

Many thanks to the provers of this study!

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1. The bamboo plant

IN ASIAN countries bamboo is part of daily life and is used in a diversity of ways - as a building material, for water-pipes to irrigate the fields, as a raw material for paper, for household uses such as poles, ladders, receptacles for food and drink, musical instruments (pan-pipes), for manufacturing high-tensile rope and as a food in the case of bamboo shoots. The cane is used to make scaffolding which looks rather hazardous to us but is even used to build high-rise blocks in India. Bamboo is supposed to bring luck throughout life if the umbilical cord of a new-born baby is severed with a bamboo knife.

Bamboo also has its place in the story of Creation. In the Philippines it is said that the first man and woman lived peacefully in a thick bamboo cane. As they grew, the cane split and they emerged into the world.

Bamboo is the "friend of mankind". According to a Vietnamese proverb, "The bamboo is my brother".

Bamboo is a very simple, "made-up" like word like ma-ma, pa-pa, da-da, wee-wee, bow-wow, ba-na-na, etc. These kind of words are often monosyllabic such as head, hair, heart, arm, hand, leg, foot, chest, ear, or bread, hill, world, man, wife, bed, child, house, farm, death, soul, god. These simple words always concern something fundamental, presumably because they are among our first, simple utterances.

"In ancient China the people identified with the bamboo which was seen as the very symbol of the Chinese character. Bamboo stands for elasticity, endurance and perseverance. The stem bends in the wind but does not break. The leaves are moved by the wind but do not fall. Bamboo yields and this is exactly why it remains a survivor, the victor even. In Japan this characteristic is still referred to as a "bamboo mentality": reaching compromise, giving in but ultimately emerging from all troubles unbroken.

In Asia bamboo embodies the idea of Taoism which was largely

propounded by Lao Tzu. This idea describes the art of survival thus: yielding and then bouncing back. In Asian - especially Chinese - symbolism the bamboo is extremely important. It lets its leaves hang because its inside, in other words its heart, is empty. In China an empty heart means modesty which is why the bamboo is a symbol of this virtue. Bamboo is evergreen, it does not change its appearance during the seasons, which is why it is seen as a symbol of old age. The Chinese pictograph for bamboo is similar to that for laughter because the Chinese believe that the bamboo doubles up with laughter."

Bamboo cane is as strong as steel but more flexible. When exposed to heat then bent, it retains its shape without losing its good properties such as elasticity. Bamboo is exceptionally robust and can recover even after total destruction. It is known, for instance, that after the American atom bomb was dropped on Hiroshima, bamboo was one of the first plants to turn green again and emerge from the soil.

In Colombia bamboo is used for replanting river banks because its dense rootstock firmly holds the soil in place. They also make earthquake-proof bridges and houses from bamboo. Based on experience, it is the only building material that can withstand the earthquakes there.

The properties of bamboo shoots (see page 109) are especially interesting for this study because the homoeopathic remedy is prepared from the shoots.

Quite unusually in comparison with other plants, the young bamboo shoot will not grow any more in thickness. As a shoot it already has the same circumference as the eventual bamboo cane will have. The number of segments between the joints (internodes) is already fixed within the shoot; no later growth in height or girth is possible. Therefore, if the later stem is 30 cm thick, the shoot, when it pushes through the soil, is also 30 cm thick. These shoots develop underground in autumn and emerge in spring.

The bamboo plant comprises the underground rhizome (root), the culm and the branches. The culm, stem or cane is made up of internodes (the "segments", see page 18) and the nodes from which the branches will grow. At a very rapid rate of growth (20-50 cm a day!) the internodes open out like a car aerial being extended, except that in the case of bamboo the sections do not gradually decrease in size. While growing, the internodes are surrounded by

a cane sheath containing growth hormones. In most species, these sheaths are dropped later. In the case of *Bambusa vulgaris* they turn brownish-yellow beforehand.

Some bamboo species can apparently reach heights of 30 metres. *Bambusa arundinaceae* grows to about 8 metres. Bamboo is the largest type of grass. Interestingly there are no branch shoots until the cane has reached its full height. Only then do branches appear, but sometimes not until the following year.

A peculiar feature of bamboo wood is that it is made up of fibres 1 centimetre in length, whereas normal tree wood only has fibres 1 millimetre long. These long cellulose fibres are packed with lignin and silicon dioxide or silicic acid, which is not the case with conventional wood. The level of silica in the ash is approx. 5%.

The branches form at the nodes after the stem has completed its growth in height. New branches form during each vegetation period. The bamboo leaves (see page 189) are lanceolate and have a stalk, unlike all other grasses. This is thought to be linked to the evergreen state of the leaves, which is only possible because of the flexibility of the leaves.

The bamboo flower is still a great mystery. In 1912 one species of bamboo flowered in Japan but it has not happened again since. During flowering the plant needs a huge amount of fertilizer. In its natural habitat, therefore, flowering usually results in a lack of nutrition. This flowering period exhausts all the reserves stored in the rhizome. The plants become puny, the leaves go yellow. Since this flower lasts several years in many species, the plant's flowering is also its "swan song".

Bamboo usually reproduces by the growth of rhizomes or is propagated by division. Genetically identical clones are then produced. Bamboo is very thirsty and very hungry. The plant needs lots of water because its leaves lose a great deal of moisture through evaporation. Bamboo needs lot of fertilizer, roughly three times as much as maize, particularly nitrogenous fertilizers.

The *Bambusa arundinaceae* or *vulgaris* used in this study produces thick, tall culms. The sheath of the shoot is strikingly dark brown and hairy. *Bambusa arundinaceae* grows very vigorously and reaches a height of eight metres. *Bambusa arundinaceae* is not frost-hardy: +5° Celsius is too cold for the plant.

1. 2 References to bamboo in the literature

„Grows wild everywhere in most parts of India, especially in the hilly forests of western and southern India up to an altitude of 900 metres above sea level. The leaves are thought to be useful for blood diseases, leucoderma and inflammation. "Tabashir", which can be found as a hardened material inside bamboo, is used for blood diseases, tuberculosis, asthma and leprosy. The young shoots contain a cyanogenic glycoside. No systematic research determining the real therapeutic benefit has yet been published." (Chopra)

„Tropical, above-ground, perennial grasses. B. arundinaceae Willd.: seeds, pith and buds are edible. A decoction of the tips of branches is used in India for uterine complaints. The silica concretions on the nodes of the culm (usually known as "Tabaschir") are frequently used in medicine. They are prescribed particularly for tuberculosis, asthma, cough and gallbladder diseases. The leaf is thought to have haemostatic effects and promote lochia and menstruation. The shoots serve as a vegetable, the culm yields Tabaschir." (Dragendorff)

