



Medicine: *Agaricus Muscarius (Amanita)*

Hypothesis by: Masi Elizalde at Escola Kentiana do RJ/ IHJTK, 1989; Juan Galante/2006 at IIAEHJTK.

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Description: Native mushroom from regions with boreal or temperate climate of the North hemisphere; it is the oldest well-known hallucinogen plant and contains several toxic components, being the Muscarine the most well-known of all of them. Native people from Siberia would intoxicate themselves with the decoration of this plant. Soon after drinking it, their physical resistance would increase, they get joyous and gradually struck by such joy that they start to sing, hop and recite, in front of the beauties from the tribe, their prowesses in wars or hunts.

Hypothesis: Enviad Divine Attribute – **SIMPLICITY**

Main Themes: – **SHAPE / STRENGTH / DISPROPORTION / LARGE / SMALL**

Masi Elizalde - Primary Psora is reflected in the uncertainty of the rational soul of modern man about the existence of God on the historical reality of his past perfection and bliss, and about the future possibility to recover them and be assured of their eternal condition. **Primary Psora Latent** is one in which the correct resolution of conflictive imagination content is ceasing distress, or when it disappears for therapeutic action, allowing, in second step, the equal consideration of imaginative unknown, along with the acquisition of knowledge needed to solve it, prevent its return. **Primary Psora Governing** is one in which the imagination of content is lived with anxiety and is not resolved, or badly resolved. (Elizalde, M. Acta IIAEHJTKent 3, 1985)

Primary Psora Nucleus

Transgression or Guilt – Rebellion against SHAPE. Agaricus did not accept the limitation of his SHAPE, given by his nature. There is a refusal in the form, either in perception or in action. He refuses his shape, his physical constitution limits him, and the cold limits him. Agar did not want to be limited in his shape. The shape of measurement, none measuring is the rebellion against shape. He wanted to be like God in the sense that He is His own shape and that He is not limited by it. He refuses to be limited in his being. SHAPE gives the measure, the disproportion is the rebellion against shape. **Substantial shape:** intrinsic principle and the determination of the existence of a substance, which means that this substance is what it is in its specificity.

Loss – He lost the capacity to notice the correct measure of things and of himself. Things, therefore, look enormous to him, and he must use strength, a disproportional attitude towards them. He feels forced, limited, contracted, by his own nature; imprisoned, he feels he is gradually reduced.

Fear of punishment – His spirit is unsettled and anxious, he is constantly worried about himself, his present and future. Insecure and restless, spiritual and physically; afflicting omens, as if he were about to experiment something unpleasent with anguish in the chest and fast breath; he needs to sigh.

Justificative – A mushroom commanded him to do what he did.

Reconciliation – The pressure of the hand like a gentle break, gentle restrictions, it reminds him of the need to accept his own measure, his own shape, his own nature.



Miasmatic Dynamics

Secondary Psora – Agaricus suffers because of the limitation of his shape. His own nature looks limited to him, he has an alteration of perception in the measurement of things, and he gradually feels that his body is reduced. He despised his shape, he saw it as a limitation, while in health he would consider it an ally. He feels imprisoned, behind bars, stuck. He has no measurement in the perception of things, little things look big to him. That is why he improves by his slow movement, limited movement, because he rubs himself, when the touch indicates the existence of a measure.

Egotrophic Tertiary Psora – In the face of the exaggerated perception of the size and SHAPE of things, he must organize his defenses. He must develop a STRENGTH to overcome what he imagines to be disproportionately big or dangerous. The excess is the shape that is lost, once the SHAPE is the measure of work. In **Frank Egotrophy** he grows bigger and crosses lines. Agaricus sees his daily chores as extraordinary, heavy, enormous or loaded with obligations; he feels that he must develop an extraordinary attitude towards the most trivial circumstances of life. **Masquerade Egotrophy** – He will show another type of STRENGTH: calm, composed, sociable, active and happy for having accomplished his duty. Now he has nothing to prove to himself or to others. He no longer needs to show his strength or his size or tell his feats. He imagines he has a quality that was missing before. It is his own measure, it is his own SHAPE in itself and it is measured to others. He does not need to boast. He only shows the measurement, the care, the obedience and serenity - "I surrender to the size and power of my superiors". He holds his companions and kisses their hands.

