The Archetype

The remedies of the homeopathic materia medica may often be best understood and remembered as archetypes. Archetypes are inherited, deep-seated patterns of behaviour, perceptions, values and identity, derived from the collective unconscious of the human race and inherent in the unconscious of the individual. They are portrayed in a mosaic of fundamental, symbolic forms representing the major ancestral types, which have evolved in the unfolding continuum of matter and life since the creation of the first hydrogen atom. In health the ordered frequency of the constitution maintains a harmonious balance between these primordial forces. In disease there is a dissonance, and in response to this disturbed and inharmonious frequency, there emerges out of the mosaic of inherited symbols, an ancestral archetype that resonates to the morbid frequency. The entire being is profoundly influenced by this symbol or metaphor, which moulds and even warps the form, features, faculties and feelings of the individual. They move, as it were, with the body of the symbol, think with the mind of the symbol and sense the world through the faculties of the symbol. To a great measure they are then one with the symbol, and the symbol represents their psychosomatic makeup, whether heroic or demonic. As with all of us, the archetype possesses both a good and a shadow side. It is equally manifest in the simple and unsophisticated, and in the cultured and refined.

The art of homeopathy is the ability to identify the symbol or archetype that dominates the temperament and constitution of the patient. It is my intention to portray the pictures of the major archetypes of the homeopathic materia medica in such a way that the reader will become familiar with their characteristics and be able to recognise their presence in his/her families, his/her acquaintances and themselves himself.

The homeopathic practitioner selects the appropriate remedy for his patient not primarily on the basis of the disease diagnosis, but on the totality of symptoms experienced and manifested by the patient. Every patient is regarded by the homoeopath as unique, and the most unique part of any person, that which distinguishes them from all others, is the ego-personality—the disposition, temperament and character—with all its idiosyncrasies. The remedy accurately selected to match the personality and the emotional state of the patient, rather than the physical condition, has the most profoundly curative effect. Fortunately the practitioner is often guided in his choice by the recognition of a predominant archetype, which embodies the major emotional characteristics of the patient.

The old masters of homeopathy recognised that three remedies, representing three major archetypes, are fundamental to the homeopathic materia medica and to the development of disease in mankind: Sulphur, Calcarea carbonica and Lycopodium clavatum. [Sulphur is a chemical element; Calcarea carbonica is an organic salt obtained from the middle layer of the shell of the edible oyster, Ostrea edulis; Lycopodium clavatum is a primitive plant, Club Moss or Wolf’s Foot, which has an ancient history and is botanically classified as lying between a moss and a fern.] They also discovered that in the successful treatment of certain patients these remedies would be indicated in an invariable sequence. The one following the other, matching the changing symptomatic picture, as the cure progressed. When required, the sequence was always: Sulphur • Calcarea carbonica • Lycopodium. One can only marvel at the remarkable insights of the early practitioners of our science, much of which seem to have been strongly intuitive. In the light of our present-day knowledge of planetary and animal evolution and our understanding of human psychology, this remedy sequence is understandable.

Approximately 4500 million years ago, our solar system came into existence. It was formed out of a vast cloud of intergalactic gas and dust. Our planet Earth was at first an incandescent globe, which was soon covered with oceans of magma and rafts of solid matter. As the surface cooled, these rafts cohered into a solid crust over a molten mantle. This early period of earth’s evolution, before the appearance of life, was is known as the Aarchaeozoic era and was dominated by tremendous volcanic activity. The element most associated with volcanism is Sulphur or brimstone, (“the burning stone”) as it was known. The fumes emanating emanating from volcanoes owe their offensiveness to the presence of Sulphur, as do garlic and horseradish. In our quest for major archetypes, it is of importance to us to know that the first unicellular organisms, which evolved in the primitive seas, were dependent on Sulphur. Sulphur is without doubt the first homeopathic archetype.
In the pre-cambrian period, 2000 million years ago, these ancient seas, known by scientists as the “primordial soup,” also provided the cradle for the birth of the next important organism in the chain of emerging life forms. This was the blue-green algae or cyanobacteria, an organism capable of photosynthesis, the ability to that is, of utilizing solar light energy to manufacture its own nutrients, during which process oxygen is released into the atmosphere. This momentous leap forward signalled the shift from anaerobic to aerobic life (life dependent on oxygen) and the development of a protective ozone layer, producing conditions favourable for the evolution of more advanced creatures. Apart from their quite miraculous ability to photosynthesize, the cyanobacteria were also able to secreteCalcium carbonate, which they did in prodigious amounts and in a most spectacular fashion, to create their communal homes. Their dense limestone edifices known as stromatolites, endure to this very day, despite millions of years of erosion. The cyanobacteria were the forerunners of all the myriad species of shell creatures, the molluscs, which were to follow. The oyster, Calcarea carbonica, is representative of that evolutionary period and is our second archetype.

