds

When I first began attending trituration seminars, I was not yet deeply familiar with homeopathy. Perhaps this was an advantage, as it allowed me to gain a direct and unbiased access to the vital forces I encountered during trituration (the potentization of remedies with milk sugar). In any case, I found myself immersed in an inner experience—a dialogue with essential forces with which I could engage through sensations, emotions, thoughts, poems, and images.

This experience seemed entirely natural to me. From birth, I have carried within me the awareness of being part of a world deeply and profoundly shaped by “creative forces.” Out of this came an intensive collaboration and friendship with Jürgen Becker—as well as deep respect for the healing and insights his work brought into the world.

Jürgen Becker played a decisive role in co-founding C4-Homeopathy. The C4 level means that the trituration process with milk sugar is carried out up to the C4 level. Only afterward is the liquid succussion in steps of six used to create higher potencies. The dimension of C4 touches upon one’s soul task, from which life’s theme and meaning emerge. [More on this later.](#)



This presentation is structured around the following key topics:

1. [Vital Forces in Homeopathy](#)
 - 1.1 [The Vital Force of Fungi and the Fairy Tale *Rumpelstiltskin*](#)
2. Insights into the Homeopathic Remedy [Picture of *Agaricus muscarius*](#)
3. The “Boller Phase” in the Work of Jürgen Becker
 - [A developmental path](#) toward a deeper understanding of vital forces
 - Remedy proving / group resonance proving
4. [Potentization](#) as the Basis of Homeopathy, Trituration Phenomena, and the Order of the Trituration Levels
5. [Insights into the Fungus *Candida albicans*](#) from Lactose Trituration – the Collective C5 Dimension
6. *Candida albicans* – Insights into the Remedy Picture and [Trituration Levels](#) (1–4 and 6)
7. [Conclusion](#)



Vital / Remedy Forces

- It is a fundamental principle of homeopathy that vital forces are at work. These are forces whose effects are evident, yet whose mode of action remains largely unexplored.
- Hahnemann regarded the vital force as a kind of regulating mechanism that maintains the organism's inner balance.
- The work and research of Jürgen Becker—homeopathic physician who practiced and conducted research in Freiburg until 2017—focused extensively on the study of remedy and vital forces. My own engagement with homeopathy has centered on the dialogue with remedy forces through lactose trituration.

The aim is to explore new ways of gaining insights into vital and remedy forces, and to ask what this means for homeopathy.



Vital / Remedy Forces

Homeopaths often set aside the question of gaining a deeper understanding of the remedy and vital forces that act within homeopathic medicines. The subject seems too speculative, too strongly shaped by worldviews, and too subjective.

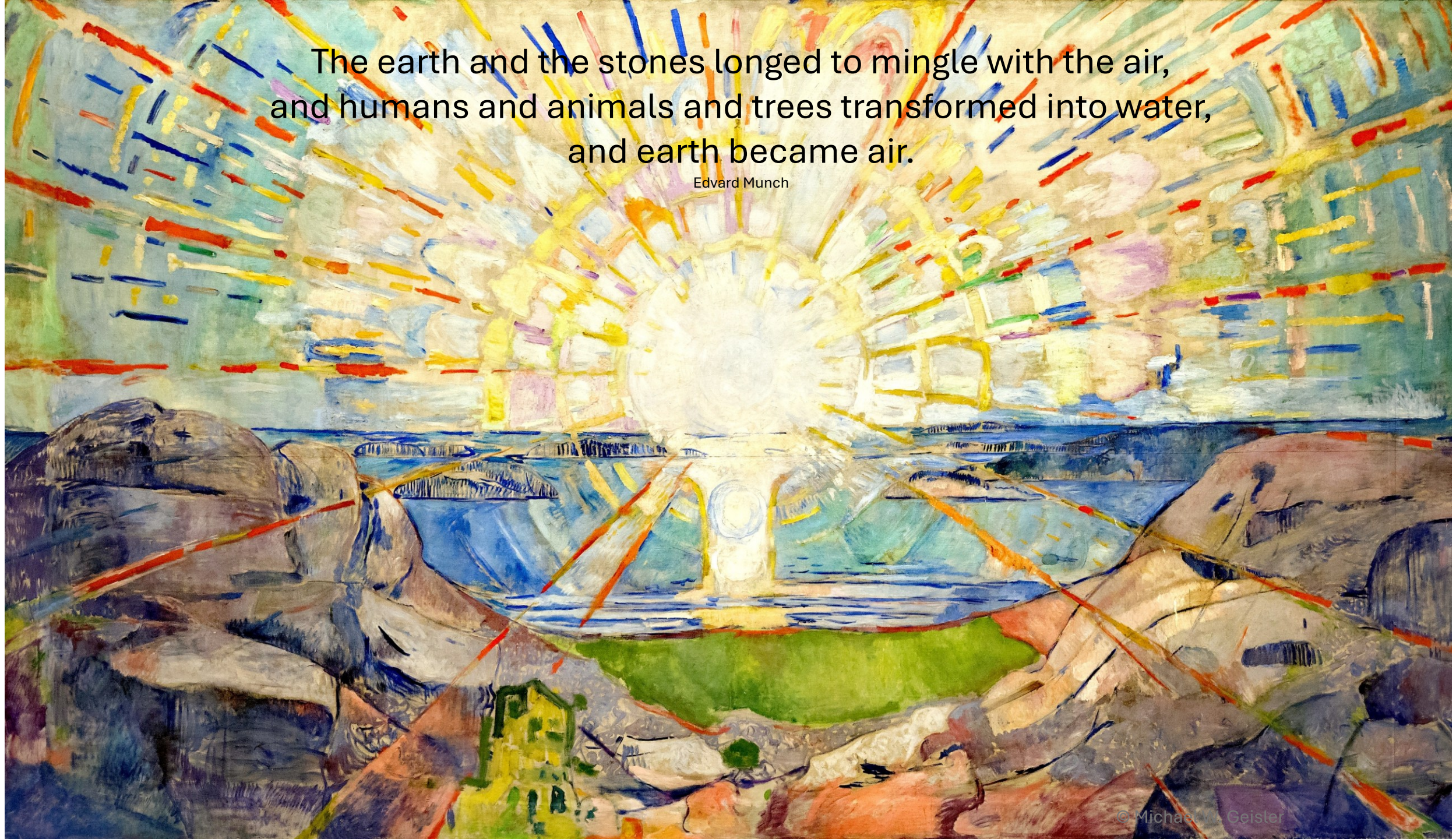
On the other hand, it is the very foundation of homeopathy that vital forces are at work!

The “vital force” is a central concept in homeopathy, coined by Samuel Hahnemann. It refers to a dynamic, immaterial force that governs all processes of life and maintains the body in a state of health. Illness is therefore interpreted as a disturbance or impairment of this vital force, which manifests in observable symptoms.

Hahnemann viewed the vital force as a kind of regulatory mechanism that preserves the organism’s inner balance. When this balance is disturbed, the body attempts to respond with symptoms in order to restore harmony to the vital force. The aim of homeopathy is to stimulate the vital force by administering potentized remedies, thereby activating the body’s innate self-healing capacities.

The earth and the stones longed to mingle with the air,
and humans and animals and trees transformed into water,
and earth became air.

Edvard Munch



What forms and shapes the world?

Creative forces, formative forces, shaping forces, gods, God, beings, archetypes, the unconscious.

In homeopathy: remedy forces, vital forces, substance-essence forces.

