

Cuscuta europea

The greater dodder or European dodder



A french multicenter pathogenetical trial

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A/ The project

The aim was to share the experiment of the same remedy among different working groups all over France, with various methodologies, but in the same time.

The idea came from Hélène Renoux in charge of educational provings in the INHF-Paris 'school together with Jean-Marie Deschamps in charge of provings in Savoie at SHDS. The pharmacist Laurent Rispal from Epernay very quickly joined the process, ready to assure the traceability, the safety and the blinding of the remedy. Then Jean-Thierry Cambonie, along with Colin Wood, Claude Fontaine and Jacques Lamothe from the southern group SMHMP, and Jean-François Xavier from the northern group SPHN joined the team.

One remedy has been proposed in a scelled envelop by each group and the pharmacist finally draw by lot the remedy to test, keeping the name of it hidden but ready to be revealed in case of adverse event.

B/ Methodologies

Paris opted for a long term (2 months), double blind, hahnemannian proving. 14 provers received lots of 6 identical and anonymous doses, randomized. Each lot was of one potency: 5CH, 7CH, 9CH, 12CH, 15CH, 30CH and blank (placebo). 2 provers received placebo (or blank).

La Savoie opted also for a long term (2 months), double blind, hahnemannian proving. 9 provers received lots of 6 doses identical and anonymous, randomized. Each lot was of one potency: 5CH, 7CH, 9CH, 15CH, 30CH, 200K and blank (placebo). 1 prover received placebo.

Midi-pyrénées opted for a kind of C4 trituration proving. 3 groups met separately with a C4 powder to be grinded in a mortar, while exchanging feelings. Each group met 3 times, increasing the potency of one centesimal dilution at each time, then the whole gathered for a final meeting 2 months later. In the meantime all symptoms were collected via emails by the supervisors.

Lille northern group opted for a one C4 trituration proving. One group of 7 people met during a whole afternoon, grinding the C4 blinded powder in a mortar, passing from hand to hand, exchanging symptoms and observations while the scene was filmed and recorded.

Each prover went on collecting his own symptoms during two more weeks.

C/ The plant

The **greater dodder** or **European dodder**, *Cuscuta europaea*, is a parasite plant native to Europe, which belongs to the family Convolvulaceae (herbaceous plants, climbing or creeping, bushes and lianas), but was formerly classified in the family Cuscutaceae. It is a notable parasite of lucerne. It can be found in all temperate to tropical regions. There are 4 native species in northern Europe.

Annual plant, yellow green, it is made of a filamentous stem, without any visible leave; actually leaves are only tiny scales. *Cuscuta Europea* is characterized by its absence of chlorophyll, and is consequently **completely dependent on its host for nutrition**.

Flowers can be white to pink. Seeds use to lightly bury in the ground or stay close to the surface. However before the germination process is launched the seeds, with their solid seed coats can survive in the ground during, 5, 10 years, or more. Germination can take place without any host, but the young plant must absolutely find a host within five or ten days, otherwise it will starve, because then all the food reserves of the seed will be depleted.

In order to find its host (and this is an emergency) the young plant detects the chemical volatile components the host spreads in the air, many recent experiences show this: *Cuscuta* “smells” its future host.

When this target is reached, *Cuscuta* wraps itself around the stem, gripping it with its small *haustorium*s (or suckers) that are inserted into the vascular system of the host plant. Its own root disappears. In Europe, due to its annual development the growing is still limited during one season, for the tropical species they can completely infest trees up to the top. The host plant is always weakened by this parasite that lives on its expense and may transmit some pathological agents. In our countries most of the time the victims of *Cuscuta* are cultivated plants, such as lucerne, linen, clover, potato, chrysanthemum, dahlia, bignonia, ivy or petunia. For this reason many countries don't authorize importation for these seeds.

D/ Pathogenetical material medica

1. The strongest themes noted among the different groups

• **Alternating symptoms**

Especially among the provers of INHF-Paris it has been noted some ups and down coming one after another during the whole experiment, and all expressed this notion with a common gesture of the hand during the final meeting, drawing some waves in the air.

