

Working with the **matrional remedies** of the Human family

Listening deeply, finding rhythm

by Lorraine Grayston MCPH MARH



I work with an alchemy of homeopathy and therapeutic shamanism and am passionate about enabling people to take an active role in their healing. Graduating in 1994, I became a full time practising homeopath and later a core teacher at Lakeland College. I work extensively with the matrional remedies and continually witness their profound and lasting effects. As co-director of Eagle's Wing College of Contemporary Shamanism I also choreograph and facilitate shamanic practitioner courses. I run clinics for individuals in homeopathy and in Shamanic Healing in London and Sussex.

From the two of the sperm and the egg we become a one ... a zygote embedding ourselves and surviving by nourishing ourselves from within the uterine wall. We make connection with another, our mother, and create a buffer, become an embryo and surrender to this unique union – retaining our connection with all of creation as we weave ourselves an amniotic sac within which we exist and develop in amniotic fluid. Floating rhythmically in these waters of life – there is no sense of an individual or separate identity, no awareness of body, feelings or mind as distinct from anything else. Dreamily immersed in primal paradise there is only unity or oneness with the rest of creation. The universe is the self and the self is the universe.

Whilst floating in the foetal waters we grow and evolve, receiving nurturing and sensing faint whispers from our ancestors through the placenta made partly from our tissue and partly from our mothers. We almost taste our limitless potential and our unique presence beyond the next transition beyond the floating waters.

The development of vernix, a cheesy varnish, brings a hint of a beginning of a sense of self as separate with an identity – a new sense of boundary within which to receive information of what is to come. The flushing of oestrogen (*Folliculinum*) just before birth is like a veil of forgetfulness that we step through ... as we begin to lose a sense of oneness with the rest of creation ... and we are jolted out of this realm of oceanic totality.

The cutting of the umbilical cord is yet another separation; its timing is crucial, for it carries within it the stem cells of limitless potential ...

The placenta emerges and, some would say, should be buried under a tree for us to visit, to stay grounded – to remember our connection to our ancestors, to our soul and who we are and where we came from. Tasting the milk from our mother (*Lac humanum*) is like ingesting an elixir that entices us to stay and grounds us in to this earth realm.

Being born means 'taking on' a body, mind and emotions and heralds the self as a unique and distinct individual with our own unique birth chart and life experience that colours our thoughts and emotional being, our individual experience of life. As we journey through life we can move further and further away from a sense of who we really are and the connection to the all-that-is. Our journey becomes remembering the journey home, remembering that all things are connected, all things share the same breath.

Our journey here on to this beautiful planet entails many rites of passage from where we came and to some extent – materially anyway – begins in the womb of our grandmother where we are an egg within the yet unborn foetus, she who is to become our mother, since all female embryos develop all of her eggs whilst she is in the womb of her mother, our grandmother-to-be. This one concept alone fills me with wonder and amazement and, unsurprisingly, all of the matrional remedies contain generational and specifically (though not exclusively) female generational themes.

As we separate from the All-One and become an individual piece of consciousness (yet part of everything) we are unique – the make-up of our individual amniotic fluid, the placenta, the umbilical cord, our DNA, our unique astrology chart (one of the lenses through which we interpret our life experiences) and much more of each of us is unique – and yet our uniqueness is often not celebrated or taken into account – hence allopathic medicine and much new age medicine which prescribes this for that condition (in everyone). We may be told don't do this or that, don't be so full of yourself, wear this to follow fashion; we expect our partners to be like us, develop statistics to compete, contrast and compare, and vaccinate the masses as if we were all the same instead of unique individuals. Homeopathy can and does meet and celebrate this uniqueness, this diversity – and the matrional remedies can help us as individuals to both remember this uniqueness and our connection to the all-that-is.



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So much of today's dis-ease, much of what we treat as homeo-paths, the human condition, revolves around disconnection from ourselves, from nature, from the source from where we came and to which we will return and from our individual and collective rhythms and the cycles of life. We can move through life as if it is a constant, unaware of the changing seasons, trying to keep up the pace in winter and when we are unwell and need to rest (for example, women push through monthly bleeding cycles which naturally slow us down and pull us inward). We are constantly pushing against the river. In doing so we can lose a sense of who we are, live in the past, or the future, and not be grounded and fully in our bodies in this earth realm. The matrional remedies enable us to listen deeply, find our own unique rhythm, trust life's unfolding and feel a sense of connection, a part of, in an increasingly individualistic world.