Our ideas and knowledge about “creative forces” form the foundation of our understanding of the world—upon which experience and insight into them must also be built. At the same time, the worldview valid for us acts as a limitation to any new understanding. From its very beginnings, homeopathy has faced this problem. For it is evident that we lack an adequate explanatory framework for the workings of homeopathy. Rather, we must acknowledge that we always seek understanding on the basis of uncertain assumptions.

Homeopathy challenges us to look at reality, life, and ourselves in a new way. For to be human means change and development. This may mean integrating the unconscious or the unknown into one’s own life—perceiving it, experiencing it, and coming to understand it. The question of vital forces is also a question of the origin of life and of creation itself.

That is why homeopathy provides such a fundamental approach to understanding the human being.

See also: [A central question in complementary medicine: Are there forces in nature beyond the fundamental physical forces?](#)



Neue Welten der Homöopathie

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On the path toward gaining a new approach and deeper understanding of homeopathy and vital forces, the Boll Homeopathy Weeks represent a decisive milestone. In the 1980s and 1990s (1987 to 1992), multi-day training and research conferences were held in Bad Boll under the direction of Dr. Gerhardus Lang and Jürgen Becker. Within these gatherings, Homeopathic Group Remedy Provings established a new form of homeopathic remedy research. The Homeopathic Group Remedy Proving, or Homeopathic Group Resonance Proving, differs from the traditional Homeopathic Remedy Proving in that a shared resonance field arises for the provers and the leader. Within this field, the diversity of symptoms can be clearly perceived and assigned to the vital force independently of any disease reference—so that a more comprehensive image and understanding of the vital force emerges. In a Homeopathic Group Resonance Proving, a group of provers is “dynamically affected” by a similar subtle force. The totality of the phenomena experienced by all participants can then be regarded as though they arose within a single person.

A conclusion drawn from the Homeopathic Group Remedy Proving is that homeopathic substance-essence forces are both everyday in their presence and yet neither recognized nor understood in their mode of action.

- They act homeopathically (healing through similar suffering).
- They are derived from a substance through potentization.
- They represent an essence or being.
- They are a force capable of evoking manifold phenomena in life.



The Fairy Tale Rumpelstiltskin and the Vital Force of Fungus

The unconscious—vital forces—are involved in our lives to a much greater extent than we can imagine, precisely because we can only vaguely suspect their workings.

The miller's daughter is given a task that no human being can accomplish.

It requires the help of the vital force of fungus within the great earthly cycle of creation.

© Michael W. Geisler





The Fairy Tale of Rumpelstiltskin and the Vital Force of fungus

Using the example of the fairy tale Rumpelstiltskin and the vital force of the fungus, it will be shown how life forces shape human existence in all areas of being. The remedy pictures of the homeopathic medicines *Agaricus muscarius* (fly agaric) and *Candida albicans* (yeast fungus) are illustrated. The mushroom allows us to recognize that human beings are embedded in an earthly cycle of creation.

Based on what we know about the power of fungus, it is involved in giving us myths and fairy tales. These are also a product of its activity. (see also [Candida C5 level Phase 3](#) and [C3 level](#))

On the following pages, the fairy tale Rumpelstiltskin can be read. Afterwards, an [interpretation](#) follows.



Rumpelstiltskin A fairy tale by the Brothers Grimm

There was once a miller who was poor, but he had one beautiful daughter. It happened one day that he came to speak with the king, and, to give himself consequence, he told him that he had a daughter who could spin gold out of straw. The king said to the miller: "That is an art that pleases me well; if thy daughter is as clever as you say, bring her to my castle to-morrow, that I may put her to the proof."

When the girl was brought to him, he led her into a room that was quite full of straw, and gave her a wheel and spindle, and said: "Now set to work, and it by the early morning thou hast not spun this straw to gold thou shalt die." And he shut the door himself, and left her there alone. And so the poor miller's daughter was left there sitting, and could not think what to do for her life: she had no notion how to set to work to spin gold from straw, and her distress grew so great that she began to weep. Then all at once the door opened, and in came a little man, who said: "Good evening, miller's daughter; why are you crying?"

"Oh!" answered the girl, "I have got to spin gold out of straw, and I don't understand the business." Then the little man said: "What will you give me if I spin it for you?" - "My necklace," said the girl. The little man took the necklace, seated himself before the wheel, and whirr, whirr, whirr! three times round and the bobbin was full; then he took up another, and whirr, whirr, whirr! three times round, and that was full; and so he went on till the morning, when all the straw had been spun, and all the bobbins were full of gold.



Fairy tale

At sunrise came the king, and when he saw the gold he was astonished and very much rejoiced, for he was very avaricious. He had the miller's daughter taken into another room filled with straw, much bigger than the last, and told her that as she valued her life she must spin it all in one night. The girl did not know what to do, so she began to cry, and then the door opened, and the little man appeared and said: "What will you give me if I spin all this straw into gold?"

"The ring from my finger," answered the girl. So the little man took the ring, and began again to send the wheel whirring round, and by the next morning all the straw was spun into glistening gold. The king was rejoiced beyond measure at the sight, but as he could never have enough of gold, he had the miller's daughter taken into a still larger room full of straw, and said: "This, too, must be spun in one night, and if you accomplish it you shall be my wife." For he thought: "Although she is but a miller's daughter, I am not likely to find any one richer in the whole world." As soon as the girl was left alone, the little man appeared for the third time and said: "What will you give me if I spin the straw for you this time?" - "I have nothing left to give," answered the girl. "Then you must promise me the first child you have after you are queen," said the little man. "But who knows whether that will happen?" thought the girl; but as she did not know what else to do in her necessity, she promised the little man what he desired, upon which he began to spin, until all the straw was gold. And when in the morning the king came and found all done according to his wish, he caused the wedding to be held at once, and the miller's pretty daughter became a queen. © Michael W. Geisler



Fairy tale

In a year's time she brought a fine child into the world, and thought no more of the little man; but one day he came suddenly into her room, and said: "Now give me what you promised me." The queen was terrified greatly, and offered the little man all the riches of the kingdom if he would only leave the child; but the little man said: "No, I would rather have something living than all the treasures of the world." Then the queen began to lament and to weep, so that the little man had pity upon her. "I will give you three days," said he, "and if at the end of that time you cannot tell my name, you must give up the child to me."

Then the queen spent the whole night in thinking over all the names that she had ever heard, and sent a messenger through the land to ask far and wide for all the names that could be found. And when the little man came next day, (beginning with Caspar, Melchior, Balthazar) she repeated all she knew, and went through the whole list, but after each the little man said: "That is not my name." The second day the queen sent to inquire of all the neighbours what the servants were called, and told the little man all the most unusual and singular names, saying: "Perhaps you are called Roast-ribs, or Sheepshanks, or Spindleshanks?" But he answered nothing but: "That is not my name."



Fairy tale

The third day the messenger came back again, and said: "I have not been able to find one single new name; but as I passed through the woods I came to a high hill, and near it was a little house, and before the house burned a fire, and round the fire danced a comical little man, and he hopped on one leg and cried:

"Today do I bake,
tomorrow I brew,

The day after that the queen's child comes in;

And oh! I am glad that nobody knew

That the name I am called is Rumpelstiltskin!"

You cannot think how pleased the queen was to hear that name, and soon afterwards, when the little man walked in and said: "Now, Mrs. Queen, what is my name?" she said at first "Are you called Jack?" - "No," answered he. "Are you called Harry?" she asked again. "No," answered he. And then she said: "Then perhaps your name is Rumpelstiltskin?"

