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Forward

Attending a seminar with Massimo Mangialavori is a new and fresh experience even when encountering remedies that are old and familiar. It is like entering a building that is ordinary on the outside only to find a castle inside with fascinating inner rooms decorated each in a unique and seductive mood. Such is the experience I had learning *Solanacea* from him.

Remedies like *Belladonna* and *Stramonium* have striking, colorful keynotes that are readily learned early in a homeopathic career. They are reliable remedies in denned circumstances. However, there can be a level of understanding astronomically more rewarding. Massimo's value to homeopathy is nowhere else epitomized as in the *Belladonna*-like Family (encompassing *Solanacea* and more remedies of similar homeopathic qualities). To study these remedies is to plunge deeply into the relationship between Conscious and Unconscious in complex and subtle, yet specific, ways. It is at once a profound integration of such diverse fields as Freud and Jung, folklore and sacred ritual, Mind/Body perspectives of the modern era, and timeless Life and Death issues of existence.

Massimo's approach is not mere philosophical speculation. It is grounded brilliantly and insightfully in cases worthy of classic study. Because of his facility in the profound realms, but also because of his welcoming and non-judgmental manner, patients are allowed to go the crux of issues not often reached. The subtleties they express are dimensions not readily available in homeopathic literature. As a homeopath, this depth of work inspires me.

This particular seminar helped me to find similar insights and subtleties in some patients where I was unable to before. Instead of cataloguing data — even deeper data like dreams and delusions ~ we were probing into *meaning*. Previously I lacked the framework for such inquiry. I recommend studying and re-studying this particular seminar because of the powerful issues involved that touch everyone deeply — Conscious vs. Unconscious, Acceptable vs. Primitive, Life vs. Death.

Solanacea are covered in their differential subtleties — *Belladonna*, *Stramonium*, *Mandragora*, *Hyoscyamus*, *Solanum nigrum* and *Solanum tuberosum aegrotans*. But then he elaborates on the milder nontoxic ones like *Capsicum*, *Dulcamara*, *Tabacum*, *Lycopersicum*, and *Solanum tuberosum*. Such comparisons really

TWO

BELLADONNA

Case 1

Giovanni is 32 years old and he is a chiseller. He appears to be a rather timid young man and is very reserved and shy, speaking with a low voice. He is almost too respectful, too obsequious in terms of his manners. He tried to hide his pathology by walking properly, but it was evident that his hip was in a tremendous amount of pain. Before I saw Giovanni I found out a lot about him from his girlfriend who is a patient of mine and whom I know rather well. He is very very shy and does not trust doctors or medication. He has a painful history and comes from a very difficult family.

He is very shy and very calm, but some of his friends assure me that my impression of him is limited; he is not like this at home where he expresses his anger and can be extremely violent especially with his language. He can really injure others through his verbal expressions. His friends consider him to be one of the most stubborn people they have ever met. He can appear attentive and courteous in terms of listening to his friends' advice and needs, but if he does not like what the rest of the group has planned, he will leave on his own.

Giovanni's woman friend tried everything to get him to come to me. This is not the first homeopathic experience for this patient and he has been very disappointed with his previous treatments and has been reluctant to try again. I get the impression that he does not like doctors and does not like to follow their advice. He showed me a large quantity and variety of diagnoses and prescriptions from other doctors. If their prescription did not work, after a few days he will, on his own, change his prescribed treatment. Of course this did not help his severe pathology and this makes me suspect a hypochondriac condition of which he has not spoken.

He walks and stops due to a stiffness in his right hip and even his dorsal posture is quite stiff. It is very difficult for me to establish a dialogue with him and I have to continuously stimulate him to talk.

SOLANACEAE: NIGHTMARE BETWEEN LIGHT AND DARK

He spontaneously reports:

§ They diagnosed me with a blockage in my right hip, which developed over three years.

He has synovial chondromatosis. This is a severe degenerative disease of the cartilage of the femoral head; the cartilage is almost completely gone and what is there is excessively inflamed. He is unable to move the joint not only because of the pain, but because the joint is now locked.

§ I am under auricular therapy and acupuncture. I have had other homeopathic experiences even from primary care doctors, but the last time I had to take Calcarea carbonica for almost an entire year without having received any benefit and in the end I got tired of being fooled.

