

REMEDIES FOR CARING AND EXHAUSTION

Aconite

"Aconitum napellus develops ailments from fright, fear, and vexation. The tendency to overcompliance, coupled with fearfulness and suppression of angry or irritated feelings, may precipitate attacks of rapid heart palpitations. Palpitations are accompanied by heightened anxiety, by heat of the face and whole body, and by a general lassitude and weariness in the limbs. Breathing becomes oppressed when moving fast or ascending stairs. Patients may experience fainting fits and tingling in the fingers. The mouth is dry and a burning thirst develops.

Aconitum napellus suffers from mental and physical anguish, restlessness, and tension. Acute anxiety, phobias, fear of death, and intense worry accompany each ailment."

—Boedler's *Psychic Causes*

"The main feeling of Aconitum is of a sudden, intense threat from outside that comes suddenly and goes suddenly. For that moment the person, who is otherwise calm becomes intensely restless, panicky and nervous. This feeling of a sudden threat is seen in the fear of walking across a busy street, fear of accidents, of suffocation, in presentiment of death and in the delusion that he is about to die. Mentally this is expressed as a fear of death, anxiety and restlessness etc., while in the physical sphere, we find a racing pulse, palpitation and flushing of face alternating with paleness, etc.

But even in his normal state, Aconitum is hurried. As the proving reads: "He does everything in a hurry, runs about the house". His speech is hasty, jerky and excited: "Great impatience", "Wants things at once", "On attempting to think of one thing, another thought intrudes, this is soon supplanted by another one and so on".

Excitability can also make him cheerful, laughing, singing, dancing. But here too, the slightest trifle can change his cheerfulness to anxiety: "Alternate attacks of opposite states of humour"; "Fitful moods." It is this cheerfulness of Aconitum that differentiates it from Argentum nitricum and Arsenicum. These phases of excitable cheerfulness are not seen in the later remedies.

He can at times become very irritable, violent, intolerant of contradiction, shrieking, censorious but will cool down soon. It is this sudden excitability that brings on such a state. There can also be episodes of intense sadness which pass off soon, accompanied by the anguish, restless, moaning and groaning of Aconitum.

There are also sleep symptoms: somnambulism and talking in sleep. Dreams are anxious and clairvoyant. Sleep is anxious, restless, with constant tossing and turning, and starting in sleep.”

—Sankaran’s *Soul of Remedies*

Ignatia

“...when there is a disappointment or loss through death of the person near and dear to her, it produces a feeling of being ruined. (Delusion, ruined that she is). There is tremendous grief, anxiety, brooding and shock. It is this element that makes Ignatia the acute remedy for most people who are faced with the loss of a dear person, in whom they had invested a great deal of their emotions.

The signs of such emotional investment are two-fold:

1. She tries not to hurt anybody; she even suppresses her own feelings, and bears her suffering silently. She is sympathetic, affectionate, caring (Ailments from cares), conscientious and duty conscious (Delusions, she has neglected her duty); she is also yielding and cheerful, with undemonstrative grief.

2. The second aspect is attention seeking behaviour, which is hysterical - convulsions, pain, globus, spasms, choking, sighing, childish behaviour, selfishness, etc. She may also weep, sob or shriek for help. This kind of sadness and weeping are precious to her, because it means the attention of others is drawn to her. Therefore, she resists consolation or any attempt to bring down the sadness. She enjoys the sadness (Phatak's Rep.).

The situation of Ignatia is of a woman who is dependent upon people who expect her to be the ideal woman. She is going to receive their care and support not by asking for it directly (like Puls) but by behaving in this silent, self sacrificing manner; by being a woman who cares for others at the cost of herself. This is what others expect from her, to be religious, conscientious, warm and caring. Her family casts this role for her.”

—Sankaran’s *Spirit of Homeopathy*

Cocculus

“...takes on the role of caring and looking after people, suppressing her own feelings and desires. Cocculus persons are very sensitive to the sufferings of others. Sympathetic, alert and anxious for the feelings and health of others, they can stay awake for nights, anxiously nursing the sick. "Anxiety for the health of others" and "Loss of sleep aggravates" are two leading indications for this remedy. The loss of sleep produces an oversensitivity of the nerves - they become "raw" and "on the edge": "Oversensitivity to noise, to riding in a carriage, to odours, to looking at moving objects", "Giddiness, dullness, a sense of imbalance". As a result, the patients want to lie down with their eyes closed. They are oversensitive to rudeness and feel hurt easily: "Sadness, as if from an insult". Their situation is such that they don't feel so connected to and are liable to be insulted by the family, and they cannot express their own feelings: "Sadness", "Sits with eyes closed, absorbed in sad thoughts", "Recognizes everything but cannot move". They absorb impressions, insults, etc., but cannot do anything about it.”

—Sankaran’s *Soul of Remedies*