"The devil told you that! the devil told you that!" cried the little man, and in his anger he stamped with his right foot so hard that it went into the ground above his knee; then he seized his left foot with both his hands in such a fury that he split in two, and there was an end of him.



Reflection and Interpretation of the Fairy Tale in Consideration of the Power of fungus

The unconscious (represented in the fairy tale as the power of fungus) enters our lives, and through it we human beings find our path. The unconscious guides us, but it can also overwhelm us and seeks to be understood and integrated. The unconscious participates in our lives much more extensively than we can imagine, precisely because it is not conscious to us and we can only vaguely surmise its workings.

Starting point: The miller's daughter is given a task that **no human being can accomplish**. She is supposed to transform the waste of human activity (straw) into something of value to humanity (gold = fulfillment of life). Such a process of carrying life forward toward a creative goal, however, requires a **cycle of creation** in which beings from many different realms (microbe, fungus, plant, animal) are active, and lies only partly within human responsibility.

But her father, the miller, seeks recognition in society and promises the king a superhuman ability. He argues as though the human being were master of creation. Society (with the king as its representative) clearly strives to dominate all processes of life and shape them for its own benefit. There seems to be a prevailing consciousness in society that humanity can exploit the world for its own use and does not need other realms of life. Compare this to our society today.



Reflection and Interpretation of the Fairy Tale in Consideration of the Power of fungus

Challenge: The miller's daughter is asked to spin straw into gold and finds herself in a life situation that she cannot master without the **help of additional creative/life forces**.

From a homeopathic perspective, this points to a pathology characterized by the **feeling of incapacity or inferiority** in the face of the demands of the environment (often physically manifesting as **neurological disorders**), as well as despair over one's inability to cope. In such cases, the homeopathic remedy *Agaricus* could be of help.

With regard to socially imposed demands, it is often those considered less “useful” by society—people whose abilities are simpler or more limited in certain areas—who are most likely to find themselves in such a situation, in which they realize that they need the support of other creative forces. **They fail when confronted with demands that society expects of them.**



Reflection and Interpretation of the Fairy Tale in Consideration of the Power of fungus

Help: The power of fungus appears in the form of the little man.

It helps, because it is precisely responsible for the process of **transforming waste or the seemingly unusable from the human realm** into something that can be further utilized within the earthly cycle of life (the fungus also works at night and in what is unconscious to us), ultimately creating something of value for both the cycle of creation and for humanity.

In order to be able to help, it requires **recognition** and **the delegation of the task to its sphere of responsibility**. In the fairy tale, this is symbolized by the gift of the **necklace**, which represents the acknowledgment of a completed cycle of creation. The miller's daughter is clearly **in a natural (unconscious) connection with the creative forces**, otherwise the power of fungus could not be summoned. In her despair and admission of her own incapacity (lack of responsibility), **the space for this is created**. She is not subject to the hubris of her father and of society (the king) regarding human responsibilities and abilities. She leaves room for the mushroom power in its natural domain.

This feels like luck—when everything takes its place in the earthly cycle of life and functions properly. **A solution exists!** Here, too, a homeopathic indication for *Agaricus* as a bringer of luck becomes evident. Suddenly the right order is restored. This also corresponds to the use of mushroom powers, particularly the fly agaric, **in shamanism**.



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

2. Challenge: The king—representing the ruling social order/consciousness—feels confirmed in his **worldview/consciousness** by the successful completion of the task: **that humanity does not need the recognition of other beings of creation**, but is itself the sole master over world events and its existence. Trapped in this hubris, he demands more gold. The miller's daughter must spin yet more straw into gold.

We find ourselves in just such a situation today. Forces of domination, exploitation, and control oppose a development toward interconnectedness and equality (a turning point). The fostering of individuality and autonomy in postmodernity could bear fruit within a network of exchange. Such development would cause systems of domination to collapse. Against this, the old order resists.

2. Help: Again, the miller's daughter admits her incapacity (she weeps in the face of the overwhelming task) and receives help. As thanks, the little man is given a ring (a symbol of the earthly cycle). However, the connection to the cycle of creation has weakened: a ring does not possess the same dimension as a necklace.



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

3. Challenge and the Separation from the Cycle of Creation:

The king's hubris and misjudgment of human abilities grow to immeasurable proportions. He sees only himself and knows nothing of a higher order. He believes **himself to be lord over creation** and over himself. His own concerns stand at the center.

This excess of ego simultaneously creates **a free space for the power of fungus, for humanity no longer provides it** with anything. Humanity no longer takes its rightful place within creation. It no longer wishes to contribute to the earthly cycle, but instead claims the right to receive everything. It follows the logic of exploitation and subjugation. **It wants to gain value without effort. Others are to do the work. Consumption becomes the purpose of life. Production is carried out for consumption** as the purpose of life. (**Consumer society, exploitation**) This is the **Candida pathology**, [or the miasma, of our time.](#)

Since humanity no longer fulfills its task in the earthly cycle of life, it leaves more space to the fungus. **The fungus now directs its capacity toward the realm of human vitality itself.** It performs its work there. It penetrates into the innermost sphere of the human realm. Rumpelstiltskin demands the newborn child. Here its power is to act. Compare this to **Candida diseases** and to the role of sugar as a reward that has been obtained without any work being done.



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

Separation and Shock: Human beings settle into their arrogance and illusion (materialistic worldview, exploitation of nature and fellow human beings, lack of spiritual connection, etc.). **The miller's daughter becomes queen** (representative of the ruling order) and gives birth to a child. The little man appears and demands the child as belonging to his domain, in light of humanity's inability to fulfill its contribution. He has been granted a place within the human realm. Such was the agreement, based on the hubris/ego-centrism/exploitative society of human beings.

Process of Human Consciousness:

Yet the queen, once the miller's daughter, was never truly part of the excessive, false (materialistic) worldview. She possesses access to the creative forces, acknowledges them, and is granted the opportunity to prove this: namely, to make the proper creative relationships consciously manifest. **For this awakening, she must recognize the meaning of the power of fungus and grant it its rightful place in creation.** This now becomes a **conscious acknowledgment of the cycle of creation.** In her earlier encounter with the little man, it had been an implicit but unconscious acknowledgment.



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

Recognition and awareness of fungus power and its significance in the cycle of creation: The little man sings about **his role as a representative of the (yeast) fungus (e.g., *Candida*) in the realm of creation**, where fox and hare bid each other goodnight—i.e., the opposites of the human realm/consciousness are suspended (Otherworld).

“Today I bake, tomorrow I brew.

The day after tomorrow, I fetch the queen’s child.”

The yeast fungus bakes and brews, yet the royal child does not fall under its responsibility. However, the child could potentially develop **oral thrush**, an oral ***Candida* infection**.

Change in Consciousness: The queen learns the name (gains awareness) through a messenger she sends **to the Otherworld (relating fungus power to shamanism)**, where **fox and hare say goodnight to each other**. She now understands **the role of humans and the fungus** and can consciously allow the order of creation to prevail. This is experienced as a **fortunate occurrence**. (Compare [*Agaricus*](#).)



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

Conclusion of the Fairy Tale: It succeeds in making the unconscious—namely, the role of humans and fungi in the cycle of creation—conscious. The action of a life force (here, the fungus power) is integrated into one's own life. The life force is successfully incorporated into one's personal expression. This represents “**true**” healing (Hahnemann: [life force in balance](#)). A development has taken place to eliminate a burden or illness.

What is the **collective dimension** of this “illness”? Must healing occur on a collective level? In the fairy tale, the **queen, the king, and the newborn prince** represent the collective. Candida infection represents a [miasma of our time](#).