„All parts of the bamboo are in medicinal use, especially the compounds from the stem and the siliceous substance, Tabaschir, which is found inside the stem of the female plant. The juice from the leaves is described for vomiting of blood, the leaves are thought useful for stimulating menstruation; they are given as a decoction. They are given to stimulate lochia and menstruation after childbirth. They can be beneficial as a vermicide in children suffering from threadworms, although the leaf buds are preferred for treating worms. Mixed with black pepper and salt, they are also given to cattle for diarrhoea. The young shoots contain hydrocyanic acids and benzoic acids. They are aromatic and stimulating, they are useful for respiratory diseases. The tender shoots are prepared as curry or pickles, given as an appetite stimulant and to aid digestion. The crushed young shoots are an excellent compress for wound cleansing, even for maggot-infected wounds. The decoction of the swellings of the bamboo stem act on the uterus; it is used effectively to promote lochia after childbirth and regulate scanty and irregular menstruation. It can also be used as an abortive agent. Applied externally, the decoction is useful as a remedy for inflamed joints. An ointment made from bamboo joints is used for

the same indication. The root is supposed to cure ringworm and other skin rashes. Tabashir, a crystalline substance containing silicate which is found inside the hollow female stem, is also known as "vansa rochana". It is used as an antipyretic, expectorant, cooling remedy, aphrodisiac and "pectoral remedy". It is also given for violent fever with cough, consumption, asthma, symptoms involving paralysis, flatulence, etc. It is an ingredient of numerous medicines for pulmonary conditions. Together with astringent remedies, it is given for chronic dysentery with internal bleeding. The juice from the flowers is used for ear-ache and deafness. The bark, seeds and manna are often employed for snake bites." (Dastur)

"Around 1830 Geiger reported on the bamboo: a sweet juice oozing out of young stems at the nodes is collected as bamboo sugar (Tabashir) when hardened. It is extremely precious and is valued as highly as gold. The root shoots are preserved and eaten as a luxurious confection (achiar) as a gastric tonic." According to the Tschirch handbook, there are two types of Tabaschir. The first is found on the surface of the culms, especially *Bambus stricta* Roxb.; the second inside the culms. The first sort mainly comprises cane-sugar, the second silicic acid." (Schneider)

„Many bamboo plants yield the above-mentioned Tabaschir. "[...] Tabaschir or bamboo sugar is most interesting: an extremely silica-rich concretion (up to 92% silicic acid) which is found in the lower internodes of various species (both Old World and New World, but never in reed-like bamboos) and is obtained by burning the cane."

The name Tabaschir is derived from the Sanskrit word "Twak-kshira", roughly meaning "bark milk". Tabaschir has been used as a folk medicine for epileptic fits since ancient times in China and India. In the Stockholm Papyrus (3rd century A.D.) a substance is called tabasios or tabasis and this is thought to mean tabaschir. The Asian cultures saw it as a much sought-after remedy and aphrodisiac.

These concretions are dirty grey, roughly roundish clumps weighing 3-15 g. Warburg quotes that, by calcination, they are converted into a "milky white, opaque or bluish-opalescent, chalcedony-like mass made up of concave-convex pieces". According to Wehmer, the results of chemical analysis for *Bambusa arundinaceae* Willb. were as follows: cane contains in the juice: pentoses, hexoses, N-compounds including choline and betaine, CHN-splitting glycoside. Shoots in the juice: nuclease, urease-like, enzymes, proteolytic, emulsion-type and salicin-

slitting. Laevo-rotatory reduced sugar. Tabaschir: organic substance up to 1% water, 99% SiO₂, plus traces of iron, calcium, aluminium and alkalis." (Simonis)

„The term bamboo refers to a particular sub-family of grasses distinctive for their size, among other things. People even talk of "bamboo trees" and, purely based on their height - which in some species can exceed 30 metres - they could certainly be regarded as trees. However, the bamboo resembles grasses so closely in its habitat and form of branching that we have to call it bamboo grass. There are various species of this plant. They have an interesting history. If we interpret the Pliny's *Arundo indica* (the Indian pole cane) as a bamboo, we are bound to conclude that the Greeks and Romans even knew about bamboo - at least from reports, just as they knew about rice, cotton and sugar from hearsay... Different species were not described until the early 19th century and it was decades later before a few species of bamboo reached Europe. The first evidence of the black bamboo (*Phyllostachys nigra*) comes from 1823, roughly the same time as the spiny bamboo (*Bambusa arundinaceae*) appeared. [...]

Whilst only a few species were known, they were all classified under the genus *Bambusa* but later, when knowledge about these plants had advanced, the genera had to be subdivided again and again and a few species assigned to this genus, then to another genus. Now we know of 33 genera and no fewer than 500 species. [...]

The most vigorous forms are found around the equator. They can form bushes, even woodland trees, or they grown out of a thick clump of creeping, vigorous rhizomes (rootstocks) where - like asparagus - they form shoots which are surrounded by a membrane-like sheath, ending in a leaf process. The characteristics of this sheath, i.e. consistency, colour, shape and hairiness, are very important for distinguishing between the various species. The shoots grow very quickly, often as much as 50 cm in a day. The stems which grow out of the shoots are segmented, usually hollow, tube-shaped culms or canes which send out one or more branches from their nodes. The walls of these smooth, shiny canes are woody and have a high silicon content, making them very difficult to cut through. In the hollows of these culms large siliceous deposits can form, known as "Tabashir", to which the Asian cultures attribute special healing properties.

When the culm has reached a certain height, it bends slightly. The large and medium-sized leaves are usually longish and, if held up to the light, show a network of nerves. The inflorescences are

broad panicles. Each spikelet has two or more flowers, each flower three or six stamens. The fruit is almost always a berry-shaped caryopsis (indehiscent fruit): in the case of the *dendrocalamus* it is soft.

The phenomenon of the bamboo flower is still full of mystery. Various bamboo species flower regularly, others seldom. Other species flower irregularly at intervals of several decades to a hundred years and, when they do, they all flower at the same time all over the world. The reasons for this behaviour are unclear and have not yet been explained, despite various theories. Although one may read that the bamboo dies after flowering, it is not always the case. In 1932, for instance, bamboo throughout Italy appeared to be withering. The leaves went yellow and finally the panicles became covered with scales which the gardeners thought were a sign of disease. However, this was merely the bamboo flowering and it lasted a few years without the plants dying off." (Baumeister, Klettenbrunn)

1.3 Other studies on bamboo

In 1966 Sugayama et al. published a study on the anticancerous effect of active polysaccharides obtained from bamboo grass.

In 1968 Suzuki et al. presented a study on the antitumour effect of polysaccharides from bamboo grass against sarcoma 180.

In 1969 Suzuki et al. published a study on reduced growth effects (rate of cell division) in transplanted mouse tumours as a result of polysaccharides in an aqueous solution from Yakusima bamboo.

In 1975 Shibata et al. presented a study on the anti-inflammatory and anti-ulcerative effect of aqueous bamboo grass extract (foline) in mice. Stomach ulcers in rats caused by aspirin or caffeine could be reduced by foline.

In 1976 Shibata et al. published a study showing that bamboo grass extract (foline) reduces caffeine-induced hyperactivity in mice.

An antitussive effect could only be achieved with high doses. The effect on stress-related ulcers of the stomach in rats was confirmed, as was a reduction in gastric acid secretion.

In 1980 Gidoh et al. published a study on promising effects of bamboo grass on leprosy.

In 1981 Kuboyama et al. conducted a study on the antitumour effect of bamboo grass. It was found that the 1% extract of bamboo grass had the best effect against tumours induced by benzopyrene in rats and mice.

In 1988 Vanithakumari, Manonayagi, Padma and Malini carried out a study in India on the infertility effects of giving an alcohol extract of tender shoots of *Bambusa arundinaceae* to male rats. As early as 1983 Menachery and Chandran had demonstrated in a study that the alcohol extract of bamboo shoots has an oestrogenic active principle which causes female rats to be continually on heat and exerts a growth effect on the uterus. It is known that natural and synthetic oestrogen causes infertility in male rats by inhibiting gonadotropic and testicular secretions. In this way spermatogenesis can be suppressed, as proved by Vermeulen in 1982. No consideration has yet been given to the fact that *Bambusa arundinaceae* may also have an infertility effect in male rats.

