

Nuala Eising

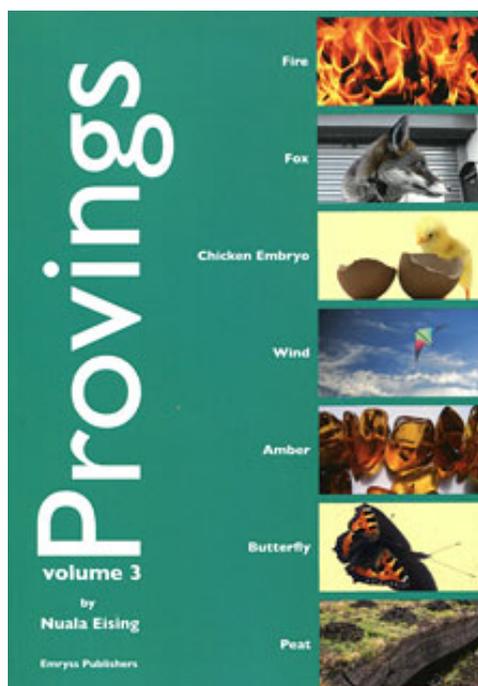
Provings volume 3 - Mängelexemplar

Leseprobe

[Provings volume 3 - Mängelexemplar](#)

von [Nuala Eising](#)

Herausgeber: Emryss Publisher



<https://www.narayana-verlag.de/b30856>

Im [Narayana Webshop](#) finden Sie alle deutschen und englischen Bücher zu Homöopathie, Alternativmedizin und gesunder Lebensweise.

Das Kopieren der Leseproben ist nicht gestattet.

Â Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern

Tel. +49 7626 9749 700

Email info@narayana-verlag.de

<https://www.narayana-verlag.de>



AMBER

Succinum (Nuala Rising)

Tears of a Goddess

INTRODUCTION

On commencing a proving of Southwest Wind in February 1996, I had a dream that I was weeping tears of Amber. At the same time, two of my students had dreams in which I was depicted as a goddess with golden light shining from me. These dreams encouraged me to take a look at Amber as a possible homoeopathic remedy.

There are many myths relating to Amber. My own favourite relates to Freyja, the Norse goddess. Freyja was one of the few females to attain the status of goddess in the otherwise very patriarchal Norse deity. She was reputed to have ridden a chariot drawn by cats. I was given a present of a ragdoll cat while doing the proving and we named her Freyja. Various stories about Freyja relate very well to the proving. Her sadness and longing for her lost love Odur is mirrored in the proving by the passion and longing for an unattainable love. Amongst the various gods that Freyja was reputed to have had an affair with was her brother Frey, god of the summer showers. In the proving, one of the male provers had a dream in which there was confusion as to whether his sister or girlfriend was the mother of his child. Frey and Freyja rode together on the back of Frey's golden-bristled pig. Dreams of pigs, particularly pigs being fed orange food, occurred during the proving.

Having completed this proving, I can say that if Amber gave us the opportunity to play with the gods, I am very relieved to leave that tormented life behind and return to the world of optimistic mortals.

The amber I used for the proving was found in Madagascar and is reputed to

be 60 million years old.

Chemical formula: fossil resin close to $C_{10}H_{16}O$ with some H_2S present.

The remedy was prepared at the Burren School of Homoeopathy by John

Morgan from Helios Pharmacy.

22 provers participated in the proving - 7 male and 15 female. Three of the proving notes were provided by Andrew Meyer who had conducted his own proving. A letter has been ascribed to each prover and Andrew's provers are S, T and V. None of the provers knew what they were proving.

One of Andrews provings (Prover V) were notes recorded by a person who took a single dose of Amber 30C. She was a woman in her thirties who was interested in the remedy after hearing about it in a discussion group. She felt that she had experienced some of the symptoms described by one of the provers. Two years prior to taking the Amber, she had been treated for cancer. At the time of her illness, her spleen had been enlarged.

I consider Amber to be one of our Polychrest remedies as it is a deep acting remedy with many uses, and I have personally used it extensively in practice.

Control is an issue that permeated all aspects of this proving. There was a feeling that, "Anything can happen to me and I have to hold on tightly, because the world is an unsafe place". Amber is very often found a long way from where it originated and, being a light substance, it can be carried on water and be washed up on beaches, etc. In the proving this manifested as the feeling of not being in control of one's life and of not feeling safe

"I feel battered and bruised, physically and emotionally. I feel I have been blown on strong winds and bashed against rocks, or tossed around on a high, wild ocean and thrown up here and there. I feel totally lost and cannot relate to where I am."