The fungus power's misguided attempt to take on human responsibilities (caring for the prince and maintaining human societal order—**Candida mycosis**) destroys itself when humans become **aware of their role**. It is not the fungus power itself, but its improper activity that self-destructs. Homeopathic **Agaricus** may be important for people who feel intense anger when they perceive themselves as **wronged**. This is an excessive anger whose source lies in the **feeling of failure (inability)**. Here, Rumpelstiltskin fails analogously to humans failing to take their naturally assigned role in the cycle of creation.



Reflection and Interpretation of the Fairy Tale in Consideration of the Effect of fungus

Things are not as they seem at first glance.

The **unconscious, the Otherworld, life forces, and archetypes** act powerfully and can be recognized.

They can be given their proper place.

The task of humans is to bring consciousness about life into creation.

The fairy tale illustrates the operation of life forces.

These forces are largely unconscious to us.

Their study fundamentally touches on homeopathy.

Through the fairy tale, or its interpretation, pathologies, indications, and **possibilities for healing through the homeopathic power of fungi** become recognizable.

The Fairy Tale

From separation from creation (greed for gold),
through the formation of the self (the miller's daughter becomes queen),
follows the conscious reintegration into the order of creation (recognition of the name).



Agaricus muscarius – the fly agaric

What we call mushrooms is only a small part of a large, underground network. **Fungi feed on the decay in the soil.** Unlike plants, fungi do not carry out photosynthesis. Inside, they contain chitin just like insects. They inhale oxygen and exhale carbon. Much like our own metabolism, **fungi are constantly at work.**

In Hahnemann's writings, we find around 700 symptoms listed for the homeopathic remedy Agaricus, but no truly clear picture emerges from them. This is one of the reasons why Agaricus is not often used in homeopathy.

The fly agaric is a powerful symbol of good fortune. It offers us humans an extraordinary opportunity. (Compare the fairy tale *Rumpelstiltskin*: for the miller's daughter, encountering the fungus's power is an incredible stroke of luck. Rumpelstiltskin offers her an extraordinary chance.) We need the power of the fly agaric when we want to achieve something exceptional, when we wish **to set out on completely new paths.** But it is the fly agaric that determines how we reach our goal, not we ourselves. Even if we do not like the manner in which it happens, we should trust this force. With it, **we belong to a greater whole** (analogous to the underground network), which we cannot possibly know.

See also: Agaricus lecture from the Boller Homeopathy Weeks Verlag Homöopathie + Symbol <https://www.homsym.de/autor-innen/a-b/becker-juergen/>



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Amanita muscaria – the fly agaric

Among the indigenous peoples of Siberia, the fly agaric is a popular drug. It makes one **wild and exuberant**, but it can also be deadly. The fly agaric accumulates vanadium, a rare metal that is of central importance for neurotransmitters in the brain. **The brain, like the fungus, is made up of a kind of network of threads. Psychiatric and neurological illnesses therefore come into consideration for Agaricus.** In such cases, the interplay within a networked system of exchange is disturbed. Analogously: the mushroom emerges from the earth as a bulb. When it unfolds its cap, **the form that previously enclosed it is torn apart**, and connections are destroyed. Remnants remain behind that now look entirely different.

If a connection no longer exists, but is required for solving a task (see the fairy tale *Rumpelstiltskin*), the person comes under “pressure,” which can result **in an uncontrolled expression of being overwhelmed**: this is how **tics** are to be understood, manifesting in uncontrollable movements. These can be **twitches, stuttering, grimacing, even epilepsy**. But also **frostbite, chilblains, prickling like ice needles** are indications. The nerves go haywire. Even years later, pain may persist. **Everything has fallen out of natural interplay.**

We belong to a greater whole, which we cannot know (the unconscious, vital forces). We do not understand the connections. Just as little as we can grasp the entire fungal network when we see a single mushroom. This may concern ideas of the future, but also of life and death. (see also Jürgen Becker [100 Arzneimittel](#))



A Path of Development Toward a Deeper Understanding of the Life Forces

The effect of the fungus power has illustrated the effect of the life forces on us humans, which for us belong to the unconscious. Homeopathy deals with these subjects, and homeopathic drug proving provides access to them.

Jürgen Becker has dealt extensively with this subject and writes about [drug proving/Homeopathic Group Remedy Proving](#): *In the course of the [Bad Boll Homeopathy Weeks](#), aspects and areas of homeopathy have emerged that brought us all much joy. In doing so, we felt something of the **living essence of homeopathy**. In particular, the **essences of the remedy pictures** became very vividly perceptible in some lectures. Even in the process of finding remedies, a living event was involved. It was not only knowledge that was applied.*

Quotes from the [Skript Lac caninum](#) von 1988 von Jürgen Becker



A Path of Development Toward a Deeper Understanding of the Life Forces

And elsewhere: ... *this Materia Medica should in a higher sense be alive, namely in that it contributes to our **finding access and meaning to the living wisdom** which, at every moment and in every place, is only waiting to be realized, bringing us wholeness and healing. [...]*

In this situation, it became both a need and a necessity for us to find a field on which we could gather our diverse subjective experiences, sensations, and insights, exchange them, and continue working on them together.

Just as we sought to grasp the essence of the patient, we also endeavored to grasp the essence of the remedy pictures. But what is essence? It is difficult to describe, and yet it can be experienced. Everyone experiences it a little differently, each in their own way; in every case it manifests differently, newly, vividly, and yet it is always the very same remedy.

In a next step, when considering drug proving, Jürgen Becker systematizes the manifestation of the life force into different dimensions.



A Path of Development Toward a Deeper Understanding of the Life Forces

We envision an **expansion of the remedy pictures into other dimensions.**

1. *Everything known so far we would call the **dimension of things**, facts, or solid objects. With this information we can, as usual, deal with them like with tangible things — they are either present or absent, concrete and firm. [[see C1 level](#)]*

2. *Beyond that, we have ... encountered something else, which we can call **the dimension of imagination**. It arises when we immerse ourselves completely in an atmosphere and then allow **living images to arise** within us, much as we know them from **dreams or fairy tales**. Here, **subjectively felt emotions** play a major role, expressed through images. We can deal with this realm more as if it were **something fluid**. [...] These images continue to grow ... are enormously diverse and yet characteristic of our remedies. **The volcano, the fire-breathing dragon, or the warm fire are, for example, typical images or imaginations of Sulphur.** [[see C2 level](#)]*

3. *Gradually we find ... access to the **next dimension, inspiration**. We are in it when we have freed ourselves from all images again and can condense them into a **word, principle, symbol, or law**. For example, if we say that the **central problem of the Sulphur patient lies in dealing with his ego**, then this **would be an inspirative insight**.*



A Path of Development Toward a Deeper Understanding of the Life Forces

*These realms appear even **more subtle than the imaginative ones**, rather airy, therefore even less tangible, not drinkable, nor can they be poured into someone, but they can best be perceived by absorbing, by breathing them in. [[see C3 level](#)]*

*4. Beyond this, we can quietly begin **to sense something** of what we want to call **the dimension of intuition**. Here we enter **something like the sacred realms of the remedies**, the sacred wisdom that each remedy can contain and that we may experience here. We must devote ourselves to this realm with special love. It is like a **fire** by which we are warmed or filled. Here **our innermost being is addressed by the remedy**. Here fundamental life attitudes are touched. Here, for example, a Natrium muriaticum patient may experience the **grace of redemption**, which he had considered impossible. [...] [[see C4 level](#)]*

With these four dimensions, we have traced the archetype of the human experiential space: below, the solid ground; above it, the water; above both, where we as humans usually dwell, the air; and at the very top, the sacred fire of the sun, the radiance.