Period of euphoria alternating with depression (*examples* :

- *My mood goes up and down like in a roller coaster (E7)*
- *I alternate sadness and fear of the future, then positive confidence(E8)*
- *Like a wavering flood between euphoria and sadness(E9)*
- *I fell ups and downs (E10)*

Mental and physical symptoms alternating (*examples* :

- *Left shoulder pain alternating with larynx pain(E3)*
- *Flushes of heat alternating with back coldness sensation(T3)*
- *Waves of tiredness alternating with over activity and shortened nights(E18)*
- *During a febrile event: a visual flash goes up and down like in a roller coaster.(E19)*

• **Bubbling energy**

Provers of SMHMP (Midi-Pyrénées) related a very pleasant atmosphere during their triturations, « springtime atmosphere », harmony, clarity of communication, strong relationship to others, feeling of infinity. Like a bubbling energy but with much outspace around. (*examples*:

- *I don't look for order, I want things to burst, to splash, altogether. [T8]*
- *Good energy, I feel good! [T9]*
- *One word comes to my mind: hope, going towards the light. [T12]*
- *Hasty speaking. [T12]*

Parisian provers had also this euphoria, this hilarity sometimes, and the northern group SPHN during their trituration. (*examples*:

- *Involuntary laugh, without realizing it. [E1]*
- *Euphoria as if a little drunk. Laugh ++++. [E7]*
- *I am globally joyful. [E8]*
- *I feel more energy in my hands. [E9]*
- *Everything makes me laugh. [T7]*

- **Emotional detachment**

Provers of SHDS (Dauphiné-Savoie) specially noticed an emotional detachment, indifference to others, no will to interact with others. This was there both in their dreams and in their conscious life.

(examples :

- *He cannot access any longer his emotions, positive or negative ; nothing reaches me, no pleasure, no empathy (E15)*
- *Broken relation with others, as if an armour was creating a distance with others (E15)*
- *In my dream I am driving a car and I cannot see anything cause my windshield is opaque, it lasts for a certain time then I have an accident ; the car stops, a fireman opens the passenger's door and tells me that I have killed people, including children, I didn't see anything and don't feel any emotion (E15)*
- *I have no affect, and I don't really worry about this currently. I don't know if it is a symptom, I have so little time to take care of myself (E16)*
- *Fancy go back home, in my home shell. (E18)*

The same detachment was noticed among some provers of INHF-Paris, at a moment of the experiment (E9 is responsible for an accident and really doesn't take care of it)

(examples :

- *I look for a rest, alone, to behave like an « autistic person ». [E1]*
- *Sensation as if I was fixed like a tree trunk for days (it symbolizes that I really felt as if my brain was disconnected) (E3)*
- *Difficult for me to be with others, I feel out of step. [E7]*
- *Outside problems seem very far away to me. [E9]*
- *Difficulties to communicate, to build a link [E12]*
- *Faintness during a few seconds. [E14]*

- **Aggressivity**

Many aggressive behaviors and reactions among the participants in the group of SHDS, as well as in the groups INHF and SPHN.

(examples :

- *irritable and impatient(E2)*
- *aggressive, willing to scream(E3)*
- *moralisatrice, guilt mongering(E3)*
- *nervosity, irritability worse with late menses, and better when menses finally arrive. (E 3)*
- *upset right after waking up (E4)*
- *I feel like hitting (E4)*
- *excessive irritability, difficult self-control (E16)*

- *sudden anger, excessive, for trifles, easily offended, argue and give nothing away, trenchant, without any compromising (E16)*
- *intolerant to contradiction, easily annoyed(E 16)*
- *grumpy, irritable, frustrated, may bite for nothing, overburdened, unable to adapt to unexpected events (E18)*
- *sudden movements (T3)*
- *vindictive, procedural (T3)*

2. Significant physical symptoms noted

Pain in cervical region and in trapezius muscles

- *lasting torticollis, mainly on the left side, better with stretching, massage and warmth*
- *Left cervical pain, extension to the shoulder, worse turning the head on the left side.*
- *Left vertex pain*
- *dull pain in the left trapezius muscle, pressure amel.*
- *hardened trapezius muscles*
- *cervical pain, numbness, worse when turning the head on the right side.*
- *And in a dream, a prover who did not have any shoulder pain, she was massaging her friend's trapezes[E9]*

Hot sweaty hands (and in case of cold hands feeling of heat anyway)

- *Hot sweaty hands*
- *Burning in the palm of the right hand*
- *Hands perspiration, sweaty hands, hot or cold*
- *Cold hands though heat sensation even burning*

Vibrations in upper incisors

- *Bone sensitivity in the upper incisors*
- *Palate numbness, on the edge of teeth*
- *Feeling of breeze behind upper incisors*
- *tickles in upper teeth*
- *Teeth sensitivity in the upper incisors*
- *Sensation of vibration in the teeth, in the evening when going to bed, extension then to the all face.*

NB : The symbols linked to lateral upper incisors = communication teeth, exchanges with outside world, it shows how people create adult relationships.