§ In the beginning I could not put my leg on the ground because I felt an inguinal pain that would radiate distally. I am not able to rotate or lift my leg. After sitting for hours everything gets blocked and my back stiffens up. I cannot engage in any form of physical activity because I feel pain. The last time I tried to run I felt as if my femur was coming through.

The Impression was that he could not run because every time his feet struck the ground, it felt like his femur entered his abdomen. His pain was not limited to his hip but transmitted to the abdomen and the entire lower part of his body.

The Italian expressions he used were very technical, precise and impersonal; words one would hear from a physician and not usual for a patient. I invited him to continue to talk and to be more personal about what he was feeling.

§ Three years ago I had pityriasis rosea. I had blotches everywhere, over a period of forty days with allergic reactions and then I got sensitized to food as well. I took Nizoral and I broke out. Following that they gave me antimycotic agents and also some antibiotics. I had bowel movements every night and I could not assimilate anything; I lost about sixteen pounds.

During that same time I had an edema of the epiglottis after drinking a tisane of couch grass, which my homeopath at the time prescribed for me. She said

Belladonna

that I needed to detoxify myself. I had special vaccinations when I was thirteen years because I was allergic to grass and ultimately I was also allergic to other plants. Four years ago they made me take another vaccine and ever since my leg problem started, followed by intestinal problems. For a year I had to go to the bathroom all the time and I would loose energy continuously.

It was useless to ask him anything directly. I remained silent and watched him. After a long pause he got irritated and said:

§ I have a herniation between L4 and L5.

/ remained silent, watching him and he continued because he got nervous.

§ A few years ago I started to have a few more problems while I was doing pretty well for a while.

After another long silence I invite him to tell me a little more about his private life:

§ I had many family problems: my father was a very rigid policeman and so was my brother. They always beat me up. I have a lot of anger and aggression inside, which I have had to suppress. And then as I grew up I was afraid of my reactions. I also have a history of drug addiction. I started when I was 17 and stopped all of a sudden when I was 23. I had a bad hepatitis and ended up in a coma. I used to have liver problems even when I was little.

When I was a little fellow I was ugly and mean; I could not stand my dad. Even now the less we see of each other the better it is. If we stay 600 kilometers apart it is not enough for me.

/ tried to learn something more about his father, but it was impossible. I decided to change my strategy and to change the topic and asked Giovanni If he has any leisure activities or hobbies:

§ I feel better when I am a little more active. Right now I feel the need to rest but I get up immediately because I am afraid of sleeping, because after I sleep I feel a little depressed. When I used to do drugs I used to have this same type of depression; I would wake up feeling like a wreck. I connect this present feeling to those old days.

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He wanted to say that this feeling of being so lethargic, so depressed and weak for him is a very awful feeling that he connects with his periods of drug abuse. Whenever he feels weak he is immediately alarmed because he is afraid his liver is failing.

I ask him to explain himself better and I note a large reluctance to do so. Giovanni blushes and says:

§ When I stopped doing drugs I had visions of very terrible scenes; they were images of deformed people and of violence. Around the time I was thirteen years old before I started doing drugs I experienced leaving my body while I was asleep. There were people who would talk to me during my sleep and they would tell me about things that would happen the next day. When I was little I was afraid of witches. I still imagine things that then take place.

He started injecting heroin at the age of 13.

I ask him what effect these dreams have on him:

§ Emotionally I feel loaded for a few days and they scare me.

I ask something about his early childhood:

§ I was a TEINOMANE when I was little and I would drink even during meals and I remember that I would cry when I would stop drinking. I stopped drinking coffee because I drank too much of it and it bothered my stomach; I even stopped eating chocolate. I have a problem in digesting fats and even eliminating milk I feel better.

TEINOMANE means one who is addicted to tea; he drank a huge amount of tea when he was a child, 2 to 3 liters per day.

After this it was impossible to gather further information. This was the most he could tell me in the moment. He was quite bothered and he showed an evident lack of trust or perhaps a difficulty in opening up. I was in doubt whether to prescribe a placebo that I tend to do in these situations, where I have the impression that I have missed a lot and do not want to spoil the case, or confuse my ideas with another remedy. It probably was a mistake NOT to give him a placebo. I considered his reluctance to see other doctors and I thought maybe

Belladonna

if he had some improvement on a similar remedy it would be a little "hook" to keep him interested in coming back. I considered primarily the anger and distress Giovanni has and his hip Symptoms and prescribed Staphysagria 30CH. It did very little.