The framework for the life's work of Jürgen Becker is set. With the exploration of the phenomena of trituration, another gateway to the life forces opens!



Without Potentization No Homeopathy – Trituration Phenomena

An important expansion of the exploration of the vital forces took place through the study of the process of potentization in the preparation of homeopathic remedies. A decisive stimulus for Jürgen Becker in this regard came from Witold Ehrler.

The essential insight is that access to homeopathy fundamentally lies in the knowledge of the potentization process. In this context, the following aspects need to be considered:

- Succussion and trituration in comparison
- Trituration resonance as a distinct mode of experience, practice, and cognition
- The ability to resonate of the person performing the trituration as a prerequisite for gaining insight
- The differentiation of C-levels in trituration phenomena

Again and again, Hahnemann's explanations revolve in circular movements around what is "not material-mechanical" but rather "abstract, spiritual in nature, and eternally hidden"(1). Potentization points to living forces of a higher order. (1) From Jürgen Becker, [Neue Welten der Homöopathie und der Kräfte des Lebens](#)



Without Potentization No Homeopathy – Trituration Phenomena

Succussion and Trituration in Comparison / Ability to resonate

For the preparation of homeopathic remedies, the potentization process is carried out either by succussion (e.g., for each C-level, 10 vigorous shakes within approximately 10 seconds against an elastic surface, with simultaneous dilution of the original substance at a ratio of 1:99) or by trituration in milk sugar (trituration for 1 hour in 6 phases, with dilution of the original substance at a ratio of 1:99 per C-level). (See also the publication [*Die resonante C4-Verreibung*](#))

The difference between these two methods is obvious, as is the fact that trituration with milk sugar represents a far more intensive and fundamental process. Experiences with these potentization procedures confirm this. The phenomena of trituration resonance show that, in trituration, an intensive contact can take place between the person performing the trituration and the “essential force of the substance,” allowing insight into the dynamic energy field of the remedy.

However, this is not a technical-mechanical process. Rather, the ability to resonate of the triturator (the inner experience and participation) with the substance and also with the respective C-level is an essential prerequisite for the success of the potentization.



Without Potentization No Homeopathy – Trituration Phenomena

The C-Levels

In the ongoing process of potentization, the fundamental theme of a remedy can repeatedly be experienced on different levels of human existence. During the trituration of the individual levels from C1 to C6, the following basic structure of an encounter with the information of the substance emerges:

Levels of Experience and Insight

C1: Physical, structural level

C2: Emotional level

C3: Intellectual, mental level

C4: Soul or essential level of the human being

C5: Collective or humanity level (miasms)

C6: Level of the fundamental principle / essence of the substance

Through all of these levels runs a theme that can be experienced physically, emotionally, mentally, in the essence of being, in its collective dimension, and, in outline, as the very essence itself. With the six trituration levels, the cycle of the six trituration phases within each trituration level—as Hahnemann had already bequeathed to homeopathy in his legacy for the C3 trituration—is brought to completion.



Without Potentization No Homeopathy – Trituration Phenomena The C4 Level

C4: Soul or essential level of the human being

Jürgen Becker explains in his script „[Vorläufige Einführung in die C4-Homöopathie](#)“: *The C4 hand-triturated remedies ideally carry within them all four of these dimensions [note: C1–C4] of the healing power, with each level introducing a completely new quality into the medicine. Providing empirical evidence for this will be the task of our research.*

The phenomena observed so far in trituration seem, in general, to confirm this, as do practical experiences and the work with C4 hand-triturated remedies at proving over the past year.

Jürgen Becker assumed that with remedies hand-triturated up to C4—as the basis for further potentization through succussion—a new dimension of homeopathy opens up in case-taking and remedy prescription (C4 homeopathy). This allows for a comprehensive approach to the physical, emotional, mental, and essential dimensions of human existence. In this way, new possibilities of healing become accessible!

The different C-levels (C2–C6) will subsequently be illustrated in the examination of the *Candida albicans* trituration.



Insights into the Fungus *Candida albicans* from the Trituration of Milk Sugar The Collective C5 Dimension

*But beyond that, there are further dimensions of life. Especially in the case of *Candida albicans*, **the C5 dimension of collective embeddedness** is of decisive homeopathic significance. It extends beyond the individual core of being into a dimension of greater interconnections and belonging, which organize and shape every collective process in life.*

*It is precisely in this C5 dimension of life that **collective epidemics or miasms** have their main weight and essential homeopathic meaning. That is, with the methods of classical homeopathy, in which remedies were triturated only up to the C3 level, it was not at all possible to penetrate into **the essential content of the healing power of a nosode and to experience it. One could only perceive some of its effects on the physical, emotional, and mental life of the individual.***

Quotes from the script [Candida albicans](#)



The 5 Truths of *Candida albicans* in the Collective C5 Dimension

In the C5 trituration of *Candida albicans*, the essential force of the substance expressed itself in each trituration phase (6 phases within the C5 level) regarding its significance for collective human existence. The focus lies on the role it has for human beings to be embedded in a cycle of creation. Within this cycle, laws apply to the realm of fungi, which are presented here in relation to the various dimensions of life (body, feeling, mind, essence, collective, basic principle). Statements from *Candida*:

➤ **1. Phase – Body: Energy**

What alone counts is the energy content, which is utilized. [...] According to human standards, the “worst” deeds are just as valuable as, from a human perspective, the “best” deeds.

➤ **2. Phase – Feeling: The Abolition of “Good and Evil”** *What remains after my utilization is free of good and bad.*

We humans evaluate primarily through our feelings (C2 level), in that a life situation feels good or bad to us. The fungus, however, works within the process of creation without such evaluative feelings. It is evidently the task of human beings to bring the “human element” into the cycle of creation based on such evaluations, since they wish to live in a human world. This is what they are designed for.

To realize this, humans must perceive themselves and the world and gain insight about it. As in the fairy tale Rumpelstiltskin, we humans transform a dull, unconscious reality (in the night, in the chamber with the spinning wheel) into a conscious world with responsibility, self-awareness, autonomy, individuality, and good and evil (Rumpelstiltskin is recognized). Quotes from the script [Candida albicans](#)



The 5 Truths of *Candida albicans* in the Collective C5 Dimension

➤ 3. Phase – Mind: The Continuation of Consciousness Processes

I [note: here the fungus is speaking] carry your processes of consciousness further. [...] My consciousness always integrates everything [...]

My consciousness [...] always takes part and never stands in opposition to the process of consciousness. What you have separated and analyzed is complemented by the whole, containing itself. The world needs my contribution, just as it needs yours. In the myths and fairy tales I give you, you will find my work again—my images in your words—and you wonder where they come from, when on Earth you have separated and analyzed.

The spiritual insights, thoughts, and concepts of human beings are taken up and continued within the cycle of creation in the realm of fungi (e.g., in fairy tales). Creation fulfills itself in this interplay.

➤ 4. Phase – Essence: The Penetration of the Earth with Soul Processes

I connect the Earth with what comes from your earthly soul processes. [...] Where your soul does not reach, I extend the connection further.

You live on the surface of the Earth and are turned toward the sun. I do not need the sun. I take care of the Earth-related part of the permeation, which I can only truly begin with your death. You do the upper half of the permeation, I the lower. You bind the light, the spirit, through your soul to your material body. You come from above. I bind the Earth with what comes from your earthly soul processes.