Comparable to jaw-clenchings :

- *pain as if I gritted my teeth all night*
- *Mouth muscle spasms, it opens and closes involuntarily when waking up.*
- *Contracture pain of the left masseter when eating*

- *Pain in the temporo-mandibular joint, like a cramping*
- *relaxing sensation in the lower jaw.*
- *Muscle pain in jaws and right temple*

NB : This can make think of the theory of jaws used as a “third hand” by primitive man, with consequently an abnormal wear of incisors.

3. Symptoms suggesting the plant

Invasion, merger

- *dream [E2], hundreds of ET were landing, I was glad to see them...*
- *dream : a zombie tries to kiss me, « felt as an external irruption in my privacy » [E19]*
- *E3 feel as if some drainages were achieved in several places in her body.[E3]*
- *I am so sensitive to my surrounding that I tend to get lost in the scenery, the people's architecture, the noises, the motion. I tend to merge with the other, to become this other I feel so deeply (E9)*
- *dream of vampire (E9)*
- *dream of people invading my home and I cannot chase them(E23)*

Knives

- *E14 :impulse to put a knife in the table*
- *E9 : dream of a sword in a shoulder*
- *T9 dreams he is throwing an oyster knife in a target when in danger*

Danger, threat

Together with invasion, threat is linked with a weird feeling inside, as if one was not centered, desynchronized:

Watching herself in the mirror: it seemed she had a different look, with a scaring sensation as if something was wrong inside, a feeling of danger she saw in her own eyes. [E4]

Food

Nausea :

- *epigastric tension, spasms, heaviness, as if some earth was in her stomach.*
- *With headaches*
- *Thirsty, but nausea is worse when drinking, she must drink small quantities at once*

Appetite diminished (rarely increased):

- *Less voracious appetite, don't think about food*
- *No more desire for sugar, resists the temptation for cakes*
- *small appetite, quickly satisfied*

- *diminution of appetite with nausea*
- *I eat voraciously and cannot stop... (E9)*

+ *one case of improved bulimia (E8)*

E/ Conclusion

1- Notion of chronology

The experiment looked like it had several steps, or phases on a rhythm of a few days sequences. First was the bubbling energy, major symptoms in the trituration experiences, then was the confusion with the feeling of invasion, of threat, of loss of unity and limits, then the feeling of being cut off from the others.

This evokes the plant *Cuscuta Europea* which has first in a bubbling movement to find its target – within the five days the seeds reserve allows- guided by smell information (importance of olfactory symptoms, increase of perceptions, or olfactory delusions like pepper etc...). Once the target is reached it merges with it, it feeds itself upon it, up to make it disappear.

2- The central theme could be relationship with the other :

As key sentence the one of E9 :

« **To merge into the other, become this other, and hold it energetically** »

Relationship is at the risk of losing its own identity, with the need to readjust the emotional distance. To keep one's self- identity and avoid conflict

3- Importance of comparison between various methodologies: trituration vs hahnemannian proving

- Trituration methodology: during the trituration the feelings coming from *Cuscuta* were bringing us back to the plant, at its beginning... when the seed has to do its best to grow, to emerge through the soil, going toward the other where its projects will be achieved. It is interesting to notice that this is during this trituration that a prover had a vision of the plant.

Then two kind of dreams occurred : milestones' dreams (loss of teeth, time that is going on) or on the contrary (life never stops, sensation of déjà-vu), but also dreams of kidnapping or misused identity. This symbolic world evokes the source and its relations with the environment , the parasitic dependence. But two months later the group was exhausted, participants had hard physical experiences such as ankle sprains, broken arm or severe flu, and also existential experiences reactivating bitterness, aggressiveness or malignancy together with a deep feeling of abandonment and solitude. .. It was so far away from the previous optimism.

- In the long term hahnemannian proving, human issues occur, there appears - but without the chronology- the human reaction towards the suffering induced by the remedy's energy. Regarding Cuscuta it is about relationship to the other, the individuals' limits, how to place the other in my own circle : how to keep my own identity, my own integrity, do I have to break the relation, to reject the other?
- Last consideration is the prevalence of some themes according to the group, according to the location where the experiment took place. This leads us to wonder, more generally, about the provings' meetings summarizations, if we don't risk to misinterpret the results when focusing on certain themes and ignoring others ? In that case it gives more value to such experiences done in several places in the same time.

References:

- https://www.youtube.com/watch?v=hiMm3Utqb_g
- <http://fr.wikipedia.org/wiki/Cuscuta>