In this experiment the alcohol extract was produced (six hours in 100% alcohol) from bamboo shoots collected in the region of Madras which were dried in the shade, then pulverized. The substance was given to the rats by intraperitoneal injection. As a result, no toxic impairment of the animals' liver or kidneys was noted. A significant increase in infertility was demonstrated and this did not alter even eight days after cessation of the medicine. Coitus took place less frequently, the motility of the sperm decreased and the sperm count fell, an effect which persisted after the end of the study. The weight of the testes, epididymis and prostate also diminished.

In 1990 Otani et al. published a study on a hot-water extract (foline) of bamboo grass. There was a significant reduction in stress-related ulcers and ulcers in rats caused by chemical exposure. Histological examination revealed tiny blood clots in the gastric mucosa of the group treated with foline which clearly protected the mucous membrane of the stomach against stress ulcers. Foline suppressed the secretion of histamine from the mast cells, stabilized the erythrocytes and increased their clumping in the acidic medium.

1.4 References to the word "bamboo" in medicine

Bamboo spine, bamboo ribs.

The stem or stalk of the bamboo resembles the spinal column, especially the pathologically altered spine with stiffening and/or osteosis resulting from chronic inflammation of the vertebral bodies. This ankylosing spondylitis is universally described as bamboo spine in English-language literature.

The German medical dictionary "Pschyrembel" also uses the term "Bambusstabwirbelsäule" (bamboo pole spine). Uncharacteristic early symptoms include neuralgia or sciatica, lumbago, brachialgia and intercostal neuralgia and, interestingly, iridocyclitis. No other disease leads so often to iridocyclitis as ankylosing spondylitis. These are important symptoms which play a major role in practice and which it would be very valuable to cure.

The idea of the study with *Bambusa* was shaped quite simply by intuitive thoughts about the similarity of bamboo to the spinal column and the similarity of the small, dried, hollow culms to the tubular bones which sound exactly the same when knocked together. In 1984 Tomita reported on three children with malignant tumours, two with a tumour of the cerebellum, one with a neuroblastoma of the adrenal glands. In all three cases autopsy examination revealed serious "seeding" of the tumour cells into the subarachnoid spaces of the spine which gave the spine the appearance of a bamboo cane.

In 1984 Maroteaux et al. reported cases of osteogenesis imperfecta (brittle bone disease) with a fatal outcome. There were countless fractures of the ribs which were described as "bamboo ribs". This pathological change was found in all cases in this study. However, the authors point out that there have also been fatal cases where thin ribs were found without any fractures.

In 1988 Mahowald et al. studied progressive ankylosis in mice, a species in which it is a spontaneous joint disease. The disease progressed from the distal to the proximal: the forelegs were affected before the hind legs. When the spine was affected, the typical bamboo spine developed. Extensive calcifications were noted. If the disease did not affect the joints, balanitis (inflammation of the glans and foreskin) and crusty skin injuries

occurred.

In Belgium Mielants et al. published an extremely interesting study in 1991 which dealt with the connections between intestinal inflammation and spondyloarthritides. Out of 354 patients with pathological spinal changes, 145 had a normal intestinal mucosa, 88 acute inflammation and 121 chronic inflammation of the mucosa. It was discovered that chronic intestinal inflammation was associated with a family history commonly featuring ankylosing spondylitis, Crohn's disease, frequent bouts of diarrhoea, increased frequency of defaecation, raised inflammation parameters in the blood, reduced axial mobility, inflammation of the sacral part of the spine, bamboo spine, destructive joint lesions. In the case of ankylosing spondylitis, the HLA-BW 62 (human leucocyte antigen BW 62) was positive. This factor was also commonly found in Crohn's disease, which suggests a link between the two diseases. The intestinal mucosa was found to be normal in cases of genito-urinary inflammation and resulting reactive arthritis.

In 1993 Mielants et al. followed this with a study in which 357 patients with spondyloarthropathy were investigated. HLA-B27 was positive in 196 patients and not detectable in 161. The patients with positive HLA-B27 were mainly men in whose families spondyloarthropathy was significantly more common. Tendinitis and uveitis (inflammation of the vascular middle coat of the eye) were frequently found. In addition, there was marked involvement of the sacral joints of the spine, bone adhesions, bamboo spine and joint erosions. In the HLA-B27 group there was a stronger link with genito-urinary inflammation and non-specific spondylarthropathy (non-ankylosing) as well as frequent episodes of diarrhoea, intestinal inflammation similar to Crohn's disease and in some cases subclinical forms of Crohn's disease.

In 1991 Swezey et al. reported on ankylosing spondylitis in primates. They report on gorillas, gibbons and rhesus monkeys suffering from ankylosing spondylitis with bamboo spine (radiological examination).

In 1992 the Kobe University in Japan reported the case of a 43-year-old man who sustained a blow to the chin in a pub brawl and fell backwards onto the street and died. The cause of death was severance of the spine between the 5th and 6th cervical vertebrae. This man had ankylosing spinal inflammation with bamboo spine. His neck had no mobility at all.

Summary

The following characteristics are known for Bamboo:

Bamboo is an extremely useful plant. All its parts can be used beneficially for humans.

Bamboo is characterized by elasticity, endurance, persistence and powers of survival.

The stem never breaks in a storm, the leaves are evergreen.

Bamboo is symbolic of the art of survival, of modesty, old age and laughter

Bamboo grows unusually fast, is extremely elastic because of its peculiar fibre structure but it is difficult to cut.

Bamboo flowers very rarely but, when it does, it flowers for years and often goes into flower because of lack of nutrition.

Bambus vulgaris is extremely sensitive to cold.

Parts of the bamboo plant are used in folk medicine for the following indications:

Leaves: blood diseases, leucoderma, haemostasis, promoting menstruation and lochia, vomiting of blood, vermicide.

Branch tips: uterine complaints.

Shoots: respiratory diseases, to aid digestion, wound cleansing, gastric tonic. However, the non-medicinal use of shoots as a vegetable is most typical.

Nodes: uterine activity, promoting lochia, regulating scanty or irregular periods, abortive agent, as an ointment for inflamed joints.

Root: for ringworm, a ring-shaped fungal infection of the skin.

Flower juice: diseases of the ear and deafness.

Bark and seeds: snake bites.

Tabashir: blood diseases, tuberculosis, asthma, leprosy, cough, gallbladder diseases, antipyretic, aphrodisiac, paralysis, consumption or emaciation, flatulence, chronic dysentery, internal bleeding, epilepsy.

Experimental, medical studies have proved the following effects: action against tumours, sarcoma 180, anti-inflammatory and anti-ulcerative effect in gastric ulcers, reduction of gastric acid secretion, antitussive effect. Effect against leprosy. Oestrogenic active constituent: infertility in male rats.

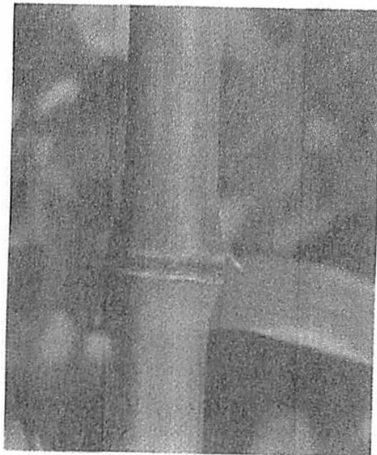
The similarity of its shape has led to the following medical expressions:

Bamboo spine for osteosis of the spine in ankylosing spondylitis chronic spondyloarthritis, certain forms of cancer.