During the weeks that followed my first encounter with this patient he had a very strange reaction. As many of my reluctant and angry patients, he phoned me many times a week to ask my permission to try many other treatments such as herbs and nutrition. I asked him to wait, because if he takes these things then I cannot judge his reaction to the remedy. My perception was that this seemed like a weekly challenge to see if I could stand a relationship with him. After one more call I responded to him in a very bothered attitude suggesting to him he take a placebo, which will do absolutely nothing for him.

Two months later

As he walks in his gait is not in the least changed, and his mannerisms are still more tremulous. Even though he has to confess that he has not had great improvements, I feel as if he is seeking my sympathy and my support, which showed me that perhaps there were some improvements worth discussing. He looks much more aggressive but masked by his extreme obsequiousness. He still speaks almost in a whisper and he never looks me in the eyes during the entire consultation, but he was more open to talk and that is the only improvement that I could really perceive.

§ My ears did not bother me anymore and neither did the painful pimples around the eye.

The previous time he had forgotten to tell me about his recurrent sties and that he suffered with bilateral middle ear furuncles.

I ask if he has noticed anything else:

§ When I rest and when I swim my hip feels better; I even walk better but it always feels blocked. I have noticed that it really hurts when I drive.

I cut in again after a long pause:

§ My bowels are always rather liquid but I go regularly.

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I had to keep extracting words from him; he was completely blocked. §
My back always feels stiff, it is worse if I sit a lot.

I ask for clarification:

§ My lumbar region really hurts and the pain goes all the way down to the inguinal area and my hip.

I ask him if he remembers a dream or two:

§ I dreamed that I was seeing people again with whom I had had problems and I was getting along with them and we were friends once again. They were important people to me when I used to smoke; things ended tragically with them.

I was not able to gain any more information from this patient. His woman friend told me the next day that Giovanni lost most of his friends as a result of overdoses or AIDS. I am very unsatisfied with the results of the therapy. The only thing this patient could express was on the somatic level and I decided to consider what his soma was telling him in this moment.

DISCUSSION

Corporal Symptoms

It is important to consider what I mean when I talk about corporal Symptoms. From the point of view of the physical body you have objective Symptoms. In this case he had the chondromatosis of his hip with severe inflammation that can become a fibrosis. One level of reading our cases is the same as allopathic medicine where you consider the physical diagnosis that is *impersonally* reported by patients.

The Corpus and corporal Symptoms have to do with the unique manner with which patients express their diseases. It is an Interface between the so-called mind and the so-called physical body. This is different than "mind Symptoms." It is the specific personal, rather than trans-personal, way a patient expresses his suffering. The same disease may be expressed in terms of blockage by one patient and as burning by another patient. This level of description is extremely interesting, first to analyze the specific description and later to see if the idea of blockage can be

Belladonna

seen in a more extended way. In this case it is not just the hip that is blocked. We can extend this concept to his inability to talk, about blockages in his life, in his ability to communicate. In this case "blockage" begins to gain much more weight as you see it expressed in different facets of the patient.

If the patient said he experienced burning somewhere and this burning is not recurrent in any other part of the patient's story, then it can be considered an *occasional* Symptom. It is not important.

But if this person says "I am blocked" and you can see blockages in other aspects, then the blockage has a more extended sense; very often it is as if this patient is talking through his hip. He is expressing this blockage as a blockage of the entire System and it is an extremely valuable Symptom in the case.

Blocked, congested

TC: The word "blocked" was significant; about his dreams he feels "loaded" for a few days and they scare him; your experience interpersonally is that he feels blocked. His hip wants to penetrate his abdomen. There is this blockage and this energy that wants to penetrate him and your efforts to penetrate him are fruitless. There is a sense that there is something in there that is vulnerable. He has these dreams that give him a sense of fear but are loaded, like something is going to come out if penetrated.