The 5 Truths of *Candida albicans* in the Collective C5 Dimension

➤ 5. Phase – Collective: The Earthly Future

It is about the truth of facts [...] I work here on the earthly future. [...] because the processes of life never cease. It is about the fact that I preserve reality in life by closing the cycle of earthly existence behind you. In this way, everything that is, everything that enters into the processes of life, into the living, becomes fact. This is how it comes into being at all. I work here on the earthly future—a future that can only come into being because the processes of life never stop. For in the earthly processes of life, there is no death! The processes of life never die; they change.

The Human Being and the 5 Truths

First truth: *The modern human does not want the process of energy transformation to exist too strongly beside and within them (hygiene).*

Second truth: *In its consequence, it is indeed pleasant. But forgiving is difficult for you.*

Third truth: *You find it poorly usable for your life, for your manipulations.*

Fourth truth: *You consider it degrading; it contradicts your pride.*

Fifth truth: *You fight against it until the moment you call death. You cling to and struggle for your own shaping of the processes of life.*

Conclusion of the human being: Humanity doubts creation. What is the purpose of earthly existence?

Quotes from the script [Candida albicans-](#)



The 5 Truths of *Candida albicans* in the Collective C5 Dimension

➤ 6. Phase – Vital Force

For you, all five truths together form an “original sin.” You feel and think that you have come into “inhuman” conditions here on Earth, simply because I and others—who are not human—are so strongly involved.

You are human beings—I admit, you are something peculiar, you would say something special—and you want to set yourselves apart. But in this earthly cycle, that is not possible! Here you are part, as much as one can only be part.

*And now you complain about this, and about evil, and that it repeatedly “strikes” you ... **Yet your future is built just as much on evil as it is on good!***

The C5 trituration shows how difficult it is for human beings, as they develop into autonomous individuals, to acknowledge the conditions of the cycle of creation. Humanity increasingly understands itself as an independent entity with its own will, which is supposed to be free from other influences. It perceives itself as being exposed to an “inhuman” world and would like to shape it according to its own standards. This becomes its life task.

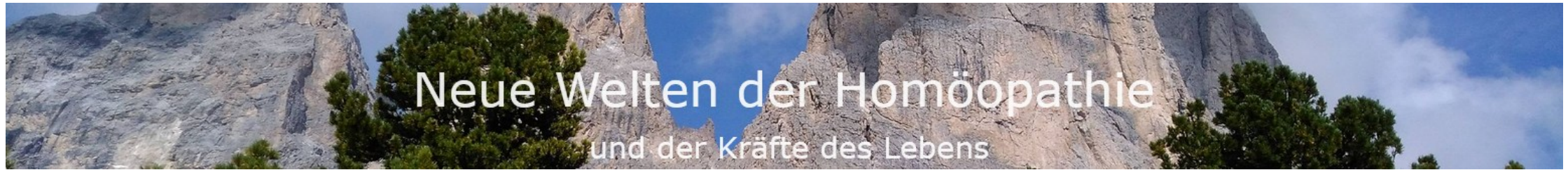
In this reality, humans experience pain and feel a great sense of lack. **Out of this disharmony arise fundamental collective disturbances of the vital force** ([Hahnemann](#)). In homeopathy, these are referred to as miasms. The following section will examine this in more detail. Quotes from the script [Candida albicans](#)



Candida and the Miasm

*Homeopathic Candida is a nosode remedy that is prepared from diseased tissue. The nosode is not primarily intended to eliminate the fungal infection. Rather, it draws our attention to our inner attitude that is connected with the Candida illness. The remedy shows the organism more clearly what is presumably the underlying **reason for the disease**. This is something Candida as a pathogen already tries to tell us, but generally, we do not understand it. If we make an effort and take active steps ourselves, homeopathic Candida provides us with the energy to do so, thereby depriving the pathological pathogen of its breeding ground.*

The essential reason for the epidemic disease of the individual lies in being, at a given time, a member of a particular collective in a particular region. In the age of individualism, we naturally resist this fact, attempt to suppress it, condemn it as unjust, or reinterpret it [...], but none of this changes the fundamental possibility that, in addition to the risk of an individual illness, an epidemic can break out in any collective at any time—affecting its members primarily because, at that given moment, they belong to that particular collective.



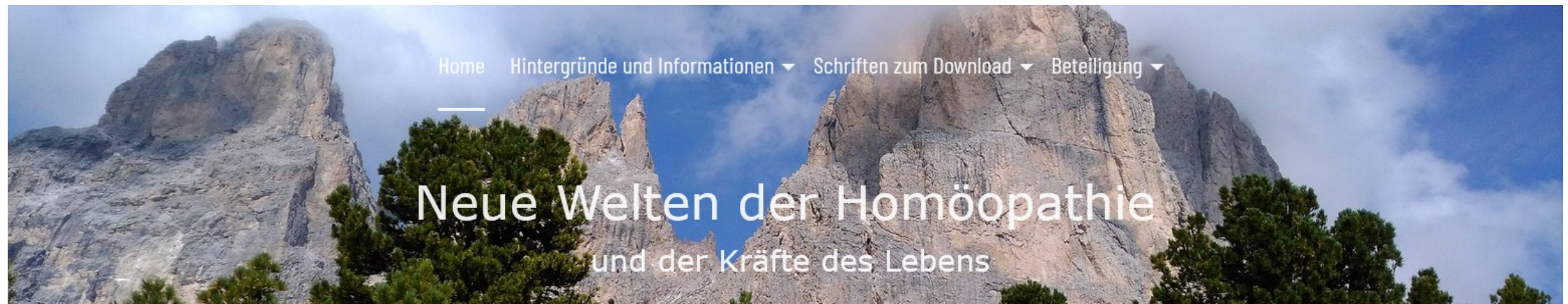
Candida and the Psora Miasm

In a figurative sense, the same is true in the case of major catastrophes and wars. Whoever happens to belong to the “collective body”—for example, a nation, a state, or a religion—in which the catastrophe, the war, or the epidemic breaks out, will be affected to a greater or lesser extent, whether or not they are personally responsible for it.

And so there is also the collective body that has been seized by the Candida epidemic, and unfortunately, we all more or less belong to it—namely, our society in our present time. Thus, for all of us, the saying applies in one way or another: “caught together—hanged together.”

*[...] It should be evident that in our time, almost 200 years after Hahnemann’s discovery of Psora, the Candida disease has taken on at least similarly epidemic proportions as the scabies epidemic of earlier centuries. [...] But there are new variants of these epidemics, above all AIDS—as the modern replacement for syphilis—and **Candida albicans**—as the modern replacement for the scabies epidemic, or **as the most significant manifestation of Psora in our time.***

***A key purpose of the trituration of Candida albicans** therefore lies in making the pathological nature of this epidemic force perceptible and conscious in the first place—so that we may begin to discover why we might have collectively succumbed to it and, on the other hand, how we as a collective might regain health, or how, as individuals, we might possibly protect ourselves against the epidemic.*



Further C-Potencies of *Candida albicans* – C4

*The first newly accessible level here is the **C4 level** of sensing in the innermost soul, which constitutes the essence of the trituration experiences. It lies beyond thought and touches a dimension of life that is normally not so easily accessible to us.*

On the soul level, one finds the meaning (soul-task) of earthly existence, and thus the theme that a person carries within themselves for mastery (development of consciousness). **Soul existence is one of meaning; earthly existence is one of the senses.**

With Candida, the focus is on the rhythm of life that underlies one's own earthly existence and one's own connection to it. What has lost its contact—the rhythm of the core—has fallen out of the process of assimilation, the process of meaning within the soul. Here the fungus can, and should, take over.