Bamboo ribs in brittle bone disease owing to local thickening of the ribs at fracture sites.

There is a relationship between ankylosing spondylitis and the following diseases:

Crohn's disease, neuralgia, iridocyclitis, uveitis.



Bamboo stem

2. The proving substance: *Bambusa arundinacea*

BAMBUSA E SUMMITATIBUS is registered as a homoeopathic medicine and is produced by DHU, Karlsruhe (Germany) from the fresh growing tips (bamboo shoots) of *Bambusa arundinacea*, also known as *Bambusa vulgaris*. In the German federal gazette of 7.6.90, the Committee for Special Therapeutic Modalities B classified the indications of the medicine as "not adequately proven". This means:

- No indication or areas of use of the medicine have yet been adequately proven or documented.
- No cases of cure or successful use of the medicine have been described in the specialist medical literature.
- There is no evidence of any medicinal effect of the remedy in the international homoeopathic literature. There have been no case studies with bamboo to date.
- There is no homoeopathic proving or symptoms list according to which the remedy should be administered.
- There is no official abbreviation for bamboo in the international register of homoeopathic medicines, no abbreviation in the homoeopathic list of symptoms or repertory.

Hence the substance is non-existent in terms of homoeopathy, it cannot be found in any repertory and cannot be prescribed according to "easily comprehensible principles" (§ 2 Organon).

In a literature search (DIMDI and Internet) carried out by Giessen University at the request of the author, no scientifically documented medical therapeutic application in humans of bamboo shoots or the homoeopathic remedy produced from them could be found in the German or international literature under the key words *Bambus*, *Bamboo* or *Bambusa*, including all related words.

The conclusion is that *Bambusa arundinacea*, according to the current state of knowledge, cannot be an effective medicine. Bamboo shoots should first be questioned as the starting material for a medicine because they have no medicinal properties at all but they are a foodstuff which is eaten throughout Asia and also in Chinese restaurants elsewhere. It follows, therefore, that *Bambusa* is not poisonous, nor does it have any other harmful or positive effects after consumption.

A homoeopathic proving is not a clinical trial in the pharmaceutical sense.

The concept of a standardized clinical trial of drugs cannot be applied to studies on homoeopathic medicines because it gives rise to a contradiction. A trial procedure which contradicts the basic rules of the healing process being studied is of no scientific value because a working hypothesis cannot be confirmed or refuted by such a methodologically defective procedure.

Automatically classifying a substance as a "medicine" simply because it is homoeopathically processed, without first carrying out a homoeopathic proving, is not valid or logical.

Classification of any substance as a medicine presupposes that suitable properties have been demonstrated, which indeed they have with proven homoeopathic remedies such as Arsenicum album, Belladonna or Nux vomica, as verified by healing of patients. Before being classified as a medicine, a homoeopathic remedy must first undergo the specified homoeopathic proving because only this will show what real effects are present.

Only after such a proving shall the remedy be used in patients in order to verify clinically the symptoms which the proving brought to light. This is the procedure which Hahnemann sets out in the Organon of Medicine for all homoeopathic medicines. He considered it a crime against humanity to administer a medicine to a patient without precise testing of its properties in healthy subjects.

According to precise rules, the colleagues (natural therapists as well as doctors) and homoeopathy students - but no patients - taking part in the proving took pills of the substance produced by DHU in the C6 and C30 potency and a dilution of the Q3 produced by Enzian-Apotheke, Munich. Every day they recorded their observations in terms of changes to their physical and mental well-being. These observations were checked for reliability and controlled by administration of placebo.

Each participant had given written consent and signed a disclaimer of investigator liability. Participants were able to stop the observation if severe complaints occurred. There was no risk to the health of the participants at any stage.

3. Proving design

The study was conducted with 20 adult males and females, some practising or prospective homoeopaths, some doctors doing homoeopathic training. It is fair to assume that the people taking part are practised at observing symptoms.

The author has known most of the study participants for a number of years and so was in a good position to assess their reliability. Their mean age was 38 years (range: 29-50). The gender distribution was 12 women to 8 men.

The author did not start studying the literature on bamboo until after the start of the observation phase in order to avoid a self-fulfilling prophecy in the study or inadvertently passing on information about the test substance.

The study was preceded by a one-week washout phase in order to exclude any interference from medicines or stimulants such as coffee. One week before and during the study the following were not allowed: coffee, chamomile tea, camphor, microwave and essential oils. These substances or influences are also prohibited during any therapeutic use of homoeopathy.

The active drug in C 6 and C 30 and the placebo were indistinguishable from the visual and sensory point of view. All three types of pills were supplied in identical packaging.

In the first phase (sensitivity testing) the participants received five pills. In the second and third phases they received about 20 pills in small bags. Placebo and active pills were identical in number. The participants were told that either an active medicine or a placebo was being tested in the second or third phase but not in which subjects. It was not known which potency was being tested.

Bambusa Q 3 was not available commercially although Q 3 is a commonly prescribed potency in general. This is why the author arranged for the Bambusa Q 3 dilution to be prepared by Enzian-Apotheke, Munich. The starting material was Bambusa C 3 from DHU. The test bottle bore no label during the study.

The test subjects did not know what substance they were taking. The investigator knew nothing about the substance, except the name.

In the case of Q 3, one or two drops were placed in 100 ml water once a day and one or two teaspoons of this were taken. If symptoms appeared, the substance was not discontinued but - as is normal during therapeutic use - it continued to be given at a reduced dose (Dil. 1 or Dil. 2 every 2-3 days).

The experimental plan was as follows:

Participant No.	Phase 1	Phase 2	Phase 3
1	C6	C30	C30
2	C6	C30	P
3	Q3	Q3	Q3
4	C6	C6	C30
5	Q3	Q3	Q3
6	Q3	Q3	Q3
7	C6	C30	C30
8	C30	C30	P
9	C6	C30	C30
10	C30	C30	P
11	C6	C6	C30
12	C6	C30	P
13	C6	C6	C30
14	C30	C30	P
15	Q3	Q3	Q3
16	Q3	Q3	Q3
17	Q3	Q3	Q3
18	C30	C30	P
19	C30	C30	P
20	C6	Q3	Q3

As consent was given, the study participants were allocated subject numbers from the experimental plan according to the randomization principle. This was a double-blind, placebo-controlled study.

A cross-over design was not implemented in this study. In other words, the "active" drug was always given in the first test phase.

This method is justifiable, because we are also attempting to find out whether the claim of Samuel Hahnemann in § 269 Organon is correct, namely that a substance which is medically ineffective originally can be rendered efficacious simply by homoeopathic

processing. This is why we should also be guided by the kind of test which led him to make this assertion. As far as we know, Hahnemann never tested placebo versus active drug. He always gave active drug in the first test phase.

It is not known how much the results of a study are altered by a cross-over design. The author plans to investigate this in another study at a later stage. In the cross-over design, half of the experimenters first take placebo and then active drug, the second half following the opposite sequence.

The entire study population comprised homoeopathy devotees and the study strongly resembled homoeopathic provings familiar to the participants from the literature. Population-related placebo effects cannot therefore be ruled out. One might expect to find symptoms similar to those reported in homoeopathic provings. However, Walach's population comprised 72% homoeopathy devotees and this was not seen as a reason for exclusion. People willing to co-operate with this kind of study can only be found in these circles.