MM: Yes, this makes sense. According to your suggestions we should consider another issue that is characteristic of these remedies. In his description of the pain, in an unspecific way, the pain seems to impede something else that is even worse. You know how much I like to follow and to give a sense to the descriptions of my patients. If it is true that we can recognize an attitude to block, to close certain parts of themselves in order to defend something else that can be much more dangerous and much more self-destructive. It is interesting to consider that this blockage can prevent a kind of penetration, in a metaphorical way, such as a pain or sword that can enter deeply into this person in a more severe way.

KH: What seems interesting is when he sleeps he feels depressed, which is how he was when he was on drugs. The fact that he chooses a sleepy drug like heroin is interesting. But when he stops drugs then he has all these visions that

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frightened him. In the Solanaceae they forget their dreams. After his dreams he feels loaded and wrecked and depressed. The dreams, like the drugs he used, block his fear. In contrast, when he was young he was addicted to a stimulant, which does not make sense.

MM: This is a good observation. I am not sure how much he was actually addicted to tea as a child. My personal interpretation is that he wanted to point out that he was an addictive person. In my experience different kinds of addictions in those patients are pretty common; one of the most abused drugs are the different kinds of tranquilizers. The idea is that these patients need to do something to cool down, to block their emotions.

Suaden life passages

I would like to stress another point. When he talks about his drug addictions he stressed that he was able to stop heroin all of a sudden, by himself. This is not easy and very few are able to accomplish it. In a general sense, in the nightshade remedies, it is very common when they describe important passages in their life that it is "all of a sudden." It is as if they are not able to do something slowly and smoothly. It is as if they need to do something violent to break their pattern because this is the only way I can overcome this, even if it is a painful Situation. In a more extended way, whenever you talk with these people they express this side of their character in every aspect. They seem very determined. If something has to be done, they want to do it immediately and as ardently as possible.

TC: It was as a consequence of this dramatic illness that he stopped?

MM: No, when he stopped he got the hepatitis, according to what he said. My understanding was that it was such a difficult moment for him to decide to stop his drugs that in his mind his reaction was to become very ill. He had the hepatitis before abstaining, but his hepatitis exploded after he decided to stop. It is unusual to become comatose with hepatitis. It is one thing to evaluate his description from a medical point of view considering what could be the reality of his disease. It is another thing to consider his delusion, his description, because it makes sense as well.

Belladonna

RUERICIS

Remaining on the somatic level I searched the repertory for suggestions that I would like to discuss.

MIND: AILMENTS FROM ANGER
PARALYTIC PAIN HIP
SUPPRESSED ANGER
VOICE LOW
VOICE LOST
HYPOCHONDRIA
HIP PAIN RIGHT
LUMBAR PAIN, LUMBAGO
LUMBAR PAIN, EXTENDING TO INGUINAL REGION
LUMBAR PAIN, EXTENDING TO HIP

Mind ailments from anger: This was my clear impression and this is what he said about his strong anger; it was the reason why I prescribed Staphysagria. It was a mistake in translating his Situation into a homeopathic remedy rather than a mistake in considering this huge amount of anger that was there.

Paralytic pain hip

The reason why I emphasize this symptom of blockage is because this is the corporal translation of his suffering. We have to be somewhat creative with our Interpretation but careful not to attribute something to the patient that he never said. When you use the repertory you cannot expect to always find the exact words of the patient. Very often a common result of the compensation of these patients has to do with something that paralyzes them or something that is perceived as a paralysis. The feeling is that I have to contain this thing, to avoid it from bursting out.

For every remedy we study, if we consider how our patients report their somatization, it is interesting to contemplate the characteristic pains that present during their compensated and decompensated states. For example, in the compensated state of the Solanaceae remedies it is common to encounter descriptions of something that is blocked. It is important to understand the concept of what it means to be