It was plant life that first emerged from the oceans onto the shores of the pristine landmasses. In the Carboniferous period, between 350 and 260 million years ago, plants dominated the northern world, which at that time was one great continent, Euramerica, lying across the equatorial and tropical regions and hence exposed to persistent high rainfall. Vast swamps, conducive to the continual and massive production of vegetation, were created. Dense, tangled forests arose in these permanently waterlogged conditions, and gigantic trees evolved. Even amongst these the mighty Lycopod, Lepidodendron stood supreme. Their towering trunks formed the bulk of the organic material that would eventually be compressed into the coal which fired the Industrial Revolution. At the end of the swamp era Euramerica drifted away from the tropics. The rains slackened and to survive Lepidodendron had to adapt. The mighty tree tenaciously resisted extinction by diminishing in size until it had dwindled into the humble clubmoss, Lycopodium clavatum, which, through its royal heritage, epitomises the emergence of life upon the land. Lycopodium is our third archetype.

This archetypal sequence is further confirmed and clarified if we consider the character of the three remedies in the context of another metaphor—the Biblical Genesis. Here, the Garden of Eden symbolises innocent, instinctive, animal existence before the development of intellect. Adam, first man, (Sulphur) eats the fruit of the Tree of Knowledge (intellect), loses his innocence and is banished from Eden. He is freed from the instinctive restraint and unconscious wisdom of nature and sent out into the world in search of his spiritual destiny, with seemingly only the whisper of his conscience to guide him.

Another major archetype has now entered our homeopathic myth, for hidden in the Tree lurks the seductive snake, Freedom of Choice, Lachesis muta, expressing in its duality the freedom to be animal or man, serpent or saint.

Sulphur symbolises first man, like a child, venturing forth into an enthrancing, exciting new world, his mind filled with curiosity, inquisitiveness and wonder. He carries with him the bliss of ignorance (not stupidity), insensitivity and indulgence of self. He is a pioneer, a man of the earth, close to nature, the hunter-gatherer, handy, inventive and adventurous. Soon he is bewitched by the material world and worshiping its many idols, including himself. He swagger through the portals of Eden, puffed with pride and ego, brash and bold.

It is Calcarea carbonica who first experiences the delusion of severance from Mother Nature, the separation from their origin, their isolation and exposure to a hostile environment. It is they who feel solitary and insignificant and display a mollusc-like need to produce a shell (not a fig leaf) to protect themselves against a sense of self-consciousness, isolation, vulnerability and naked exposure to the dangers of the world. Calcarea carbonica, like the cyanobacteria of millions of years ago, cherishes the security of home and is rural and parochial by nature.

It is Lycopodium, the urban, technological and corporate man (or woman), who sets aside the shell of security, takes up the weapons of industry, commerce and science and seeks to subjugate nature and bring her under his chaunistic heel by a demonstration of external power, instead of assuming his rightful place as a child of nature through the development of internal power.

Shamanic knowledge, the wisdom of the medicine man, is based upon the belief that nature has always nurtured man at her bosom, and that the entire creation has been designed for the betterment of man. The shaman knows that every mineral, plant or animal, especially those that are most poisonous, possesses healing properties. Furthermore, he deduces that a beneficent creator must have made it possible for even the unsophisticated to perceive and identify these properties by certain outward signs which every medicine bears. These medicinal symbols or signs are revealed in external appearance, behaviour, natural history or chemical properties. These are known as the remedy’s therapeutic signature. Sometimes they are bold and easily interpreted, sometimes they are extremely subtle, open only to intuitive analysis, or revealed by modern scientific knowledge. The understanding of remedies in this light is called the Doctrine of Signatures. Whether one believes as the shaman does or not is immaterial; remedy analysis in this manner etches the picture indelibly in the memory.