Egolytic Tertiary Psora – He now accepts his sensation of incapacity and pettiness before the overloads of perception of daily life ("the little things"), he refuses to work. He feels the fatigue and remains prostrate before any effort. He no longer controls his voluntary movements, shakes, objects fall from his hands. Bites his tongue, nutrition is painful, has an aversion to food and loss of appetite. Aversion to mental effort. Accepts his intellectual incapacity, exhausted before so much effort which he realizes is excessive in his life. He has to submit to the control of someone smaller than he is: "the mushroom commands he kneels". He isolates himself.

Alterlytic Tertiary Psora – Disproportionately, he will try to destroy in the middle of everything that reminds him of the DISPROPORTION. Tyrant, not accepting the respect for a superior authority nor for his parents, which he understands as an arbitrary power. He might have a fearless and threatening, mischievous furor; envisaging bold revenge plans. Big energy consumption. Children might become provocative.

Masi Elizalde Considerations - 2000:

The child presents themselves as an adult. **They refused human pettiness because they envied the dimension and strength of the Divinity.** They feel weak and small. (What is in accordance with the delirium of the soldiers: they want to be great officers). Annoyed for needing time to evolve, to become big, for being forced to grow up. All these obligations and efforts to evolve are immense obstacles. He wants to be an adult immediately.

He wants His potency and not his wisdom, because the true greatness seems to be inaccessible. Blinded by the effect of the process they refuse the potential aspect. They value the obtaining of the



effect, especially **PHYSICAL STRENGTH**. He believes that he comes to the effect and gets results, grows because of his physical strength, his vigor, and not because of his wisdom. He cannot make intellectual effort, privilege the body (or the intellect, sometimes). He refuses **AUTHORITY** and **HIERARCHY** as a force to which he has to submit. As *Meny*, he does not accept the respect to **AUTHORITY**, but in *Agaricus* this happens because he considers it to be arbitrary and does not lock free will, as it is the case of *Meny*. He wanted the **POWER** more than **AUTHORITY**. Authority is achieved through some evolution, maturing. The power can be exercised by someone with physical strength, though it lacks wisdom. As the key image of the essence of the medicine, he has to submit to the control of someone smaller than him: the mushroom commands he kneels.

It is a successful conclusion: they refused the effort to get to the knowledge and wisdom and accepted the strength, to achieve authority. *Agaricus* intended to have absolute knowledge of everything, as it is only possible to The Creator, and there is nothing left to be known.

It is not a pathogenesis but an intoxication and, what is more, an intoxication of people with the same profession. They are soldiers, who ate the mushroom, what is more, knowing that they ate it and which properties were attributed to them. And all of them make a similar delirium, which appears in the repertory: the wish to be an official, the illusion of being an official, a commander. Because of that, in this case, we can not begin as we usually do; we ask ourselves "What does being an official mean?" The only thing we can conclude is that intoxication with *Agaricus* implies a delirium of an egotrophic type: the soldiers become officials (something logic for egotrophic soldiers. I suspect the possibility of us getting to a correct hypothesis in this medicine.

Agaricus' problem is that of all toxic; however there is always something that allows us to take advantage of the pathogenesis, and not reject it completely for being an intoxication. Because, despite everything, a common idea remains reinforced. The same happens to *Kali-br* where, among the intoxicated, there were energetically sensitive people, because they present symptoms of high hierarchy, similar in several intoxicated, making it possible to mount an image of the medicine, different from the image of other medicines. (Remember: a similar toxic produces the same somatic context in all intoxicated, but different delirium, which belongs to the person themselves, because the toxic awakens their personal psoric issue. Because of that these mental symptoms can not be used to mount the image of a toxic). But in *Agaricus*, it is possible to mount a very coherent image: the refusal of others' authority, the refusal to having to make an effort to mature and acquire wisdom – that is why they reject others' authority – and he feels that he is submitting him arbitrarily.

Juan Galante considerations (2006) – Hypothesis about the origin of the metaphysics disease of *Agaricus muscarius*. - Man is a substantial compound of matter and form. *Agaricus* feels limited and submitted by his form, which is what gives him his way of being and perceiving. "Adão Agaricus" must have refused the fact that we should be limited by the shape that is proper to him as human being. He must have felt as slaving, as a substantial compound that he is, that his shape makes him a man and, as such, his actions are defined by his nature. Furthermore, as he is a substantial compound, his human essence finds itself limited to the fact that he is this man, and not another. In other words, that the fact that he exists and is this man, implies the limitation of not being able to be the whole humanity. And this natural limit, he saw as a submission. He, therefore, must have envied God, as He is not limited by his shape or his essence. In the unconscious imaginary of *Agaricus*, the person, there is an "Adam Agaricus"



who does not accept the limitation of his substantial shape, given by his human nature, which he considers to probably be very small.