The matrional remedies also speak of relationship, of being aware and conscious and present, and specifically of our relationship to, and being present in, our bodies.

What are the matrional remedies?

The matrional remedies are beautifully documented in Melissa Assilem's book *Gifts of the Mother* and have been wonderfully taken out into the world by Linda Gwillim who, along with Kathy Biggs, conducted the proving of *Placenta humanum*, supervised the proving of *Menses*, and continues to share her wealth of experience across the UK and Ireland. I was a facilitator

The cutting of the umbilical cord is a key moment of separation

and prover of *Amniotic fluid* and *Umbilicus humanus* alongside Melissa and Linda in the Spirit of Homeopathy Seminars conducted in Greece, and I lecture on all the matrional remedies at both undergraduate and post-graduate level. I use them extensively in clinical practice and am in a continuing ever-evolving deep relationship with them and it is some of this experience that I would like to share here.

Sometimes known as The Gifts of the Mother or the *Humanum* family, the matrional remedies that I am familiar with, and have experience of, are:

- *Lac humanum* (and *Lac maternum*)
- *Folliculinum*
- *Placenta humanum*
- *Amniotic fluid* (*Aqua amniota humanum*)
- *Umbilical cord* (*Umbilicus humanus*)
- *Vernix caseosa*
- *Menses*.

To cover all these remedies is outside the scope of this article and many of them have not only been documented elsewhere (see references) but have already been used in clinical practice extensively. ➤

As we separate from the All-One and become an individual piece of consciousness we are unique

➤ I include in this list the use of *Folliculinum*, *Lac humanum* and *Placenta*. *Folliculinum* and *Lac humanum* have found their way into our repertoires and materia medicas and surely soon *Placenta*, with its proven track record in clinical practice, will follow. The *Menses* proving was undertaken by The Welsh School of Homeopathy and can be downloaded online. I am slowly incorporating *Menses* into my practice and have little to add to the comprehensive proving thus far.

The matrional themes

There are a number of common themes, listed below, that run throughout the matrional remedies. It can be useful to take time to reflect on these themes to explore how they may resonate with the matrional remedies you are already working with:

- unveiling
- relationship
- to remind us of source and creation
- connection – with self and universe – and disconnection
- journey to self-recognition, identity issues
- takes you back to where you lost yourself
- life, death, beginnings, endings, cycles
- transition and rites of passage
- to review, reflect, move on or move over
- generational or ancestral themes
- ancient or unknown grief
- distortion of time and timelessness
- helps to ground and bring you present
- infertility, complicated births and premature births
- induction and IVF
- re-establish natural rhythms
- heightened senses
- numbness (either physical or mental / emotional) or tingling
- ‘digesting’ our experience of life.

These themes translate directly in my practice in a myriad of ways as we embark upon the human journey. Fertility, pregnancy and birth issues are obvious ones as are all other rites of passage. They work superbly as ‘gateway remedies’, to help us move to different stages, from the breast to solids, and all childhood gateways, into adolescence, first blood (a huge rite of passage in many cultures), into manhood, womanhood,

motherhood, through the menopause, into becoming an elder and into death and back home to where we came from.

Each of them unveils so much to us of relationship. In *Lac humanum*, for example, there is a sense of disconnection, and in *Folliculinum* a loss of identity.

I used *Folliculinum* long before the other matrionals were brought into our consciousness as homeopathic remedies, to help re-establish natural rhythms, including menstrual cycles, that have been lost through hormonal abuse. (Indeed I have used *Folliculinum* extensively in a number of ways, as regularly as many polycrests and miasmatically.) I find that the addition of *Amniotic fluid* and *Umbilical cord*, in particular, to our materia medica are useful to establish / re-establish or consolidate new rhythms in relation to enforced or desired change, as are *Lac humanum*, *Placenta* and *Vernix*, where indicated.