Sulphur:
In describing the characteristics of remedies I will be using "he" and "she" seemingly indiscriminately. One might gain
the incorrect impression that the qualities designated as “his” are exclusively male, and “her,” exclusively female. In fact they are interchangeable and refer to male [yang] or female [yin] energy patterns rather than gender. As we shall see, Sulphur possesses primarily a male energy, whether being manifested in a man or woman.

Sulphur, like the human archetype it represents and cures, is forthright and open and easily read. What you see is what you get—whether you like it or not. In keeping with its pungent vapours, the type is intrusive, unaware or uncaring of social niceties, and is, in the words of Dickens, “free from any drawback of delicacy.” Sulphur is unaware of what people think of him, and if he were aware, would not care less. So let us scrutinize him with the eye of a shaman and see what we think of him.

The Volcano: The first symbol of Sulphur is a powerful one: the volcano! The image is explosive and fiery. It speaks of a volatile and even violent nature—a nature given to explosive wrath, which erupts suddenly and intensely in response to the slightest irritation, offence or frustration. He can even be angry with himself. This anger may quickly subside, often followed by remorse, or smoulder with sullen fury, indicating a disposition both irascible and resentful. There is passion in the volcano, and in Sulphur, and this passion is not just the capacity for rage. It can be manifested in all facets of his life—a passion for life and living, expressed physically, intellectually, creatively or sexually—and also projected into his passion, be it sport, politics, science, philosophy or religion.

Fire also symbolises intellectual, creative and artistic flair, which in Sulphur may burn brilliantly, and like volcanic activity, either constantly, fitfully or but once. As we have seen he is first man, filled with curiosity and an adventurous spirit, possessed of a burning desire to examine into all things, to discover how they came to be and how they work, be it a toy or the universe. In his search for knowledge and understanding he may become obsessed, oblivious to the everyday demands and practicalities of life, neglectful of himself, his surroundings and those close to him. He may become the inventive genius, the inspired visionary, the mad professor or the religious fanatic. He may lose himself in a labyrinth of theory and speculation, or be able to pursue a line of thought and investigation, even in the face of peer ridicule, and become an Einstein.

If art is his passion, its form is most often innovative, but also often extreme, avant-garde, eccentric and offbeat. Even when their financial survival depends on selling their works, they are unmindful of popular preference, unwilling or unable to conform to accepted standards and are defiant of convention. When unsuccessful, they cannot understand why their talent is unappreciated. They always believe that they are at the cutting edge of whatever they do.

Fire is furthermore symbolic of the ego. When the fire is also volcanic, the ego thus portrayed is very big indeed; too big for its own good. Being the most fundamental of all our remedies, Sulphur represents the emergence of the human ego, replete with its preoccupation with personal desires and their gratification. In its base form, the Sulphur personality is highly egotistical and selfish. He is engrossed in his own world with no consideration for others. Everything he contemplates is for himself, and he will not put himself out for others: “Indifference to the welfare of others.” They Sulphur personalities take things for granted, think everything is their due and show a lack of appreciation and gratitude. They are capable of extreme chauvinism even to the point of believing that women are inferior, destined always to be at the beck and call of the man of the house. In this role Sulphur is invariably critical, irritable and intolerant. His wife is his drudge. Often their pride is ill placed, but Sulphurs are blithely unaware. It is possibly one of the least introspective of archetypes, always believing that its possessions and performances are the best. Often shrewd about others and hypocritical, they remain uninformed about themselves, their capacity for self-analysis being weak. This often results in astonishing self-tolerance.

Some Sulphurs can come across as being unpleasantly haughty and arrogant. He is characteristically self-opinionated and abrasive; hurried and impatient; headstrong and impulsive; domineering and intimidating. As always pride comes before a fall, and this is often the lot of the puffed-up Sulphur: “Ailments from egotism; self-esteem; humiliation; embarrassment.”