The study started in October 1994 and lasted until February 1995 for some of the participants. The start date varied between individuals because the particular living circumstances of the colleagues taking part were taken into consideration and interferences from other treatments or forms of exposure had to be avoided.

The participants had to enter every symptom in a special diary and note whether it was a persistent (PS), new (NS), old (OS), altered (AS) or unusual (US) symptom. Before the study a history was taken with all the participants in person or by questionnaire so that pre-existing signs of illness could be "weeded out" or correctly assessed later.

The body diagram of Harald Walach was used in order to avoid any misunderstandings when describing areas of the body. This diagram, which divides the body into 89 regions, was contained in each diary for reference.

The observation period lasted two months although, in principle, it was meant to continue as long as there were symptoms to be observed. The author was available as the supervisor in the event of any problems.

6.1 Summary of the symptoms

Mind

Worried about the future.
Uncertain about achieving concealed aims.
Feeling of being alone and deserted.
Dissociation between reason and emotion.
Feeling of being touchy and vulnerable, unable to laugh.
Taciturn, no desire for company, longing for peace and quiet.
Tendency to weep with a "mood of black despair".
Feeling of "something weighing on the soul".
Apathy with no inclination to work or get out of bed.
"Couldn't care less" or "couldn't give a damn" feeling.
Incapable of doing work, laziness, lethargy.
Bad, irritable mood and argumentative.
Dissatisfied with the way life is organized.
Feel restricted and hemmed in by daily life.
Feeling of being overworked, overloaded, exhausted ("*want to get rid of excess baggage*").
Feel as if everything is getting on top of me, unable to sort things out.
Feelings of panic with a hypochondriac element.
Restless with an urge to keep moving.
Feeling free from stress and pressure.
Talkative, even gossiping foolishly, giggling.
Feeling of energy, self-assurance and decisiveness.
More relaxed about future demands.
Feeling of great inner energy ("could take on anything").
Desire to work, tidy up, organize things.
Feeling of great inner harmony.
Very forgetful.
Muzzy, have difficulty thinking.
Totally incapable of concentrating and mental work.
Reality and dream-world blurred.
Forgetting words and names.
Uncertainty about the meaning of words.
Lost sense of time.

Vertigo

Vertigo from the occiput with movement of the field of vision.
Vertigo as if after a carousel ride or as if drunk.
Vertigo with a feeling of the floor bouncing up and down like a

wave.

Vertigo when driving downhill and turning one's head.

Head

Muzzy, dull, empty feeling. „thick head“.
Feel as if the head has a bump.
Feeling of the cranium swelling from the eyebrows upwards ("hot-air balloon"), afraid the neck will tear off.
Feeling of a slimy mass in the occiput.
Feeling of movement inside the head.
Sensitivity of the scalp.
Tension, tingling, itching, pulsating and sweating of the head.

Head pains

A lot of headache symptoms. Note particularly the relief of premenstrual headaches which is reported during the study.

Migraine headache with strong pulsating due to congestion, red eyes, heat and perspiration of the head with an inability to lie down and open the eyes. Palpitations with pounding heart beats.

Unable to speak, have to hold one's head. Accompanied by nausea and watery diarrhoea which provides no relief. („Feel like death“)

Pressing headache. Pain like a stick in the occiput.

Headache coming from the cervical spine.

Headache like a band round the forehead.

Head pains coming suddenly, worsening rapidly and then disappearing.

Wavelike headache, "thunderous headaches".

Better for pressure from outside, fresh air, cold compresses, closing the eyes, lying down.

Aggravated by coughing, straining to move the bowels, lying, talking, stooping, writing, congestion of the nose.

Feeling of headaches without any pain.

Eyes and vision

Eyes smarting, itching, lachrymation, tiredness of the eyes.

Pain of the left eye.

Feeling as if the eyes are being pushed inwards or bulging out of the head.

Swelling of the eyelids.

Dark rings under the eyes.
Haze before the eyes, poor vision and improved vision.

Ear

Earache with inflammation of the auricular cartilage.
Pain in the ear lobes.
Wavelike earache.
Pain coming and going suddenly.
Itching in the ear.

Nose

Sneezing attacks, sneezing at the slightest cold.
Running nose, tickling and tingling of the nose inside and outside.
Congestion of the nose, worse when lying down and at night.
Blowing the nose does not help.
Congestion alternating sides.
Headaches with blocked nose.
Bloody, reddish-brown discharge, burning, hot and stinging, with maxillary sinusitis.
Discharge watery and clear, to thick and white or yellow.
Dryness and burning of the nose.
Nose bleeds when blowing the nose.
Olfactory irritation: lavender odour, foods smell disgusting.

Face

Hot flushes, perspiration, vibration in the cheek bones, head bright red.
Pustular pimples.
Stitching facial pains on the left, in the left zygoma.
Neuralgia-type facial pains. Right trigeminal nerve, during menses.
Tension of the facial muscles.
Dark rings under the eyes, "looking ill".
Oedema of the eyelids in the morning.
Wants to wash the face with cold water.
Red, burning, dry and itching spots on the skin.

Mouth

Taste sour, festering, putrid, bad, metallic, slimy.
Soreness of the mucous membranes, tongue feels burnt.
Dryness with thirst.

Increased salivation Feels as if the mouth is full of water.
Tongue furred, tingling.
Bad mouth odour.

Teeth

Pain of the right upper jaw.
Feels as if the teeth have changed position.
Feeling of the teeth "itching".

Throat internal

Raw, sore feeling, feeling of mucus, have to clear the throat constantly.
Burning in the mucous membranes.
Feeling like having a cold or flu.
Difficulty in swallowing, swallowing impeded.
Sore throats when swallowing, ameliorated by cold drinks.
Dragging throat pains, better for warm drinks.
Easily catching cold after sitting outdoors.
Mucus from the posterior nares.
Pains in the throat when coughing, like an open wound.
Considerable mucus formation, feeling of a slimy lump in the throat.
Feeling of swelling in the throat.
Pustules on the tonsils.

Throat external

Swelling of the thyroid.
Cannot bear anything round the neck.
Pressing pain on the right.
Itching nettle rash.

Stomach

Aversion to meat, beer, coffee, fatty food, cigarette smoke, smells, hot food.
Disgust when biting mushrooms.
Heartburn from sweet things, alcohol, cooking, excitement.
Nausea and vomiting with vertigo, palpitations.
Perspiration, weakness.
Stomach pains after cold beer.
Eructation after eating.
Craving for cheese, wine, cold water, juice, hearty and sweet food.

coffee, juicy fresh things, hot sauces, chocolate, cakes.
Desire to smoke.
Great hunger, even at night. Thirst at night.
Vomiting after nuts.
Feeling of a lump in the gullet.

Abdomen

Strong, foul-smelling flatulence, feeling of fullness, rumbling in the abdomen.
Feeling of pressure in the abdomen, cannot bear a belt. Feeling of distension, feeling of a large bubble in the abdomen.
Stitching pains with every step.
Stitching pain when moving bowels, coming suddenly and disappearing again.
Pain dragging downwards during menses.
Gastrointestinal cramps when moving the bowels.
Bilious complaints radiating into the right shoulder.
Stitching, burning pains in the right epigastrium.
Pain extends round the belly to the back.