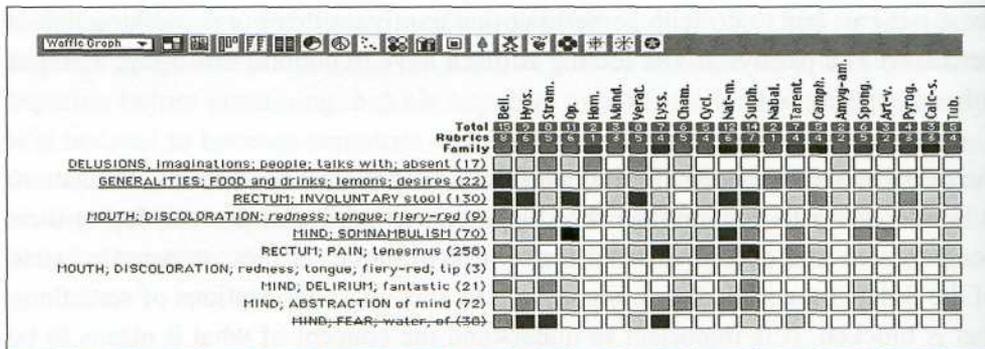
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blocked and to be creative in the translation to an accurate synonym of the same Sensation. If you cannot do this you will get lost in your repertorization.

When they are decompensated, pains are described as bursting, exploding or being destroyed in little pieces. You can see that both of these feelings, blocking and exploding, belong to the same theme. In one case you have to make your system work as hard as possible to remain whole. When this strategy no longer works the perception of the inner self is that it is broken in pieces. Very often they express their Symptoms as exploding, or as a volcanic reaction.

You have to be aware of this, because the repertory is a very flat distribution of Symptoms. Yet, there is a specific way of growing sick and becoming decompensated for every remedy that is more accurately expressed in a fuller way. For some remedies the feeling of exploding could be a compensation as in Hepar sulphur or could be a decompensation as in the case of Belladonna. Penetrating Symptoms could be considered compensating in Spongia and decompensating in the case of Cactus. It is important to understand this because the somatic Symptoms are often a clear report of the main feeling of the System.

The reason I underline the paralytic pain so strongly is because he said he had a blocking pain. You can argue that he said many other things. This is a problem of analyzing our Symptoms. Which Symptoms are more relevant? Which Symptoms more fully describe the life of the patient and his Situation? This patient looks blocked in every sense. When he says his hip is blocked, this hip is expressing his general Situation. This person does not talk using his mouth; he talks using his hip. So this is a very important Symptom.



STRAMONIUM

I would like to now compare and contrast Hyoscyamus and Stramonium and to consider the most important differences between the two, and how to relate and distinguish them from the other Belladonna-like remedies.

A common etiology for all of these remedies is for someone to have experienced a violent environment. Although it is easier to develop a Belladonna-like situation, the violence is not a requirement. In terms of deprivation there is a feeling since childhood that, "I should have received love, understanding and protection and never did. The most I could do was to try to protect myself against danger." Very often if instead of a nice upbringing, or instead of almost nothing, as in the Magnesiums, you are injured or a victim of violence it is much easier to develop such a situation. I would like to state again that the experience of violence is not a requirement in this etiology. It does not have to be extreme violence like sexual or physical abuse. There are many other ways of expressing this violence on different levels. I prefer to use this idea of deprivation in a general sense where one feels they were deprived of something they feel they really deserved as a child or a human being. There is a primary need that has not been fulfilled in these remedies. Jealousy comes out because you see another receive this and you didn't.

Guilt of Stramonium

Talking about Stramonium, there is a big difference between Stramonium and Belladonna. Usually Stramonium has a strong sense of guilt. It is as if they consider themselves responsible for this deprivation; it was my fault that I was not loved.

Let's return to the image I gave you before, that Belladonna does his best not to enter in contact with his dark side, doing his best to try to control it, to keep it closed. Mandragora faces this situation from a distance, as if they can see this from a window. In Stramonium this person is *in* his dark state *and* with the feeling that, "If I am here it is my fault."

If you compare the symptoms of Stramonium with Belladonna, you will see that Stramonium describes a possible sense of duality, a split between the two

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sides of himself. Symbolically Stramonium has the desire of light. In a figurative sense, we can imagine someone who is in hell, who is in a dark tunnel, who has a clear feeling, "I am in this black abyss and I don't know what to do to escape." More importantly, they have the feeling, "I am here because I did something wrong." Very often the wrong is related to the issue that Stramonium is in contact with the dark side. He is able to recognize that he can touch his anger, can experience his instincts, and the feeling is that, "I am not allowed." There is a severe ambivalence, a split between something unavoidable that, "I have to do just to exist, and that this thing I have to do makes my environment reject me."