In practice I have found amber to be an invaluable remedy for people who are displaced, not through their own choice. Again there is the feeling of not being in control of what has happened. There is a tendency with amber to build up a fantasy or fairy tale image of where one belongs. This could be someone who was adopted and feels they don't belong and who has a fantasy of what life would be like had they not been adopted. I have used amber a lot with people who have immigrated into this country and who can't settle because of longing for the fantasy place that they came from, although in reality they may have had to emigrate from a dire situation. I have seen this situation frequently with Irish Americans whose ancestors emigrated from Ireland in the 19th century. There can be a family fantasy built up of the fairy tale country of their origin - full of magic and leprechauns. That country never existed and still does not exist. Their ancestors left a poverty stricken and famine torn Ireland and at the time had no choice but to leave. The reality is that, as long as an individual nurtures such fantasies, they will never feel at home.

"I keep having a vague, dream-like memory of belonging to another time, another place. I am finding it difficult to relate to the world around me. I don't feel fit for this world, but have a great sense of longing for a time and place where I belonged."

"Feel I am trapped. Can't explain properly. It's like there is somewhere else I should be or that I belong to but can't quite remember. But I feel trapped where I am and

don't know how to get out."

I had a case of a woman who presented with menstrual problems. She suffered from very painful swelling of breasts before menses. She also had bearing down sensation in her lower abdomen and very heavy bleeding. She also told me that she had an aversion to her husband and was very weepy. This was now beginning to look like a fairly simple case of Sepia until I asked her about her parents. She told me that she always had a huge resentment for her father. Her father had inherited some property in Ireland when she was five years old, and he had moved the family over here. She went through her life believing she would have been happier if they had remained in the sunny woodland country that she was born into - which was in the north of England. When she got married, she moved with her husband to another part of Ireland and subsequently resented him because she believed she would have been happier had she remained in the Irish county that she grew up in. I gave her Amber 200c. She contacted me one year later and told me that all her menstrual symptoms had cleared and she was now in love with her husband. I asked her about the sunny woodland country of her origin and she responded with, "Wow! Did I say that?"

In the proving of Peat, there was also the sense of displacement and a need to belong. In Peat there was the need to connect and embrace one's ancestors in order to find one's identity and there were no conditions to what the findings might be. Whereas Amber was seeking a fantasy or fairy story and quite likely would never get satisfaction.

In Amber there was a great sense of the loss of magic in life and again a longing for the past.

"I weft because I don't believe in Santa Claus. I want the magic back in life."

"Very tearful at the loss of my childhood sense of magic."

Amber can be compared to Tuberculinum with a similar proneness to coughs and asthma. It can also have an allergy to cats. Like Tuberculinum, Amber also has the desire for open air, the abusiveness and obstinacy similar to Tuberculinum. Amber also has a desire to travel, but the difference is that Amber is constantly looking for where they belong and travels in an attempt to find home.

A peculiar symptom occurred when a prover would find herself speculating on something and a few minutes later believe it to be true. For example, a prover was wondering how she would react if her husband were to have an affair. Five minutes later she was in a rage because she believed it to be true. In practice I

SIMPLICITY

Prover J - Life seems very complicated. I feel like an old person sitting down, thinking how simple things were in my day. I feel like I have a memory from somewhere — I can't explain.

Prover A - I was overcome by a great longing for simplicity. Looking at things around me and thinking how much we complicate our lives with things. The saying "Beauty is in the eye of the beholder" is in my mind. Looking at the architrave around the door and thinking how stupid it looks. Doors are functional - for keeping drafts out, so why do we put these decorative finishes around the edge? At the moment it looks very silly. At the moment I'm seeing everything that I have created around me as an external manifestation of an internal inadequacy. I have a strong feeling of what it would be like to live in a cave with a fire in the entrance. The thought is very comforting.

MAGIC, BEAUTY

Prover H - I was outside the cottage, looking at the stars hanging over the hills. The lines from Kavanagh's poem "Christmas Childhood" came to mind: "Cassiopeia was hanging over Cassidy's hanging hill". I was struck by the poignancy of the last two lines of the poem:

"And I had a prayer like a white rose,
Pinned on the Virgin Mary's blouse."

Prover H - In the evening, I noticed that the stars were very bright and alluring, as if calling out to me. Before going to bed, the light got brighter — as if someone had suddenly turned up a dimmer control.

Prover V - I'm getting distracted whilst driving because the scenery is so beautiful.

Prover V - Still feeling more relaxed; went to the cinema to see Seven Years in Tibet. I wept at the beauty of the mountains, and how the Chinese made the Tibetans take up arms.

Prover A - I felt a surging of emotion this morning and wept because I don't believe in Santa Claus. I want the magic back in life. Later I watched the movie "The Santa Clause" and feeling very emotional, the tears streamed down my face with joy at the end of the movie when everyone saw Santa Claus and believed.

Prover J - I felt very tearful at the loss of my childhood sense of magic.