Many people I work with currently, in their search for spiritual

The matrional remedies enable us to listen deeply, find our own unique rhythm

meaning in their life, take on and construct a spirituality that becomes a set of rules and beliefs and affirmations not based in their own life experience, not connected to life and, when they meet crisis, change or things don’t turn out quite as planned – for example they are made redundant, lose a baby, don’t get pregnant, or a relationship breaks down – they feel let down by their spirituality, their daily affirmations, their beliefs, and are left feeling isolated and disconnected. Working with the matrional remedies can help people to ground, reflect, review, regain a healthy sense of self and reconnect to that which is meaningful in their lives – what gifts when so many feel

anxiety about the future, about the unknown, and what is to come in these changing times. When indicated *Amniotic fluid*, for example, can assist in these transitions and can re-establish a sense of self and make sense of self in relation to everything else / creation / life / the universe. *Vernix* can ground and give a strong sense of boundaries and *Umbilical cord* can meet with any shock, take us on the journey of dropping manufactured images, a falling away of old strategies and begin to connect with our essential natural self.

Often, the indicated matrional remedy enables grounding, and a (beginning) to come home to oneself as the next remedy is revealed. There is a definite sense of unveiling that runs throughout these remedies – whether it is an unveiling of truth, of an unhealthy pattern, of hidden fears, of self-imposed limitations, of potential and of so much more. I also use them alongside other indicated remedies intercurrently to encourage a change of pace, a new rhythm, an opening to new possibilities, resting into change.

Unsurprisingly, these remedies help us to touch in on, and subsequently value, the deep feminine energy that women and men need to consciously connect with in a culture which over-emphasises the masculine and how we are ‘out there in the world’ – a goal-orientated, quick fix culture which values how we are on the outside, how fast and how much we can do and accumulate in the shortest amount of time, to enter into battle with another, with ourselves (constant mind chatter), with our health (‘we will win this battle’) and / or literally go to war. It values our status, what we achieve (and what we don’t, which leaves us with a sense of failure). Working with the energy of the feminine encourages us to look inside, to receive, to place responsibility (an ability to respond) on the inside, with ourselves, to know what is amiss and to know what to do or not do and not rely on other people to tell us what is wrong as we turn to them to fix it for us. The feminine energy encourages us to take the battle out of the everyday, rest into, slow down, relax, feel, connect, reflect and these remedies bring a beautiful harmony between the masculine and the feminine in

all of us, resulting in a positive relationship with the outer and our inner worlds.

When the themes are not evident in case-taking you can look to the following as how the matridonals may present in practice:

- being ungrounded
- feeling boundary-less or too self-contained, limited or restricted
- feeling stuck / numb / paralysed or in stasis
- lacking humanity; indifference
- life has no meaning
- little empathy / over-empathy
- dissatisfied
- isolated or not belonging
- use of poetic language
- full of grief for no known reason
- fertility, pregnancy and birth issues
- digestion, food, nurture issues
- feeling disconnected with themselves and / or others, with life
- loss of a sense of purpose
- out of sorts, not quite 'here'

- solar plexus issues
- automatic or robotic (unconscious) behaviour.

This automatic or unconscious behaviour is evident in the *Folliculinum* remedy picture, for example, where hormonal abuse in its multifarious forms is taken robotically, daily, and has an enormous impact on the endocrine system rendering total disconnect from the delicate orchestra of internal natural rhythms and ensuring that women bleed, or not, at allotted convenient times. Since all things are connected, this ingesting of chemically developed hormones in the ways that we do (even in the water supply) does not only have an impact on our bodies, but also leaves us in a place of disconnect with ourselves emotionally and mentally, and we can become detached from what we feel, and have confused or fuzzy thinking.

I have used *Placenta* (*Welsh placenta* 40c) many times in practice. I first used it with a woman whose first child was stillborn which was

ascribed to weakness of the placenta. I prescribed *Placenta* when she came to see me and I gave it regularly throughout her next pregnancy. She went on to have two beautiful healthy children. As well as working wonderfully during pregnancy and birth, these remedies are incredibly transforming in a multitude of situations when prescribed for children.