Instinctual world of Stramonium

Consider that what we are describing is the instinctual world and that the Belladonna-like have problems being in contact with this world. Belladonna tries to constipate, to wall off their instinctual world to avoid contact, to prevent it from exploding. Mandragora watches their instinctual world from a distance to try to avoid contact, but aware of its existence. In the case of Stramonium they cannot avoid living with this part. They need to be in contact with their instinctual world for their primary needs: I have to eat, to go to the toilet, I have the desire to be touched, caressed, to have sex. For Stramonium these issues are indispensable but are perceived as a forbidden sin. The dramatic conflict in Stramonium is the impossibility of not getting in touch with that part of my instinct and that part of me is forbidden.

Remorse?

LM: I am curious about the strong sense of guilt in Stramonium; I have rarely seen guilt or any remorse in these patients. They can behave innocently while the parents are listing their grievances and do not seem to have a connection with their behavior; if there is guilt, there is not remorse.

MM: First of all it is important to understand *what* they consider guilt and then if this guilt necessarily means remorse. These are two different issues. Stramonium is much more ashamed, reserved, closed than other cases of Belladonna-like. It is as if they know "in myself I did something wrong." The problem is that, "Because of what I did, I do not get what I deserve from my parents or from my environment." It is one thing to have regret, or sorrow for an act that one committed for the act itself. It is another thing to say, "I did this and I cannot

Stramonium

avoid what I did; I have to breathe, to eat, to have sex, and to give my body what it needs to exist. But because of this, I don't receive the things I should from my parents." It is as if on one side you are not allowed to do these things and on the other side these things are necessary for human existence. This complete dissociation is important in Stramonium. The dilemma or drama of Stramonium is that, "In the end, there is nothing I can do and this kind of situation is unavoidable; I am obliged to be despised forever. There is no way to overcome this problem."

Persecution from the inside

If you look at Stramonium, you will find many more symptoms of persecution in comparison to Belladonna. It is important to understand what kind of persecution this is. The persecution of Stramonium is from the inside; it is not "an external enemy from someone around me; it is a part of me that I should shoot, but I can't." It is important to understand this aspect of Stramonium, because you do not see this in Belladonna. The problem with Stramonium is, "It is something inside of me that I cannot avoid in order to act, to do, to feel, to perceive, to be human and in the meantime it is something that is not allowed." This has nothing to do with something religious or moral or ethical. It is as if you do not have the right to exist, to be in contact with your primary needs, as if you are not allowed to live a part of your life that is indispensable.

Often, you will find this in extremely strict or conservative environments that have strong ethical ideals and inhibit the personality. It is easier to recognize this in families where contact with this more instinctive side is not that easy. Usually these people need to create around themselves very precise and strong borders with religious or other type of standards. These children grow in an environment where it is very clear what you have to do and what you are not allowed to do. The problem is that as a child, "I like to eat chocolate, touch my body, have fun." The problem is that, "If I do this, I see the eyes of my parent telling me this is not good." This is one of the main issues of Stramonium. "If I contact this pleasure in my life, I will not be loved anymore." This sense of being forsaken, that you find in Stramonium, is not the issue of Belladonna. This idea of something inside that is pursuing you is not an issue in Belladonna.

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Primary, preverbal needs and fears

TS: This is confusing because if one of the basic issues in Stramonium is that they are not allowed to have primary needs, this does not seem to stand out in my cases. How does it express itself that they don't feel they should have something to eat, or a pleasurable relationship? How do you see that?

MM: I think one of the main reasons that this comes out in terms of nightmares and all the well-known things for our Belladonna-like patients is that this stuff is extremely primary. It occurs in a period of life that is preverbal, when you cannot use your rational mind to define the problem. If you talk with a Spider remedy, they can tell you clearly that, "My family is impeding me to enjoy a sexual life." They have a mind that is developed enough to perceive their world and tell you their story.

When a problem is primary and starts in the beginning of your life, it seldom comes to your consciousness in a way that can be described with words, with faces, with designs. Very often it is a ghost, a terror, something that is indescribable, something black or whatever your primary mind can allow you at this age. You do not have the image or words to represent anything more at this age. This is why fairy tales are important, because they give a face to these fears. When the objects are missing it is just terror. "It will destroy me because I cannot recognize it."