Rectum

Diarrhoea, frequent defaecation during the day.
Diarrhoea during menses.
Frothy, stream-like diarrhoea with an acidic smell several times in succession. Sudden, imperative urge to move the bowels with hydrant-like evacuation. Foul-smelling stool.
A lot of flatulence when defaecating. Diarrhoea after excitement.
Weakness due to diarrhoea.
Constipation with hard stool. Anus hurts when straining.
Difficulty in moving the bowels despite soft stool.
Expelling a lot of very foul-smelling wind, putrid smell, like bad eggs.
Anal pains, as if sore and sensitive. Stitches and itching of the anus.
Wavelike pain, burning pain of the anus.

Stool

Soft, light-coloured and sticky stool with strong smell.
Soft, greasy stool, frothy.
Thin, dark stool.
Thin, mushy stool.
Orange-coloured stool.

Stool hard or thin sausages.

Bladder

Urge to urinate in the morning, forced to get out of bed.
Intermittent pain in the bladder extends to the penis.
Burning when passing water.
Straining in the bladder.
Involuntary urination when sneezing.

Kidneys

Pressing pain on the right, aggravated by deep breathing.

Urethra

Stitching and burning in the urethra at the close of urination.
Burning at the meatus before, during, after urination.

Urine

Frothy urine, strong odour, smells like bad eggs or pork stock.
Sulphur smell of the urine.
Increase in the quantity of urine.
Urine feels warm.

Male genitalia

Penis shrivelled or very erect with sexual thoughts.
Erections prevent sleep.

Female genitalia

Increased sex. Arousal, genitalia quickly aroused by touch.
Discharge white, mucid, smells of decayed wood.
Brownish discharge after periods.
Menses heavier, bright red, excessively heavy. Thin, stringy blood.
Flooding periods.
Reduced menstruation, bleeding shortened, period late or early.
Congestion in the ovaries, dragging pains when standing.
Dysmenorrhoea.
Menses during lactation. (clinical)

Larynx

Hoarseness with desire for cold drinks. Mucus in the larynx, need to keep clearing the throat.
Burning pain when coughing.
Feeling like after intubation.

Cough

Cough with feeling of a cold.
Urge to cough in the trachea.
Urge to cough behind the sternum.
Dry cough hurts in the head and neck.
Barking cough with sore throat pains
Tickling cough.
Cough caused by a lot of mucus in the throat.

Expectoration

Green expectoration, glassy, bloody expectoration, mucid, frothy expectoration.
Clear, tough, brown expectoration.
White-yellow lumps of mucus.

Chest

Stitching in the heart region.
Burning pain at night in the upper body.
Feeling of dry bronchitis, sore, burning pain radiating up to the ear.
Pain when coughing.
Feeling of stiffness in the sternum.
Dragging pains in the heart region, worse when swallowing
Dragging, pressing lung pain on the left.
Aware of heart beat and heart.
Feeling of a lump under the sternum, pressure as if something was stuck in the gullet.
Skin of the right axilla feels sore.
Burning and heat of the chest. (clinical)
Tension and swelling of the mammae (in the second part of the cycle).
Lumps in the mamma. (clinical)

Feeling of stiffness of the neck and the cervical spine, unable to turn the head. Cracking of the cervical spine.
Tense neck, dull feeling in the head.
Stiffness of the neck, pains radiate into the right arm and hand.
Pains of the 7th cervical vertebra.
Pains in the cervical region, in the right shoulder-blade (neuralgia), thoracic spine, radiating to the shoulder, hands and thumb joints.
Pains of the shoulders, cramping of the shoulder-blades.
Burning pain thoracic spine, between the spine and right shoulder-blade.
Pain iliosacral joint radiating into the foot.
Lumbar spine painful, at night, when lying on the left, pain as if shattered.
Warmth helps. Stitching in the lumbar spine, extends to the knee.
Pain and knotted feeling in the sacrum produces an urge to move the bowels.
Burning, dragging, stitching, sudden pains, like electric shocks.
Contraction and tension of back muscles.
Stiffness, unable to bend down.
Unable to stand upright.
Burning pains along the spine as if from heat.
Itching and tingling of the cervical region.
Cold feeling in the shoulder-blades.
Feeling as if the back is packed in solid streaks of fog.
Feeling of a wave of pressure from the back to the abdomen.

Extremities

Tingling and numbness of the arms.
Heaviness and tired feeling of the legs, feeling of weakness in legs, knees.
Feeling of stiff muscles after over-exertion. Trembling of the legs.
Shattered feeling.
Icy hands, severe chill. Coldness of the shoulders, legs, feet.
Burning of the soles of the feet, heat of the feet.
Tendency to drop things and bump into corners.
Feeling of the knee giving way when standing.
Twitching of the arms. Feeling of swelling of the hand.
Swelling of the ankles.
Itching of the toes, groin, shoulder.
Muscle cramps.

Extremity pains

Sciatic pains, right, unable to walk.
Left-sided sciatica, have to drag the leg.
Pain like electric shocks in the sciatic nerve.
Sudden, stitching pains particularly in hands, feet and knee.
Wavelike pains, coming and going.
Pains moving around, constantly changing place.
Pain as if sprained, shattered.
Pains in small places.
Pain as if too short.

Poor, restless sleep.
Sleeplessness, restlessness in bed, cannot get any rest.
Sleepless because of a flood of thoughts, worries, brooding.
Feeling of panic at night.
Sleepless after woken up. Just not tired.
Go to bed dead tired, unable to sleep.
Woken by itching, because of perspiration.
Unable to get up in the morning. Not fully rested after sleeping.
Profuse sweating whilst asleep.
Lots of dreams about water, flooding and ships.
Work-related dreams about medicine.
Erotic dreams with orgasm.
Amorous dreams, unable to find reality.
Beautiful, brightly coloured dreams.
Nightmares, fearful dreams. Woken by dreams.

Chill

Very chilly.
Great sensitivity to cold. Shivering.
Cannot get warm in bed, needs a hot-water bottle.

Feverish feeling, fever 39.7°, alternating with shivers.

Perspiration

Torrents of perspiration in the face.
Profuse sweating at night whilst asleep.
Perspiring when eating.

Perspiration smells like freshly made coffee.
Hot flushes with sweat.
Hot flushes in the menopause. (clinical)
Perspiring with excitement.

Generalities

Tiredness and listlessness. Have to go to bed, unable to keep the eyes open.
Drowsy after mid-day nap.
Sensation of heat, hot flushes. Cannot bear warm rooms, have to get some air.
Just want to sleep naked.
Heat at the start of menses.
Cannot bear hot baths.
Desire for fresh air.
Pulsating all over with restlessness.
Intercourse improves extremity pains.



Bamboo-cottage

7.0 The idea of Bamboo

One idea of bamboo is a lack of elasticity in terms of tension, tightness or stiffness, but also at the other extreme excessive looseness in the form of laziness, day-dreaming and hypermobility of the spine. This is manifest in the study at all levels, from the psychological to the physical sphere.

All participants in the proving make comments about "tension and relaxation": 18 out of 19 refer to tension and 10 out of 19 refer to relaxation.

The plant's reputation for persistence and survival powers (German "Hartnäckigkeit" suggests "hardness of the neck") is expressed literally: tight, painful neck, immobility "as if I had swallowed a stick", immobility which stops the person looking to the side. One has to watch out and avoid any more "blows to the back of the neck" and "not break one's neck". One must keep one's head "up", stand firm and assert oneself.

Psychosomatically the neck and back muscles of the cervical spine are the "weeping muscles", in other words they are moved when weeping. Any tightness means "not being able to weep" or activation of the muscular "back armour" (like a tortoise) in order to ward off attack, to protect against the risk of someone "attacking your back".