Since I was a facilitator and prover in both the *Amniotic fluid* and *Umbilicus humanus* (umbilical cord) provings, I will cover them in greater detail below. In addition, I have discovered more of *Vernix* and want to contribute some of my findings about this remedy in practice. In addition to the general matridonal themes, I indicate below the specific emphasis or additional themes for each remedy.

***Vernix caseosa* – Tinus Smits**

Tinus Smits conducted a dream proving of *Vernix*, and others have added to the picture with clinical findings.



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Clearing the Picture
in classical homeopathy

➤ Vernix is the waxy or cheesy white substance found coating the skin of newborn humans. A skin or boundary issue can often, though not exclusively, be part of the presenting picture.

The *Vernix* picture can present as a sense of loss or lack of a layer / boundary that distinguishes someone as a unique individual separate from the outside world.

My interest in *Vernix* was stirred when I prescribed it for someone on mental health medication instead of his usual prescription of *Phosphorus*, to help him to ground and become less influenced by those around him. In his own words:

Vernix brings to the fore that which needs to happen in order to just be, in order to find oneself. It shows what's not working and reveals how you are working against yourself.

He said that he would like to work with it again, but this time he would like to give himself space to fully integrate and take action around what he had been shown (he took it during a busy work schedule).

It's as though *Vernix* lifted the veil presented by the medication and allowed him to receive a deeper sense of what he needed for himself. As a result of working consciously with the remedy he gave up one of his jobs, slowed life down a little and gave himself time to focus on his creativity, his music. This was much more than I expected from the remedy.

In another case a woman experienced daily distress following the breakdown of a potential relationship, which never quite got off the ground. She was unable to distinguish fantasy from reality, became overwhelmed by her emotions, felt insecure and vulnerable and lost her sense of boundaries. I worked with several matridonals with her, but it was *Vernix* which grounded her, pulled her out of the fantasy and helped her to make the connection with where the pattern originated in her personal history. We consolidated the work with a shamanic Soul Retrieval and she was able to feel less fragmented, more whole – almost like finding herself in a new skin.

I have found *Vernix* to be useful where, as a result of an inability to cope with too much outer stimulus, the instinct is to protect oneself, which can lead to over-protection and shutting down which results, in extreme cases, in agoraphobia.

This concept of too much outer stimulus translates in many ways in the everyday – from spending too much time in front of the computer / TV to seeing too many clients / patients, or taking on too much work.

How *Vernix* may present in practice:

- hypersensitivity and / or allergic reaction to everything, to the outside world, to others' emotions, to food, or to mass media; can lead to exhaustion and chronic fatigue, for example
- vulnerability and insecurity
- hyper-alert and hyper-aware
- can become addictive and obsessive
- no clear separation between fantasy and reality
- restlessness
- feels threatened – a sense of being assaulted
- boundaryless
- loss of sense of identity
- numbed out
- weak-willed; perception as a victim
- unaware and unconscious
- disconnected with own needs and wants
- skin issues.

Like the substance that it comes from, *Vernix* can encourage us to create and hold boundaries, thus keeping a strong sense of self (cf a *Phosphorus* state which can become boundaryless or *Carcinosin* that can lose a sense of identity by giving too much of themselves).

Vernix enables us to stay in contact with the outside world on all levels without being overwhelmed by it – to feel a sense of self as an individual; distinct, yet part of everything else.

Vernix can look like *Phos*, *Puls*, *Merc*, *Scorp*, *Carc* and, with its skin affinity, has a link with *Psorinum*.

Amniotic fluid (Aqua amnioti humana) – Greece 2004

I had been a teacher, facilitator and prover from the beginning of the seminars we held in Greece, but the proving in 2004 had a very different feel from the beginning. We each took turns to increase the potency of the remedy as we made it. As my drop went into the bottle John Morgan said 'Wow! Were you a fast delivery?' His words left me feeling reflective and I wondered if

I was, and felt a deep sadness at not knowing the true circumstances of my birth.

Womb connection

This is one of the main themes of the remedy – our experience of and relationship to being in the womb (and our connection to our creation and to being born). Not surprisingly, in addition to this, there is a desire to be in and receive sustenance from the dark.