The explosive power of the volcano is compelling. Here we witness the remarkable ability of Sulphur to exteriorize complaints, to drive toxins and internal disease outwards onto the surface from the very depths of the economy; from more important tissues and organs to less important areas, often the skin. Hence also its ability to counteract the deleterious effects of the suppression of emotional or physical symptoms, even when due to drug therapy. It can reverse the direction of disease flow and restore resistance. The Sulphur nature and illness need to flow outwards either through their emotions and their sexuality or by the production of a discharge or eruption.

Volcanism is intimately related to the formative forces of the planet and hence also to the growth and formative period of the child, often being called for in the treatment of children. The eruptive violence of the volcano hurls up from great depths the molten magma which discharges onto the surface through “red-rimmed orifices” as excoriating lava, emitting foul, noxious fumes. The discharges of Sulphur are usually offensive and acid, burning the surrounding tissues over which they flow. A diarrhoea will be very offensive, associated with offensive winds and burning the anus. Any of the orifices of the body may appear red and inflamed—the eyelids, the ears, the lips, the urethral opening, the anus and the vulva. The lips of a Sulphur subject are often conspicuously full and red, as if suffused with blood, as are the ears. Their breath, sweat and flatus will frequently be offensive, and it is not unusual for even a young child to suffer from a strong or offensive body odor.

There is also extreme heat and burning in the image of the volcano. The Sulphur patient is hot-blooded and intolerant of heat and of becoming overheated, as by overexertion. Exposure to the sun may bring on headaches. They suffer
from burning pains and itching of the skin, which are worse from heat (Arsenicum album has burning pains relieved by the application of heat). The hands are hot and sweaty, and the soles of the feet burn so much that they cannot tolerate having them covered at night, and must stick them out from under the sheets. At the menopause, Sulphur women are troubled by embarrassing hot flushes, which may end in a sweat. Like the volcano in eruption and then in extinction, they may be overheated one minute and chilly the next, or they may experience excess of heat in one part and coldness in another: hot head and cold extremities, or the reverse. Woollen clothes irritate the skin causing rashes, that burn and itch.

**Sulphur**

Aptly named “crucibles of creation,” volcanoes have forged much of our earthly platform, throwing up mountains and hollowing out craters and valleys. At first such a volcanic landscape is raw, wild and uninviting. Here it would seem nature’s hand is neither delicate nor sensitive: t. The results are harsh and unrefined. Volcanism portrays nature at her most boisterous: noisome and undisguised. In human terms she is revealed as rough, coarse and crude; quarrelsome and insolent; rebellious, defiant and destructive. She is unselfconsciously loud-mouthed, extrovert and exhibitionist. All of this and more is the essence of the volcano and also of Sulphur’s metaphorical signature. Such a child is a handful!

The volcanic terrain may appear unkempt and chaotic, like Sulphur’s bedroom or study, yet the land is fertile—as promising and filled with potential as primitive man himself. The Sulphur child’s mind is alert, enquiring and enthusiastic, able to collect and absorb information as if by osmosis. Often lazy and undisciplined, ever inclined to procrastinate, in the lower grades they are able to rely on information effortlessly picked up in class, and in the higher grades to leave things to the last moment and pass by cramming. Although they may possess a quick and perceptive intelligence, unfortunately, through lack of interest, boredom, lack of discipline and application, they are often underachievers.

In our comparison with the volcano we must not forget that volcanoes are not always active, and many show only sporadic evidence of life, or are extinct. The laziness and indolence of Sulphur is proverbial. He has an aversion to anything which resembles work: “he will sit around and do nothing and permit his wife to work his fingers to the bone for him; he thinks that is all she is good for.” He can be the typical couch potato, or an armchair philosopher, who has an answer for all the world’s problems, but never lifts a finger to help.