The study also reveals tension headaches "as if too tight" or "feeling like a stick in the occiput", tightness of the skin, stiffness of the spine and the sternum, tension of the breasts, cramps of the hands and stiffness of the fingers, cramping pains in the abdomen and bowel, in the rectum when moving the bowels, cramping pain in the bladder, in the buttocks, tightness of the jaw (clenching the teeth!), mental tension ("Want to get rid of excess baggage"), over-exertion at work, irritability, bad mood.

The **idea of tension** with the secondary idea of swelling or "space occupying" is captured very well by the image of the hot-air balloon:

"Head is slowly developing into a hot-air balloon.

The top part (forehead above the eyebrows) is opening out and

lifting off and the bottom part (chin) is joined to the body.

The top part of my head was the hot-air balloon, the chin the basket. Felt as if my neck was getting long and thin as it was pulled upward. Afraid the neck would break off at the attachment. Better for pressure on the top omeity. All well and good but my needs fall by the wayside, there is no chance for my soul to take flight, no freedom from and freedom for other things.

Feel restricted, kept on a short lead.

Stiff neck all day, can only turn my neck with difficulty.

Painful stiffness of the neck, persistent.

Stiff feeling in my left shoulder which does not seem to be free-moving. (Prover 1)

Feel overworked. (P 15)

Feel as if my skin was very thin. (Thin-skinned) (P 3)

Thinking about integrating "motherhood" into my overfull working day.

Woke with stiffness in the lumbar region. (P 14)

Very tense.

Tension headache in the forehead, as if too tight.

Swelling and tension of the breasts.

Painful contraction, tension of the back muscles.

Cramp in the hand when writing.

Stiffness of the hands and fingers.

Cramplike pains in the rectum when walking.

Sudden, extremely strong urge to defaecate with passage of diarrhoea, followed by cramping pains in the back.

Pain as if cramped between the shoulder-blades, in the evening.

After diarrhoea, at 12 o'clock, cramplike pains, contracting, in the back muscles, cannot stand up straight. (P 8)

Bladder painful, slight cramping. (P 3)

Tense feeling. I am nervy and curse my condition. (P 11)

Irritable, listless and tense all day. (P 16)

Keep thinking about our financial future.

It weighs on my mind that cash is always so tight. (Tense situation!)

Pressure and tight feeling when moving my jaw. (P 10)

Tension of the scalp. (P 6)

A slight feeling of tightness throughout my head in the evening
Woke up with neck and shoulder region totally seized up.
Cramplike twinges in the right hypogastrium, around the right
ovary and the gall-bladder area in the morning. Gone in the
afternoon. (P 7)
A painful feeling of tension at the opening to the left ear. (P 12)

Dryness of the facial skin with a feeling of tightness.
Painful tension of the breasts.
Stiff neck on the right, worse when turning the head.
Peevish, irritable, fit of rage in the morning. ("Blow my top")
Beat my fists on the table for no reason. (P 13)

Feel as if the tightness in my abdomen is subsiding and the
relaxation is extending to the back. (P 3)

Tension of the breasts. (P 5)

Neck seized up.
Nape of the neck tight after walking outdoors.
Facial muscles are tight. Upper and lower jaw are firmly clenched.
Feeling of stiffness in the sternum.
8 o'clock stiff neck and stiffness of the cervical spine.
Difficult to talk to people on the right and left in company because
of stiffness of the shoulders. (P 17)

Back stiff, unable to bend down.
Cramp of the cervical spine.
Cramping pain in both buttocks.
Don't want to be responsible for everything and everyone all the
time.

It is too much for me.
Irritable. My children say, "Mum, don't be so bad-tempered!"
I'm very irritable! Everything is getting on my nerves!
Feel I have built up a charge of energy that I cannot get out.
Feel like a "caged tiger". (Cimicifuga has "encaged in wires") (P 20)

Hand stiff and numb. (P 2)

Cramping of the thigh muscles.
Unable to laugh. Only say the bare minimum. (P 19)

In the above statements there is sometimes an alternation between
tension and relaxation.

Now the statements which mainly refer to **relaxation**:

I have a feeling of relaxation, things do not affect me so deeply any
more, I do not get worked up about things that usually make me
furious.
I have learned to ask for help and not do everything myself until I
drop. But I can also relax in stressful situations. (Prover 20)

I feel fine as far as feelings are concerned. In a good mood,
relaxed. I laugh more than usual. Silly. (P 8)

I am feeling rather silly, must take a grip on myself and not make
silly remarks all the time and giggle.
Don't want to get up.

Could just sleep, eat and drink all day. (P 3)

More relaxed about tackling the day.
Couldn't care less, despite lots of work.
No tension in the breasts before my period! (P 9)

Feel less stressed and more resilient than I have for some time.
(P 6)

Feel increased indifference. I don't give a damn about anything.
Fell asleep in a chair in the evening (never usually happens),
totally lazy and worn out.
Wasting the whole morning, don't feel like doing anything.
Feel more relaxed again today. On the medicine, taking everything
more easily. Easy.
A totally unfamiliar heaviness of the limbs on waking in the
morning, as if I had done intense "autogenic training". (P 1)

Sluggishness, laziness, listlessness, apathy. (P 15)

Lazy day! (P 17)

Very lazy overall. Don't want to get up in the morning. Want to
stay in bed and read. (P 13)

At this stage of my cycle I usually get premenstrual symptoms
such as tension in the breasts. Entirely absent this time. (P 7)

This selection shows quite clearly the decrease in tension in the

emotional and physical sphere, looseness, silliness, exuberance and relief from pressure, but the proving also shows clearly how this can slip into the pathological in terms of laziness, sluggishness, apathy, tiredness, listlessness, inability to make an effort at attentiveness, totally weakened memory and dullness. Relaxation or easing of tension probably have something to do with the progestogenic effect of bamboo. Progestogen relaxes the uterine muscles and calms them during pregnancy. However, this effect also relates to other involuntary muscles and hence may lead to a general relaxation.

We did not recognize the more profound, underlying idea of Bamboo until we were editing videos of Bamboo patients for a seminar. It was noticeable that all the people who required bamboo as a remedy constantly supported themselves somewhere with their bodies, for instance resting their head on their hands, arms on the table, the back firmly against the back of the chair. Together with the verbally expressed facts and the results of the proving, it became clear to us that **the central idea of this new remedy is the search for support.**

The bamboo cane is indeed used commonly for props, crutches, scaffolding and as a building material. The spine is also the main support of the body; the cervical spine - on which the remedy clearly has a preferential effect - supports the head. The reason for this search for support is that one has too much on one's plate (German: "too much on one's neck"). The following statements from the proving illustrate this fact:

"Have taken on too much, still want to do everything I can but don't know how I am going to do it.
Feeling of something weighing on my mind.
At 4.00 p.m. anxious about not being able to deal with what's in store for me over the next few years.
There's just a huge mountain of things to overcome.
Everything seems uncertain to me.
Emotionally very sensitive, I feel inferior in some way, can't help crying over trivial things. Feeling sorry for myself. No-one asks if they can help me.
Feeling lonely.
Tearful because exhausted. Helpless.
Self-doubt, feeling abandoned, uncertainty and jealousy.
In the evening I doubt whether I can ever accomplish my plans.
I feel cut off from the right kind of life. All I have are obligations, work, earning money. My needs fall by the wayside, there is no

chance for my soul to take flight, no freedom from and freedom for other things.
Feel restricted, kept on a short lead.
Feel as if I need a rest.
Panic that everything is getting too much for me, cannot get things straight.
Don't want to be responsible for everything and everyone all the time.
It is too much for me.
I would like to get rid of excess baggage!
Feel totally stressed and nervy.
I feel overworked and have to force myself to do the slightest thing."