We create our amniotic sac before we are in allegiance with our mother. One of the key words that came out of the proving is surrender – it is as if there is a surrendering to this new formation working with another, our mother (information was another key word). *Amniotic fluid* keeps us contained and connected to self and the universe whilst developing in preparation for life as a unique individual. We swallow it, inhale it, swim in it and begin to develop our earthly senses of seeing, hearing, touching, tasting, and smelling. Heightened senses were another theme found in the proving, and the swallowing of *Amniotic fluid* in the womb translated as a theme of swallowing what we have been told and

The theme of surrendering and letting go was key in the proving

taking on others' defining beliefs. In the proving it was difficult at times to get the provers out of the sea; they wanted to be immersed, floating, and some said they felt as if they could swim underwater without breathing (breath and breathing issues are part of the picture).

Surrender

The theme of surrendering and letting go was key in the proving.



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Some provers spoke of how they felt a deep calmness where they would have been anxious. Others spoke of experiencing a sense of surrendering into change or new situations. Surrender was experienced as a surrendering into as opposed to accepting with resignation. It is a sense of deeply relaxing and letting go. I have used *Amniotic fluid* many times to assist in change and transition where people are at odds with, in battle with, the change that makes them anxious, tense or stressed. The stress or anxiety of *Amniotic fluid* is often accompanied with frequent urination or a water issue of some sort – perhaps becoming more thirsty or thirstless – or bloating, and with anxious sleep. In such situations I tend to give it in the potency we made it up to – 24c – weekly, whilst they are going through the transition. For me homeopathic prescribing is also about relationship – my relationship to the remedy, encouraging the person I am working with to relate to the remedy, to take it consciously and in cycles and to spend time being

aware of the healing potential. For example, *Amniotic fluid* enabled one woman to meet her internal anxiety and tension, helping her to slow down, rest into and go with the restructuring at work so that she could get a sense of if she wanted to leave her newly restructured job or find ways of expressing her creativity in it.

This sense of surrendering and letting go has been really helpful with a couple of women I have worked with who had experienced a couple of miscarriages on their first attempt to get pregnant. *Amniotic fluid* helped them to release the anxiety around maintaining the pregnancy when they next got pregnant and kept them connected to their pregnancy throughout. Both now have very happy healthy babies.

Expansion and contraction

When the provers took the remedy and entered into a group meditation the main feelings and senses were of expansion and contraction, opening and closing, waves sensation, underwater experiences and

We must remove masks to reveal our true self

moving into earth experiences, like a sea anemone, a desire to expand beyond closed spaces, a shift or transition, heightened senses, I don't need to breathe anymore, feel completely calm.

Many of these sensations were expanded upon, and others added, as the proving continued, but these first moments immediately connected us to the main themes of the remedy.

In *Amniotic fluid* the general theme of grief found in the maternal remedies is more likely to be deep, yet transient grief. The generational theme presented as female generational themes in the proving.

Below are some of the physical symptoms that emerged in the proving:

- things taste too salty – salt issues
- colic
- curvature of the spine
- increased salivation
- eyes itchy, blinking, swollen
- skin – warts / burns / bites, itchy
- dry skin
- heart beat, palpitations pulsations
- reproductive female issues, hormonal issues
- uterine symptoms – e.g. frequent urination
- water retention
- suppressed or heavy menses
- NBWS abortion, miscarriage
- loss of appetite
- nausea
- pain or bruising around umbilicus
- one-sided headache or right-sided headache
- band over right eye
- abdominal bloating
- toxicity
- fluid in chest
- deep comatose sleep
- anxious sleep.

Although few digestive symptoms came out of the proving, *Amniotic fluid* has a natural affinity with the digestive system as it is developed as we are dreamily immersed in our oceanic totality in the womb. I used it first in this way with a baby boy diagnosed with reflux, rapidly losing weight and struggling with the move on to solids. Having tried a few other indicated remedies, I turned to *Amniotic fluid*. The reflux and vomiting stopped immediately and within a week he was gaining weight and made an easy move on to solids. ➤

➤ The salt issues, dry skin and water retention that came up in the proving are similar to those found in *Nat mur* and *Sea salt*, so it is useful to consider *Amniotic fluid* where you are looking to use them for these reasons.