Indications: The essence, the life-meaning of the human being finds no expression in the person's feelings and/or mind. Drug consumption (everyday drugs, especially sugar, but also stronger substances) has loosened or interrupted the connection of the soul to the person's emotional and mental world. Or severe experiences have caused feelings and thoughts to “wither away.” Here *Candida albicans* can remind the person of their soul-task in relation to their contribution within the earthly cycle.

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Further C-Potencies of *Candida albicans* – C6

*As an even deeper and broader perspective, Michael Geisler triturated *Candida albicans* up to the **C6 level**, where the archetypal forces of life itself dwell—a dimension of which our time is still virtually unaware [unconscious]. In this way, the cycle of the six trituration phases of each level of trituration, as Hahnemann bequeathed them to homeopathy as his legacy, is brought to completion.*

The life force of the *Candida* fungus is the principle of integration, of active participation in the earthly process (just as the fungus itself does), of connection to one's task, to the supreme, and to action; the connection to living beings, to the earth, to the joy of life itself.

The great *Candida* pathology: *It is humanity as a whole that feels. It feels lost, abandoned, despairing. It feels “bad” and, when it sees its own deeds, cannot accept them. It feels that its actions are carried out under external control, overwhelmed, not in harmony with the earth. It perceives its efforts as failed, itself as a failure, as incapable, sensing a deep emptiness—without God.*

Quotes from the script [Candida albicans](#)



Further C-Potencies of *Candida albicans* – C6

This concerns humanity as a whole across its generations (chronic miasmatic dimension). A whole that pulses and lives. A great organism that lives and learns—of which you are a cell, receiving its task and its experiences. A stable system that continually entrusts the soul with another cell.

What makes you ill? How do you remain healthy?

Illness:

You withdraw, you doubt, and thus separate yourself from within and without. Isolated.

The human being hands over their task to other life.

They become mentally rigid, dogmatic, unteachable.

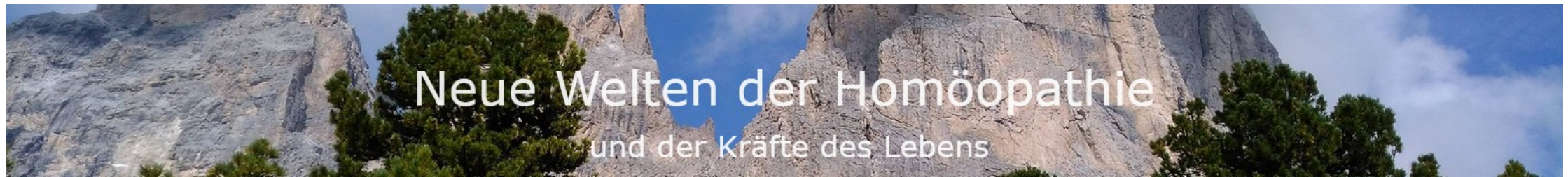
Health:

The human being is active, engaged, connected—within and without, among people, with the soul world, with the earth world, with spirit.

The human being lives, experiences, learns, adapts, changes, develops.

They take difficulties upon themselves and can rise again.

They make new beginnings, renew themselves, and try again and again.



Further C-Potencies of *Candida albicans* – C2 Dimension of emotional feeling and experiencing

*From lived experiences: You have come with the “wrong” thing. It did not fit into the process/cycle. Out of this arise **sadness, disappointment, and a paralysis of feeling**, with the consequence of leaving it to others to complete the cycle. **The living feelings are missing; they have withdrawn. I feel sadness, constriction, want to hide, could cry, pain. Feelings of not being able to fulfill the given task.***

***All feelings of failure** and all feelings of compensation are possible!*

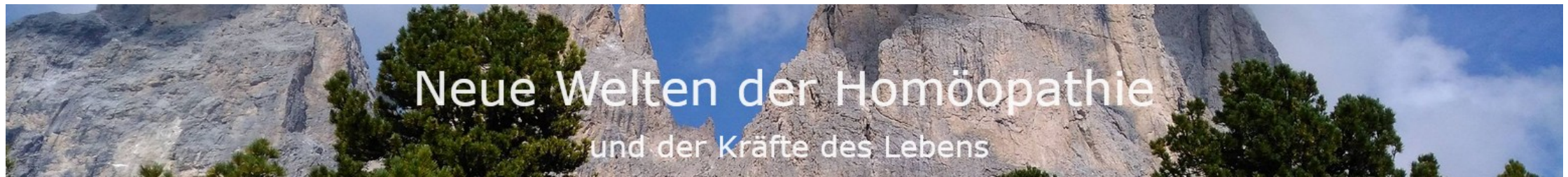
*As well as: **rebellion, uprising, indignation—not “just,” but “healthy”.***

The human being feels cast out of belonging and responds with withdrawal, compensation, indignation, rebellion.

***Resisting—even against help and helpers—against consumption and devouring, becoming disgusting and inedible** for the environment. That is powerful and full of energy.*

Many people in our time adopt such an attitude. They doubt their worth because the environment seems not to need them. They are disappointed. One answer to this is withdrawal; another is rebellion. People want to feel themselves as a “meaningful” part of a whole.

Quotes from the script [Candida albicans](#)



Further C-Potencies of Candida albicans – C2

Dimension of emotional feeling and experiencing

Health:

To recognize, to sense, to feel what one's own life processes are. This also applies to recognizing and sensing the life processes of others.

To feel clearly when the life process truly belongs to oneself.

Is this my own feeling?

Does the feeling arise from within me?

Are these feelings I have taken in from outside?

To feel one's own worth—and also the worth of others!

To feel secure in oneself!

Pathology:

To feel one's own worth easily questioned.

To doubt oneself.

To feel powerless and helpless.

To feel separated from the whole, to feel that one plays no role in it, that one would not be missed by anyone.

To act outwardly as if: for example, to be cheerful, to entertain others (despite the inner feelings described above). Compensation. Quotes from the script [Candida albicans](#)



Further C-levels of *Candida albicans* – C3

Dimension of spiritual understanding

*Events that we humans cannot cope with have occurred—they are facts saturated with feelings: **failure, grief, unresolved experiences that form the dross of our lives.** A fertile dross, on which the fungus continues to work in order to complete the task. In this process, it takes on an important role.*

***Pathology: An event has completely overwhelmed us** and led to the **death of the living process.** It was not even possible to develop a clear feeling (e.g., fear, shock) in response to this event; **instead, the process stalled and died.** The feeling that had begun then becomes a kind of dross, a substrate of humanity upon which we live, but which we do not enliven. From this, the fungus builds and offers us, for example, **grief, shame, ideas, parables, myths— all of which take the original event as their theme** and which we can integrate into our life processes. *Candida albicans* can help a person face these events.*

Groups of people, nations, also have their part in the whole. They too leave things unresolved, going through the same processes as individual human beings. Their dross arises collectively and forms the ground for their further development. Thus, the ground upon which we humans live out our lives is formed from this dross—the unresolved residues of human existence: the dead material body, the undeveloped feelings, the unshaped thoughts.

Quotes from the script [Candida albicans](#)



Further C-levels of *Candida albicans* – C3

Dimension of spiritual understanding

In terms of depth psychology, the process can be understood in such a way that people hand over to the unconscious what cannot find a place in their consciousness. This unconscious material is taken up by the fungus and further processed. It is not simply preserved in the depths of the human unconscious, but is worked through by living forces—forces whose very quality is to further metabolize what is “dead.” Thus, this is a particular realm of the (collective) unconscious, which itself also participates in the great cycle.