As a result of this refusal, he loses the capacity to perceive the true and adequate measurement and shape of himself and things. From this alteration of imagination, everything is presented as enormous. So, he feels small, limited, forced, contracted, submitted by his own nature, the one which corresponds himself as a man. Everything is a burden that hinders, life is heartbreaking, life is an ice needle that diminishes him, daily life is an oppression, life is a mushroom that submits him. Life is like a strange, small, measured, formal body that embarrasses him... The shoulder is hard, the sacrum is heavy... Life is a brake. Eating is painful, breathing is hard, digesting is a calamity. These are the normal functions of each man. Full of "little big" obstacles, daily life is uncontrolled. There are rules, law, obligations to be observed, common to all men.

So, life will be an exploration, studying will be an exploration, being with children will be an achievement. Flora Dabbah told us: "Each drug has its music". Exalted or exhausted, prophetic or sleeping, explorer or incapable of realizing anything, measured or loose, tense or relaxed, talkative or taciturn, a clown or respectful, Agaricus' song is always the same: it is the rebellion against the acceptance of the limitation of his own shape.

Santo Tomas – Question III (answer to article 2-3), explains why everything gets agitated, is done for its shape. "But the Being is the first one who operates for His own nature, will also be the first of such shape and for His own nature. God is His own shape... Everything that makes a person, he makes for his form. The relation of a being with His work is determined by His relation with the shape... all bodies act for His shape, the operation meets the shape... God is, by essence, His form and not a compound of matter and form. He works through His own nature. God is the same as His essence or nature... This way, as God is not matter and shape compound, ... it is necessary that God is His divinity, His life, no other thing matter, in this sense it is said to be from Him

GEMASI Considerations - ALTERNATE STATES - HA1 13 – While in other occasions, he shows himself as very helpful, now he is completely indiferent. AL1-11 – Half an hour later, he enters in a delirium as a patient with high fever and become sometimes excessively festive, sometimes deeply melancholic. AL1 13 – He speaks in an incoherent manner; goes from a subject to another very quickly and then enters a joyful delirium state, with great talkativeness. AL1 18 – He talks volubly and respectfully, as if to his parents; does not give direct answers when questioned; he alternates states of singing and agitation, hugs his companions and kisses their hands. He performs all these actions while affected by a generalized SPASM, more similar to a shiver than to a convulsion. AL1 43 – JOY becomes SOFRIMENTO (suffering). Or it is very dangerous or under the control of a power that commands him what to do.

SIMBOLOGY / MITOLOGY

Probably, the most popular hallucinogen mushroom is *Amanita muscaria*, described by Lewis Carroll in the book **Alice's Adventures in Wonderland**. This mushroom has been used for over 6000 years, sometimes being mistaken by very similar varieties, but lethal ones. Primitive people from Siberia had the habit of storing the urine of consumers of Amanita, using it as a hallucinogen drug. That happens because the hallucinogen substances of this mushroom remain intact after their passage through the