**Brimstone:** “Hellfire and Brimstone” conjures up an image of the impassioned evangelist with flashing eyes and brandished finger, denouncing the wicked and the unbeliever, warning them of the eternal torments of perdition should they not repent and reform. The ghost of Hamlet’s father echoes this: “My hour is almost come when I to sulphurous and tormenting flames must render up myself.” These beliefs pertain to primitive and pagan man and are therefore to be expected in the personal mythology of Sulphur, no matter what his level of education or intellectual development. He is often a fundamentalist and highly superstitious. Characteristically he believes or would like to believe that his is the one and only religion, all other paths being wrong, and their followers doomed to perdition. He subscribes to the security of observance, following the religious laws and traditions of his particular religion to the letter. His religiousness often reveals Sulphur to the homeopathic observer. Even here he is often egotistical and selfish, preoccupied with his own salvation rather than that of his fellow man. If he is philanthropic, his charity is self-serving and restricted to his own religious group or race. He is intolerant of other religions. He finds lip service easier than real service. He is looking for the short cut to heaven.

**Chaos:** The metaphor of the chaotic landscape is reflected in the disarray and shambles of the teenager’s bedroom, which looks like an animal’s lair rather than the living space of a human, and extends to a general insensitivity to cleanliness and tidiness, and even a deliberate and perverse need to defy the imposition of authority, discipline and order. They are unaware of litter and pollute their own environment, not least of all with noise, in which they seem to revel. They love loud, strident, punchy music and can study and even sleep whilst listening to music through ear phones, at a volume that would waken the dead. They constantly generate noise. No one can cough, sneeze, belch, spit or break wind more noisily or with greater glee. They have little consideration for the peace and quiet of others, nor for their space. They neither respect people nor circumstances. They butt in, take over and monopolize wherever they may be. “Doctor, I cannot take my child anywhere without embarrassment,” is the despairing comment of the mother.

The wild and wilful Sulphur child has been immortalized in the character of Dennis the Menace. They are in perpetual motion, they; mercilessly tease their siblings.; are always into everything and at the center of any mischief; extremely high spirited; naughty; forever getting into trouble and into fights; disobedient; unheeding and defiant of reprimand. Something must always be happening, for; they need plenty of action, stimulation and excitement. Unfortunately, in this modern consumer age, many are satisfied with experiencing this vicariously, and become addicted to TV and video. Sulphur can be the child who cannot concentrate in school, but can play computer games for hours. They have a most remarkable ability to become filthy. No child can become dirtier or more dishevelled in shorter time than Sulphur, or prove so difficult to clean up. Their skins appear able to harbour ingrained dirt, which cannot be removed, no matter how they are scrubbed. Water is inimical to fire, and these fire-children are averse to any serious use of water, as in washing, bathing and brushing teeth, but delight in using it to make mud, drench things and do irreparable damage. Their hair is in keeping with their volcanic nature. Unless wet and clinging to the scalp, it is wild and unmanageable, standing up at all angles, more like a hedgehog than a human. The hair is as rebellious as its owner. Its texture is unhealthy, coarse and brittle, and it lacks luster.

To add to their scruffy appearance their skin is coarse and rough; dry and cracked; red and inflamed-looking; inclined
to chap in winter. They often suffer from skin eruptions, styes and dandruff. They bite their nails. They also have unpleasant habits. They are inclined to chronic catarrhal discharges from the nose, ears and eyes, which. These are conveniently smeared off on their sleeve. They are forever digging around in their noses and eating the gleanings. Sulphurs are great nose pickers.

Coarseness and roughness are attributes which in the lower Sulphur extend to the personality and behaviour, and may be revealed in crudity and uncouthness. These Sulphurs are tough and street-wise; men who can look after themselves and expect no favours from life or their fellows. They may be sly and foxy, but they are seldom mean or malicious. Many a rough diamond is a Sulphur. This roughness is also to be seen in their lack of refinement and sensitivity. They are not shy and do not suffer from self-consciousness, nor are they easily embarrassed. They do not have the reserve, sense of propriety and politeness of a socially skilled person. They can be painfully blunt and forthright, lacking in tact and diplomacy. Their lack of good taste is revealed in the clothes they wear and the decor of their homes. Hobos, “drop outs” from society and alcoholics are frequently of the Sulphur type.