How *Amniotic fluid* may present in practice:

- struggling with change or transition
- people who are too rigid, fixed, inflexible
- ruthlessly independent types (helps them to surrender and receive)
- losing self in relationships
- people who are too fluid, flaky
- dulled senses
- heightened sensitivity
- disconnected – life without spiritual meaning
- ‘too connected’ – no sense of self, ungrounded
- dreamy
- fear of the dark or the unknown
- stuck in a belief system as a result of believing what others tell them about themselves
- looking to others to tell them what is wrong with themselves
- embedded in old grief
- helps easy transition in recent grief
- when amniotic fluid is low, give low to replenish the baby’s ocean
- muconium in the water, gut or lungs
- breech presentation (*Pulsatilla*)
- if a twin dies in utero (there is grief in the water)
- to relieve a sense of drowning (in pneumonia)
- when babies are not quite here (still dreamily immersed in primal paradise).

I became immersed in the proving of *Amniotic fluid* and, as a remedy, it took time for me to deepen my relationship with it. I find it to be an increasingly important new remedy.

The proving of *Umbilical cord (Umbilicus humanus)* – Greece 2006

The umbilical cord is a line of communication to the universe, to creation. The cutting of the cord between mother and baby is a symbolic and sacred act, a rite of passage and a physical separation from our mother. Cutting the cord,

when done with a lack of focus, without clear intent, is a major part of the remedy. The baby can be seen to flinch when it is cut too soon. This shock is reflected in the remedy picture (this came through mainly in dreams), and the use of the remedy for self harm, especially through cutting, became apparent.

Once we have taken our first breath the umbilical cord’s job is almost done – but until the pulsing stops it continues to pass stem cells into our bodies, and therefore ‘tools for repair’, future possibilities and limitless potential.

Umbilical cord is made up of embryonic stem cells. In their original state stem cells have infinite possibilities of creation – they can become anything and everything (harvesting stem cells is part of the conventional treatment of leukaemia, for example). Stem cells take their impulses from their external environment and turn into whatever surrounds them – and perhaps on our earthly journey we can begin to forget these infinite possibilities.

The proving revealed stages of shock, of not knowing who we are (feeling lost), understanding of how we have become who we are, and then a feeling of re-cognition, of remembering who we are and a sense of how to rest in ourselves and be with life’s rhythms.

In addition to the general matrional themes the main ones are discussed below.

Main themes

Unintentional wounding

This was one of the main themes of the proving. There was a journey from an initial recognition that some wounding done to us, some wrong-doing, was unintentional, or done without awareness. Over the course of the proving there was a movement from victim to empowerment, a sense that the old story keeps us in a place of victim; the remedy helped us to drop or shed those stories (this also tied in with the theme of snakes – shedding an old story is like a snake shedding its skin). This was not due to mental recognition but rather an emotional reaction, the result of which was a definite move from feeling a victim to empowerment. There was a sense of coming to terms with old issues, a feeling of a return to innocence:

Prover: ‘I used to blame my mum; there is no-one to blame

anymore’; ‘I no longer feel the victim’; ‘I have had a deep healing of an old wound at the time when it was ready to be healed’.

Unveiling, shedding skins and dropping masks

It is with *Umbilical cord* that the matrional theme of unveiling has been most apparent in my clinical practice – it’s like a river that runs throughout many of the other themes of the remedy. Working with the theme of dropping masks or shedding skins reveals the masks

In their homeopathic energetic form, these remedies enable and hold us through many transitions

underneath. For example, when working with cutting ties with unhealthy patterns and addictions, it becomes apparent in which way the addiction has now shifted (for example from cigarettes to alcohol, from being dependent on their father to being dependent in their relationship). In receiving cases where people flagged up issues they had ‘dealt with’ when I was working with their time line, for example, it became apparent that this issue had not been dealt with as we began working with *Umbilical cord*.

During the proving there was a recognition of and desire to drop, peel off, let go of masks or manufactured images that we present to the world in order to remember our essence, or who we uniquely are. In the provers’ words:

- ‘I have a series of masks to take off in order to truly reveal myself’
- ‘This remedy is helping me to shed an old skin’

- 'Clearing away the cloak we put on for the outside world'
- 'I pass through a sea of snakes, like gates of initiation and transformation'.