Prover U - Walking across *Eyre Square* I began crying for the thorn tree, for myself, for Irish culture which I lived too long away from in England. Hawthorn trees always look so dead in winter. Perhaps this one is alive yet.

MYSTERY, SECRETS

Prover A - Woke this morning with the words of a song in my head:
"Ah sweet mystery of life at last I've found you, Ah at last I
know the secret of it all."

Prover B - Last night, as darkness came, I seemed to totally wake up. I had a sense of something mysterious. I felt as though I wanted to go on a mystery journey. I tend to feel very sparkly at night.

Prover B - I've been opening up to friends about things that happened when I was a teenager, things I haven't talked about before. I feel like I'm letting secrets out.

Editor's Note: A number of rovers were described by others as speaking in a very slow, deliberate way and in a low tone as if they had some amazing mysterious secret to divulge. But then they would come out with something perfectly ordinary. Provers also seemed to have a great propensity for gossip and also to attract slander to them.

DARK, SHADOWS, BLACK

Prover S - Have a desire to sit in a hole and peer out of the top and watch things. It's more like a desire to stare in an aware way. Focused on whatever it is I'm looking at, but able to change to look at that, then that, then that, not hurriedly or with purpose. Definitely looking at objects rather than areas. Darker objects are catching my eye the most. As I look around, my gaze stops at black or very dark objects, or shadows. I feel quite solid and still.

Prover S - Later, I went out for a walk around the park. It was a full moon. I felt very strong, self-assured. As I walked past people, I felt no anxiety, as I often do. In the park, where it was darker, I felt even better. I was looking to the front in a fixed way for a few seconds at a time, each time moving to another object of focus, a tree trunk, a generally dark area, or a person or a dog moving.

Prover O - Black things are catching my eye and looking like more than they are. Looked out of the window and saw what I imagined was a black hut, and then thought it was a large black bull. It turned out to be an ordinary sized cow.

REPERTORY

MIND

- Absorbed**
- Abstraction** of mind
- Affectionate Ailments**
 - from
 - Adoption
 - Domination
 - Females, by, in boys
 - Emigration without choice
- Amorous Anger Answers,**
 - Aversion to answer
 - Monosyllable
- Anxiety**
 - Daytime
 - Morning
 - Conscience
 - Fear, with
- Ardent**
- Attack** others, desires to
- Aversion,**
 - Men, to
 - Persons, certain **Bed,**
 - remain in, desires to
- Benevolence Cares,** full of
- Cautious Censorious**
- Charmed** with descriptions of beauty of nature
- Cheerful Childish Clairvoyance Colours,**
 - Black, aversion to
 - Charmed by orange
 - Purple
- Company,**
 - Aversion to
 - Fear of being alone, yet

Contented with himself

Concentration difficult

Confidence, want of self-

Confusion of mind

Identity, as to her/his sexual

Knows not where he is

Past and present

Contemptuous

Conversation

Agg _

Aversion to

Coquettish

Country, desire for the

Darkness, desire for

Death, conviction of

Desires

Dying, sensation as if

Delusion

Affection of friends, has lost

Belong here, does not

Beautiful, she is

Things look Black objects, sees

Danger, impression of Division,

between himself and others Dream,

as if just waking from Enemy,

surrounded by enemies

Falling, hold onto something, she would fall if she did not

Goddess, presence of, that she is in the Home, thinks is

away from Images, phantoms, see

Night

Black

Close eyes tight, must

Dark, in the Immortality, of

Injured, is being Journey,

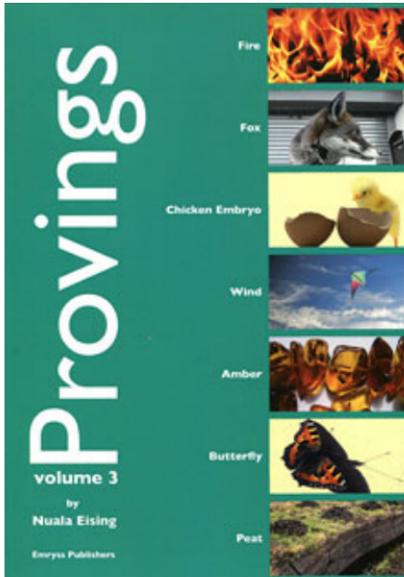
mystery, on a Knowledge, he

possesses infinite Large, seem too

Lost, is

Magic of childhood is

Old, being



Nuala Eising

[Provings volume 3 -
Mängelexemplar](#)

Fire, Fox, Chicken
Embryo, Wind, Amber,
Butterfly & Peat

524 Seiten, paperback
erschienen 2014



bestellen

Mehr Bücher zu Homöopathie, Alternativmedizin und
gesunder Lebensweise www.narayana-verlag.de