To the homeopath Sulphur signifies emergence—the emergence of a habitable planet, of the first biological life form, of first man, of the ego and the intellect, of the first tendency to disease, and the development of the child and of the adolescent. It is possibly the teenager remedy, for its picture is replete with all the classic characteristics of that time of life: the hang-ups, complexes, prejudices, dissatisfaction, paranoia, selfishness, resentment of authority, rebelliousness, arrogance, insolence, sulkiness, laziness, untidiness, lack of hygiene, inability to pick up the feet, bad posture, bad skin, love of the avant-garde, the bohemian and the torn and the ugly, procrastination, lack of manners, lack of discipline, love of play and parties, irresponsibility, love of loud strident music, love of speed, high sex drive, late retiring, late rising, love of alcohol and, ever more commonly, of recreational drugs. Always looking for the short cut, the quick fix, they even try to gate crash heaven by taking mind-altering substances. There are many damaged Sulphur adolescents. Teenagers with an attitude; rebels without a cause, fighting for their independence instead of working for it: non-conformists who conform to the behaviour and dress of the non-conformists. Yet despite all the above, we love them, we weep for them and we fret and worry over them. Eventually most of them emerge and move on to a more mature Sulphur or another archetype. Homeopathic Sulphur can make it all so much easier.

**Color**

The language of nature is frequently expressed in colors. Colors speak volumes to the shaman, broadcasting a cryptic code. Sulphur, as usual, is most vocal.

**Red:** When heated to its boiling point, Sulphur becomes a sullen, dark, red, mobile liquid. Red is the color of anger and passion. It is also the color associated with our lowest chakra (energy center) whose power is focused on animal and primitive, human instincts: survival, territoriality, hierarchy, ritualism and tribal feelings. It has to do with “fight or flight” impulses and the adrenal glands. Sulphur is competitive, aggressive and even militant. When hearing a Sulphur holding sway, boastful, self-opinionated and domineering, one may visualise archaic Homo sapiens beating his chest and proclaiming his territory. Although often a bully, Sulphur has leadership abilities. For many a

**Sulphur,** male-female relationships are more about conquest and mating than companionship, communication and caring. The red of Sulphur has also to do with the archetype’s earthiness and their love of the land and of nature.

**Yellow:** Sulphur occurs in the most vivid, yellow crystals and personifies, possibly more than any other yellow remedy, the key personality traits known to be associated with the color yellow. These characteristics are essentially left cerebral: analytical, materialistic, logical, reductionist and scientific; showing a strongly male-type bias towards values and life. Whilst in its highest manifestation yellow symbolises intuitive knowledge and wisdom, as indeed it can in Sulphur, it more generally represents the cognitive mind and control through the intellect. It also represents the ego and identification with the ego rather than with the higher self. Yellow is associated with our third or solar plexus chakra, which regulates the function of the stomach, pancreas, gallbladder and liver. These are organs which particularly come under the beneficial influence of Sulphur.

Yellow is bright, the brightest and most penetrating color in the spectrum; it catches the attention and insists upon being the center of focus. Yellow has clarity, sharpness and agility and so too has the mind of Sulphur. Sulphur can focus on a problem for extended periods with great intensity and unwavering concentration, enabling him to penetrate to the very heart of a subject, regardless of its complexities. Like a chess master he can explore all the possibilities and avenues open to him, and competently evaluate and compare different computations and strategies. Such a mind seeks to unravel all enigmas and reveal in a linear fashion the cause and effect relationships that exist between one thing and another. It will leave no stone unturned in its quest for knowledge. Yellow is the color of the scientific mind, dispassionately analytical, devoid of idealism, romanticism and reverence. It is practical, efficient and pragmatic. Everything must have a concrete reason for existing; everything must add up, be weighed and measured. It is the allopathic rather than the homeopathic mind. This focus upon reason can make it seem lacking in compassion, cold, calculating and even callous. It is often a Sulphur or Lycopodium (another yellow remedy) who can perform animal vivisection to further medical research, and fail to understand or sympathise with the outrage of the conservation-minded Causticum. Brilliant though they may be, many a Sulphur seems to lack soul. For them “as you think so you become.” The mind and not the soul is the master of life.

Yellow is information, as in the yellow pages. Sulphur may set great store by general knowledge. He is a mine of information and collects facts like the Sulphur child collects bits and pieces. Both are human magpies. The value of what is collect-
ed is often only apparent to a fellow Sulphur. Both the quizmaster and the whiz-kid may be a Sulphurs.