The rubric "Mind; FEAR of poverty" also shows the need to get support or a form of financial crutch.

"I feel a lasting, positive change on the medicine. I feel more composed and a stronger relationship with myself. The medicine has helped me a lot, it has been a great support in my development."

In colloquial usage there are plenty of **references to the cervical spine and the neck:**

A special unit of the American marines is known as "leather-necks" because they are supposed to be very fearless.
The enemy is breathing down our necks.
I've got someone breathing down my neck.
To let one's head drop (i.e. get disheartened).
To lose one's head (lose control).
To rack one's brains (leads to corresponding headaches).
To be pigheaded.
Breakneck speed.
Nose-heavy or top-heavy.
I blew my top.
I am up to my neck in debt (work or problems).
Up to my eyes in debt (in German this is expressed as "The water reaches up to my neck". Interesting, given the dream of Noah's Ark!)
To stick one's neck out or risk one's neck.
To wring someone's neck.
He is insatiable (German: "cannot get his neck full").

To break one's neck to do something.
To have something on the brain.

To get off someone's back.
To be on someone's back.
To put one's back into something.
To break the back of something, i.e. to do the hardest part.
To have backbone, i.e. strength of character, firmness.

Executioners always used to regard the neck as ideal for their work, whether with the aid of guillotine, sword or rope. The neck appears to have some special symbolic power in relation to life or survival.

The strong influence which Bambusa has on sleep is also worth noting. There were reports of relaxation ("Slept brilliantly") and tension in the form of sleeplessness, a flood of thoughts ("racking one's brains"), wakefulness and restlessness. The alternation between the two states can be observed as an oscillating, wavelike motion - "tension-relaxation-tension" - which we discussed at the beginning as an indication for Bambusa.

Elasticity is one of the characteristics of the bamboo cane: it bends but does not break. By the application of heat it can be bent into any shape but still retains its elasticity. This is reflected in the fact that bamboo embodies the Taoist idea of yielding, then coming back and being victorious. This yielding and rebounding is equally a wavelike motion.

The Chinese characters for laughter and bamboo are similar: "the bamboo doubles up with laughter". Both sides emerged in the proving: the absence of laughter, "Unable to laugh at all", melancholy, groaning, dismal thoughts and fears, weeping; and the opposite: silliness, loquacity, giggling, laughing. This is also evident from the signature of bamboo.

Once the bamboo canes have grown tall, the tip bends down towards the ground, the bamboo "lets its head drop" or "doubles up with laughter".

Silliness and inappropriate laughter are often manifest in patients who need Bamboo as a remedy.

Another plant which is fast-growing like bamboo is also known for silly laughter in the Materia Medica. This is Cannabis indica, hemp.

We note with great interest the oestrogenic and progestogenic effects of the substance. We expect Bambusa to be one of the great "women's remedies" like Pulsatilla, Cimicifuga, Caulophyllum and Sepia.

Bambusa is itself a "plant embryo", the shoot of the bamboo cane containing all the parts of the eventual plant. The shoot is formed in autumn and lies under the ground until spring - a "waiting process" almost like a pregnancy.

This is a powerful signature and suggests the use of Bamboo in pregnancy, childbirth, the time after pregnancy and for children. Especially in the postnatal period, with all the stresses on the mother, Bamboo is a very important remedy and is often used in my practice.

Bambusa is very similar to Cimicifuga which also has strong feelings of enlargement and swelling of the head ("cranium opening up") and the relationship with rheumatic-type stiffness of the neck and back. Bamboo has the feeling of a "caged tiger". Cimicifuga has "Incage in wires". The "dark clouds" are also seen in the Bamboo depression, "letting one's head drop" in melancholy.

The relationship with diarrhoea, also "hydrant-like stools" which we saw in the proving, is possibly evidence of the cross-linking with spondylosis and Crohn's disease, as shown in the study by Mielants et al. in 1991. We must await clinical confirmation provided by the healing of actual patients, but even at this stage we can affirm that Bamboo has a positive influence on the pains in ankylosing spondylitis and rheumatoid arthritis.

Owing to the sensitivity of the subject, we shall not make any statement beforehand about the relationship to carcinomas in studies with water extracts of bamboo grass, frequently cited in the Japanese specialist literature. We prefer to wait for suitable case studies in practice and until more definite results are available. The relationship to "nodes" is obvious: the plant itself is made up of nodes and segments between the nodes, internodes. Inside the stem it produces nodes of silicon ("Tabaschir"). However, we would strongly urge colleagues to carry out suitable research. Cancer has to do with life and survival. Persistence and powers of survival characterize bamboo: it bends but never breaks, even in a typhoon.

Flowering, which can last several years, leads to the death of the bamboo because of a lack of nutrition (water and fertilizer) as it exhausts all its resources. This image might well be applied to the current state of mankind. The "flowering" of mankind - over-population, the flowering of industry, of communications, trade and consumption ("cannot get my fill - insatiability") appear to be using up all the resources of Planet Earth. Abundance threatens

to tip over into a lack of the simplest things for life and survival: good clean air, good clean water, safe and healthy food, thriving forests, healthy climate.

The image of excess and abundance is illustrated by the enormous growth of the bamboo, which takes on gigantic proportions compared with other types of grasses. Though related, oats (*Avena sativa*) are absolutely minute in comparison. Bamboo "outgrows itself". This connection between exaggeration or excess and subsequent disaster and downfall is reflected in miasmatic terms by the transition from the Sycotic age (idea: excess "too much") to the Syphilitic age, to decline and annihilation.

After initial therapeutic experience, we see Bamboo as a remedy close to Tuberculinum and Carcinatinum, which also stand between Sycosis and Syphilis. In relation to other remedies, it is part of the Calcium carbonicum series: Calcium, (Belladonna), *Rhus toxicodendron*, Tuberculinum, Carcinatinum; and in the Silicea series: Silicea, (Thuja), Pulsatilla, Tuberculinum. There is certainly a close relationship to Phosphorus as well. Its use in folk medicine for consumption and tuberculosis, confirmation of its anticancerous effect in experiments and the formation of Tabaschir, which is almost entirely made up of Silicea, support this theory.

The image of the spine as the framework of the body, which enables us to stand upright from the earth, is equally symbolic of the bamboo cane. The backbone is a symbol of "elevation", "uprising" or "feeling superior". The snake remedies, especially Lachesis, also have a relationship to this kind of symbolism. The snake has a skeleton reduced to a spine with no extremities. In "Paradise" the role of the serpent was to act as the original tempter, causing Eve to hand the apple from the "tree of knowledge" to Adam and eat from it. Even this was a form of revolt against the existing law not to eat from the tree. Hence the serpent - or the backbone - was there at the very birth of rebellion.

The spine enables us to walk upright so that the head is uppermost. This distinguishes human beings from most other living creatures which carry their heads in line with the body. Human beings are undoubtedly "top-heavy". They feel superior ("stuck up", noses in the air) towards other forms of life and destroy them ruthlessly.

Bamboo causes symptoms right at the attachment of the head, in other words the neck.

The homoeopathic proving of Bamboo may well show us that human beings are about to "break their own necks". They simply have too much on their plate to get a clear overview of their own downfall. Bamboo is therefore an appropriate new remedy for our modern times.



Bamboo leaves