Every mammal deserves a certain kind of care from his parents. It is our tragedy that we need to be fed with milk, to be cuddled. Our process of growth in the first months after birth is important work that we will never get a chance to do again. Everyday our system works like a giant computer putting together all the sensations, emotions, feelings and organizing it in an appropriate way so that we know what different sensations mean and the consequences. If you love a child, you help him grow into a healthy person. But if you tell this child that what he needs is not something that he can integrate, that he will not get the milk he asks for, this is dreadful. As a mammal, you cannot avoid feeling that you deserve a kind of empathic, loving reaction. It is not normal to not have your needs met in a loving way or to be treated in such a way that elicits fear.

It is human to have these feeling and needs, but when treated in a negative way, the translation of this mechanism is that, "I am not allowed and will be killed

Stramonium

if I ask. I integrate the concept that I ask for a hug and I receive a knife." The perception of these patients is that their primary needs are completely unsatisfied. "What I need is forbidden."

MG: The mythology or delusion of the Stramonium patient that you outline is very complex. I am trying to develop the idea of the more primitive version of this in a newborn. A newborn is in a room, you turn off the light and leave them alone and they scream and scream. You have to go and lie next to them and turn the light on. You give them Stramonium and the problem goes away. It was a Stramonium state; it worked beautifully. But in such a small baby, how can you have this kind of awareness? "Because of my badness I am being deprived?"

MM: This is *not* an awareness! It is our delusion that these mechanisms are psychological. This has nothing to do with psychology. This is a pre-logic relation with life and much more fundamental than our logic state.

I am evil because I have needs

One of the most important issues in Stramonium is not the sense of guilt that you can see in Bromium and other remedies, where the problem is their relation with God. It is something much more primitive. It has to do with "my right to live, with my right to exist, to be who I am." It is at once simple and dramatic.

One greatest problems of Stramonium is how to integrate two parts that cannot be integrated at all. The idea of Stramonium is that, "because of my need to exist, because of my primary need, I am evil because I have to express my needs." Belladonna reacts in an angry way toward their deprivation, but feels if, "I express my anger I will not get the little amount of attention I feel I deserve."

The problem with Stramonium is different. They feel that because of their primary needs, they live in the dark side of themselves; they are in contact and translate their primary needs into something that is not acceptable. Constantly they have to fight with themselves with their feeling of being pursued by their own ghosts, because their own enemy is just their stomach that tells you to eat, to drink or your brain that says, "You should sleep." For Stramonium, this is difficult to integrate as they feel this is not acceptable; "I cannot allow this, I cannot integrate this into myself."

SOL AN ACEAE: NIGHTMARE BETWEEN LIGHT AND DARK

In contrast to Belladonna, Stramonium is much sweeter, calmer more affectionate. If you offer them a small cup they will be eternally grateful for something very little. The problem is, they seek for this recognition, for this attention, for a loving relationship; but what they learn of a loving relationship is what they get from the very beginning.

Like Belladonna, there is a big difference in how they react to this poorness of empathy. In the Magnesium cases, they almost give up; they are resigned to die, they don't eat; there is nothing to resolve.

For all of the Belladonna-like, this problem remains open all their life. They hope that it can be changed. They struggle to receive what they were deprived of using different kinds of strategies. Belladonna fights because, "I deserve it. And I do not know how to manage this rage." Stramonium believes, "I am a bad person by definition, what can I do? I am a witch, living in the black side. How can you love me if I am a witch?" They translate their primary needs as something dark, as something that cannot be integrated. "The ghosts, the monsters, that is me, these are my needs. The conflict is that I cannot live without this and if I ask for love from you then it is as if I am asking for a sin."

Decompensation of Stramonium

KS: Do they decompensate when they have that need and someone betrays it, as in the case of abuse? Or when they meet a person who is actually willing to meet their needs? Like in a later adult relationship.

MM: In my understanding the decompensation comes when they feel betrayed. It is so hard for them to feel someone loves them that when they try to open a little bit to this situation and it does not work, it is a gigantic feeling of rejection again. We should consider that it is normal in our process of growing that before we become adult, one single relation is not enough. For Stramonium it is extremely difficult to open to another person. In the moment that it doesn't work for human reasons, it is a tremendous problem. They live this failure in love/relationship as a tremendous suffering.