Cutting unhealthy ties and patterns

The proving first of all brought recognition of unhealthy ties and patterns and revealed constructive ways of making the break especially in abusive relationships, situations, addictions and patterns – both with yourself and with others. (I have worked with *Umbilical cord* and, on occasion, alongside shamanic techniques, to effectively and permanently cut unhealthy ties in relationships or unhealthy patterns.) I worked with one woman over a long period around disengaging from her familiar leisure drug-taking community; I prescribed *Umbilical cord* just at the point where she was sure she wanted change in her life (the timing of these remedies is crucial) and give up recreational drugs, but was unable to make the break for fear of being left with feelings of isolation and separation. She was aware that she no longer knew who she was, so I prescribed *Umbilical cord* weekly, with the intention to help separate from the group and her addictions and begin to get a sense of who she was. The first thing that happened was a discharge from her umbilicus in the first week (I have seen this regularly in practice after this remedy; also, occasionally, bruising appears around the umbilicus). Following this, she moved away from the group and her current boyfriend. She eventually found a new boyfriend, career and direction in life.

Dreams

Dreams were an important source of indications for the remedy: dreams of shock, betrayal, abandonment, losing control, death, acceptance, being understood, time distortion, keys, rooms, babies and children, travelling on trains.

I have used this remedy where *Nat mur* did not help people to start dreaming again. *Umbilical cord* is a wonderful remedy to help people reconnect with their dreaming.

Identity

Whilst many of the other matri-donal remedies bring up the issue



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of identity *Umbilical cord* raised the issue of who am I *really*? Who am I when the masks I present partly as a result of my wounding have been dropped. It brings about an unveiling, seeing through the mists of time, perceived identities and realities. This concept of dropping of masks came out in the proving in many ways and links with a theme of snakes (dropping masks = shedding skin). Here are some of the provers' own words:

- 'I am no longer myself'
- 'I feel I am dead, not myself'
- 'This remedy takes me back to my root and who I am'
- 'A childlike wonder has been awakened in me – I feel a sense of deep trust and a need to get back to my innocent potential!'
- 'I know what to do to get back to myself – I am able to be as I am – I know who I am'
- 'I have a sense of identity'
- 'I no longer know who I am'

Our journey really begins in the womb of our grandmother-to-be

- 'I feel like an embryo full of potential, but not yet ready'
- 'I keep having an image that I am walking towards myself'
- 'I am thinking of shaving my hair – and then letting it grow to see who I really am'
- 'It's like a falling away of my old identity'
- 'Finding my way back to my original essence'
- 'This feels like an opportunity to reveal myself to myself'.

Bruised umbilicus

A prover developed bruising around the umbilicus. In clinical practice, a bruising or a discharge from the umbilicus can occur.

Main physical symptoms

- generally right-sided
- palpitations
- tingling in hands, legs, lips
- many stomach, digestive and abdominal symptoms:
- nausea
- thirst / thirstless

- ● flatulence / rumbling
- distension
- painful scars and scar tissue
- umbilical hernias.

Umbilical cord is deeply effective in revealing and unveiling ourselves to ourselves and, when working with it over time, it encourages letting go of limiting patterns and embracing healthy ways of being and relating.

Conclusion

It is through the material forms of the matridonal remedies, with *Amniotic fluid*, with *Placenta*, with *Vernix*, with *Umbilical cord*, with the beautiful dance of hormones and with breast milk that we come into and ground into this Earth's realm. It's not surprising then that, in their homeopathic energetic form, these remedies enable and hold us through many transitions – in our beginnings and endings and in all of the cycles and transitions in between.

They literally help us to really remember – where we have been

dismembered or fragmented – to connect with our true nature and essential selves as whole beings and to know who we really are both as unique individuals and in relation to everyone and everything else.

This in turn assists us to be awake and conscious in life, to take responsibility (an ability to respond, as opposed to re-acting without awareness) for ourselves and for the experience of life that we co-create.

The full potential of these remedies is yet unknown and they encourage us to be creative in prescribing and reveal the clients' unique relationship with their own creativity. After teaching them and sharing my experience of them I have seen many students and homeopaths prescribe and use them creatively to affect lasting healing and change. My intention with this article is to encourage so much more of that!

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