Human beings undergo a wide range of experiences
that completely overwhelm them and that they cannot cope with.

The core of modern humanity’s withdrawal may lie in its spiritual attitude:

Why should I take earthly existence upon myself?

What good can this earthly existence be, when I, as a human being, see it as it is?

If this is so, then the Psora/Candida miasm in our time has its focus in the spiritual-mental dimension, and a remedy from the C5 trituration, potentized up to C220, would be the appropriate potency here.



Der Sinn des großen Kreises - Pilz hilf

*Tief verborgen in der Erde
harrt so manches, damit es werde
Teil vom großen Lebenskreis,
wertvoll, Lohn, des Menschen Preis.
Grüßt aus der Vergangenheit
fast seit einer Ewigkeit,
als das, was fehlt, damit sich wandelt
das Ganze, wozu die Menschheit handelt.*

*Nun gibt es Helfer, die hier hausen
in den Tiefen, die uns grausen,
um zu entwickeln, was da ist,
es zu bringen an das Licht.*

English
translation
of the poem
written
influenced by
Candida
next page

*Zu schließen einen großen Kreis,
vom dem der Mensch erst wenig weiß.
Denn vor die Seele soll es kommen,
was aus dem Leben wird gewonnen
und nicht verschwinden in den Tiefen,
sodass wir Menschen Helfer riefen,
die nun gestalten und verwalten,
wo unsere Kraft kann nicht entfalten.*

*Sie dienen uns und auch der Erde
in diesem großen Stirb und Werde,
sie helfen auch dem großen Geist,
dass kein Winkel bleibt verwaist
von dem Geschehen wie bestimmt,
es seinen Lauf auf Erden nimmt.*

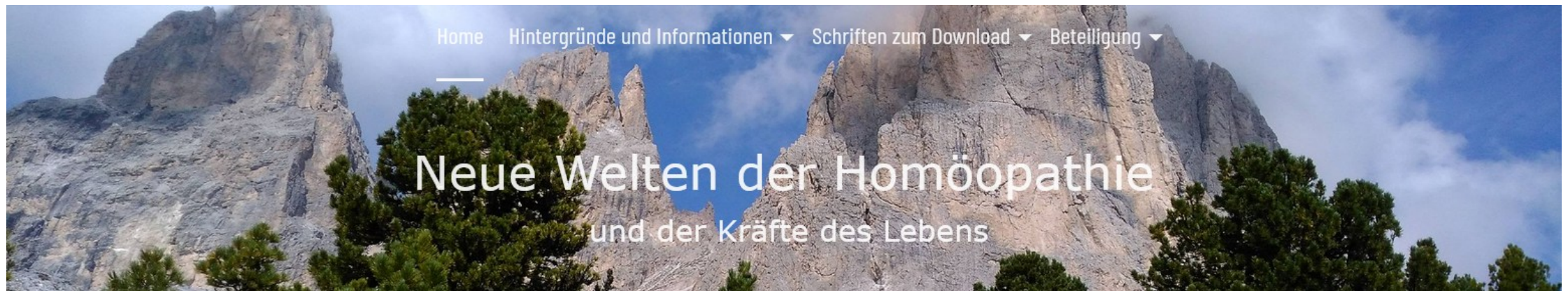


The Meaning of the Great Circle – O Fungus, Aid Us

*Hidden deep within the earth
many things lie waiting for birth,
to join the circle, vast, profound,
life's great cycle, whole and round.
Greeting us from ages past,
echoing almost everlast,
as that which's missing, to transform
the whole for which humankind was born.*

*Now there are helpers dwelling here,
in depths that stir our hidden fear,
to shape and work with what exists,
and bring it forth into the light.*

*To close a circle vast and wide,
of which mankind knows but a side.
For to the soul it shall appear,
what life has wrought and gathered here,
and not sink down in hidden keep,
the depths where all would vanish deep.
Thus we have called on helpers' might,
to shape and tend where fails our light.
They serve the earth, they serve us too,
in death and birth, in all that's new.
They aid the great, eternal mind,
that leaves no hidden place behind,
for all unfolds as it was meant,
and takes on earth its true event.*



Conclusion

Drug provings and triturations with milk sugar open up access to a deeper understanding of the life forces (the forces of creation, the unconscious, formative forces, archetypes, substance-being forces, etc.), whose activity is decisive for life and thus also for human health. In the fairy tale Rumpelstiltskin, the effect of the mushroom power—here *Agaricus muscaria* and *Candida albicans*—is illustrated as an example. At its core, it is about the human being taking his place in the cycle of creation and consciously recognizing the significance of the non-human realms of life, such as that of the fungus. That is, not separating oneself from creation in awareness and action.

In particular, through the trituration phenomena, the individual C-levels of the potentization process can be brought into a system of the activity of a life force, thereby establishing a connection to the different dimensions of human existence (body, feeling, thought, collective). This represents an important step towards a more comprehensive understanding of illness and allows for a precise differentiation in the choice of the potency level of the remedy.

The C4 level, relating to the essence and soul level of the human being, is explicitly introduced into homeopathy as a result of the potentization process. The C4 homeopathy based on this thus allows, in case history and treatment, the question of a person's soul themes—his or her task in earthly existence—to be addressed, thereby touching on the meaning of individual existence.



Another perspective on the life forces, treatment possibilities, and miasms is provided by the consideration of the C5 level in the potentization process. Here, the focus is on collective being and the determination of the human being through a supra-individual expression of the life force. The fungus power emphasizes this theme, as it is a special representative of the cycle of creation. At the C5 level of *Candida albicans*, we can recognize how extensively the fungus power reprocesses the results of human existence (in the fairy tale Rumpelstiltskin it creates gold out of straw). On the material-physical level, this is generally known. The particular significance of the C5 level lies in the fact that here the collective disturbances of the life force—the miasms—have their place. That is, with the trituration up to the C5 level, this dimension is opened up for both insight and treatment. In this context, Candida appears as the modern manifestation of the psora miasm.

In order to actually reach the C5 level in the potentization process, a special capacity for resonance on the part of the triturating individual is required. This is not generally given. If the potentization process succeeds, then a remedy specifically created for the treatment of diseases of the “collective body” becomes available.



Note

The fungus power represents the harmonious integration into a system, an interweaving, a network of exchange. This idea shall be followed here. On the website www.neue-welten-der-homoeopathie.de numerous writings by Jürgen Becker and Michael W. Geisler (including the script on Candida albicans) can be downloaded free of charge. Those who wish to support the website can also obtain individual writings as printed versions for a fee.

I also gladly make my Candida potencies from the C5 trituration available to anyone who would like to gain their own experiences with them. It should be emphasized, however, that these are not medicinal products.

Adresses

Artikel Hamre/Kiene [*Gibt es in der Natur aus den physikalisch Grundkräften noch weitere Kräfte?*](#)

[*A central question in complementary medicine: Are there forces in nature beyond the fundamental physical forces?*](#)

Agaricus Vortrag von den Boller Homöopathiewochen Verlag Homöopathie + Symbol

Agaricus lecture from the Boller Homeopathy Weeks <https://www.homsym.de/autor-innen/a-b/becker-juergen/>

Agaricus - Der Fliegenpilz. Mittler zwischen den Welten

Ordering option for C4 remedies: Rats-Apotheke, Hauptstr. 28, 76764 Rheinzabern

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