Despite his often formidable intellect, Sulphur is frequently remarkably naive and guileless: "Intelligent but very naive." In this characteristic we may once again visualise the science boffin or absent-minded professor, an expert in his field, but out of touch with worldly matters and often needing others to tend to his affairs.

This curious mind is easily captivated by anything novel. Not only are they inventors, they are also fascinated by the inventions of others. They love new ideas and fresh angles on things. In this modern world Sulphur is surrounded by a rapidly advancing technology which entrances him. They always want the latest high-tech gadgets. Sulphur is trendy and in fashion; a slave to the latest fad or craze. Many Sulphurs never grow up, remaining overgrown schoolboys. Yellow is a play color, and Sulphurs love to play and to have toys. As they get older these toys become ever more expensive and sophisticated. Computer addicts and boffins are often Sulphurs. They epitomise that which is modern and new and also the materialistic values associated with modern society and a scientific culture, whether now or in classical times. From an early age they have a remarkably well-developed sense of monetary value and soon develop an aptitude for business and a talent for making money; keeping it may be more difficult.

The tendency to play is inherent in Sulphur and extends to all aspects of their life. The healthy, well-balanced Sulphur enjoys life and all that life has to offer. They love sport, either as participants or as spectators of the armchair variety. They are adventurous and long for the wide-open spaces and new territory. For some, play is collecting things. As I have said, they are like magpies or squirrels. The lower Sulphur cannot bear to part with anything. His garage is filled with old junk and useless bits and pieces which he refuses to throw away, in case they should someday come in handy. The higher and more discerning Sulphur is no longer a mere accumulator; he becomes a serious collector of coins, stamps, art works, books or wine.

One of our earliest ancestors is known as Homo habilis (handy man) and this is a good description of Sulphur. From childhood they are good with their hands and love constructing things (and breaking things). They are fascinated by anything mechanical and electrical, and seem to possess an instinctive knowledge of how these things work. Without reference to a manual, a Sulphur youngsters can soon master the mysteries of an electronic gadget. They are people who like to get their hands dirty or greasy. Either as a profession or a hobby, they enjoy building, restoring and doing maintenance work. Many become artisans, panel beaters, plumbers, electricians, painters, carpenters, builders and mechanics or on a more sophisticated level, technicians, scientists, surgeons and engineers. Likewise, gardening and farming appeal to them. They have "green fingers." They love nature and animals, and yet also love hunting, and are unable to perceive the contradiction in this.

Yellow captures the eye, it communicates, and may even intrude into our awareness. A bright yellow object draws and arrests the attention. Sulphur has the same intrusive ability. Yellow and Sulphur are good communicators. He is often verbose and never at a loss for words, especially when waxing eloquent about his own prowess and deeds. He dominates and monopolizes conversations, loves the sound of his own voice, claims center stage as his right and from this vantage point pontificates to one and all. Often Sulphur they are highly entertaining, being consummate raconteurs and orators, who enjoy an amazing vocabulary, a wonderful skill with languages and are blessed with a prodigious memory. They thrive on applause and admiration. Others are too pedantic and ponderous, totally insensitive to their audience, mistaking politeness for interest. They love telephones and networking which provides them with a wonderful new playground. They are often involved in the media as journalists, announcers, commentators, critics or entertainers. At its highest level their ability to communicate and establish rapport is experienced as a telepathic sense.

Blue: Sulphur burns with a blue flame indicating an affinity for the venous system and the venous circulation. When taken with the yellow of its crystals and the affinity for the liver that this color reveals, we can understand the powerful influence, which Sulphur exerts over the portal (liver) circulation. It is a remedy for sluggish liver function and portal stagnation, with haemorrhoids and varicose veins. The inflamed tissues and mucous membranes of the Sulphur case are bluish in color and not red as in most other remedies.

So much can be learned from symbols and correspondences. They enable us to remember and understand the unique features of a remedy with greater ease. In future articles we will consider other important remedies of the homeopathic materia medica in a similar way. The next remedy will be Calcarea carbonica, followed by Lycopodium. It must be understood that it is not necessary for a person to possess all the characteristics of a particular remedy archetype for them to benefit from its use. If sufficient aspects of the patient and the remedy match, there is a strong likelihood that treatment will be successful.

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