organism.	
Aut.	MATERIA MEDICA - THEMES
	<u>THEMATIC 1 - EXTRAVAGANCE / EXAGGERATED DIMENSIONS</u>
HA1 27	Extravagant fancy, rapture, prophesying, makes verses.
AL1 19	During intoxication they lift and carry the heaviest loads, take long steps and jump over small objects, as if trunks of trees lay in their way.
AL1 23	Some of them leap, dance, and sing; others weep with anguish; a small hole appears to them a frightful chasm; a spoonful of water an immense lake (only from abuse of the drug),
AL1 27	Extravagantly exalted fancy, ecstasy, prophecies, making verses. (HE)
	<u>THEMATIC 2 - DUTY / COMPOSURE / RESPECT</u>
HA1-28	Quiet, equable, sociable, active, and glad of having done his duty (curative action) (AL1-32)
AL1 17	Talking volubly and respectfully, as if to his parents; returning no direct answers when questioned; he alternately sings and is vexed, embraces his companions and kisses their hands. He performs all these actions while affected with a general spasm, more like a trembling than convulsion. (DD - <i>Ham</i>)
AL1 32	Calm, composed, sociable, active, and glad of having done his duty (healthful reaction of the organism).
	<u>THEMATIC 3 - FEARLESS / COURAGE / AUDACITY / BOAST EXPLOITS</u>
HA1 20	Drunken fearless frenzy with bold, vengeful determinations. (AL1-4)
HA1 23	Fearless, threatening, destructive frenzy, also such as turns against itself and injures itself, combined with great exertion of strength. (AL1-3; HE)
HA1 27	Extravagant fancy, rapture, prophesying, makes verses. (AL1-28; HE)
AL1 9	Delirium; he imagines himself a military officer, commanding at a drill and directing the various manœuvres.
AL1 16	The natives of Siberia intoxicate themselves with this decoction. Soon after drinking it they become jolly, and are gradually seized with such a fit of gayety that they take to singing, leaping, and reciting before the beauties of the tribe their exploits in war or the chase. Their physical strength is increased. They fall asleep, and after twelve or sixteen hours of slumber, they awake in a state of utter prostration; the head, however, does not feel so empty as after intoxication by brandy.
AL1 22	Some run and walk involuntarily in the most dangerous places
AL1 29	Taken in moderation it excites the intellect and inspires cheerfulness and courage
	<u>THEMATIC 4 - HELL / CONFESS SINS / KNEELING / ORDERED (under control)</u>
AL1 2	He becomes so furious that he can hardly be restrained from ripping up his bowels, as he fancies the mushroom had ordered him to do.
AL1 14	He imagines himself at the gate of hell and that the mushroom commands him to fall on his knees and confess his sins, which he does. (DD - <i>Stram, Med</i>)
AL1 26	Telling secrets.
	<u>THEMATIC 5 - INJURES / HIMSELF</u>
HA1 23	Fearless, threatening, destructive frenzy, also such as turns against itself and itself, combined with great exertion of strength. (AL1-3; HE)
AL1 2	He becomes so furious that he can hardly be restrained from ripping up his bowels, as he fancies the mushroom had ordered him to do.
	<u>THEMATIC 6 - RESTLESS MIND / OMENS DISTRESSING / PROPHECIES / VERSES</u>
HA1 3	Anxious forebodings, as if she were about to experience something disagreeable.
HA1 4	Unsteadiness and restlessness of spirit and of body. (AL1-46)
HA1 5	The mind is restless and troubled; he was always solely occupied with his present and his future condition. (AL1-45)



HA1 27	Extravagant fancy, rapture, prophesying, makes verses. (AL1-28; HE)
	<u>THEMATIC 7 - ALL WORK / ALL OCCUPATION / REQUEST / INDIFFERENCE</u>
HA1 9	Disinclination to speak with fretfulness, peevishness and disinclination to work. (HE)
HA1 13	While at other times full of great solicitude, she is now altogether indifferent. (AL1 60)
HA1 14	Indifferent, self-absorbed mood with aversion to all occupation.
HA1 15	Disinclination to all work.
HA1 16	He trifles with all manner of things, merely to avoid working.
HA1 17	Disgust for all work which occupies the mind, and if he nevertheless undertakes it, there arise a rush of blood to the head, throbbing in the arteries, flushes in the face, and the thinking faculty is disturbed.
AL1 60	She was very much out of humor all day and disinclined to answer when asked questions,
AL1 61	Disinclination to speak, with ill-humor, peevishness, and disinclination to work,
AL1 65	Indifference and moody taciturnity; repugnance to work.
HE	Indisposed to perform any labor, especially mental.
	<u>THEMATIC 8 - INSANITY / DELIRIUM</u>
HA1 21	Shy insanity. (AL1 48)
AL1 5	Screaming and raving like mad about the room
AL1 7	Delirium, with increase of strength,
AL1 8	Raging delirium; called for his hatchet; had to be confined; alternated with religious excitement.
AL1 11	Half an hour later, he falls into a delirium, like a patient with a high fever, and becomes now immoderately gay, now profoundly melancholy
	<u>THEMATIC 9 - CONVULSIONS / SPASMS / TUGGING DOWN</u>
HA1 34	Sensation of a heaviness in the two temples, reaching to the middle of the ears, as if there were a heavy load hanging on both sides of the head, more during the day than in the morning, and worse when touched.
AL1 86	Early in the morning, heaviness and confusion of the head, as if he had been revelling the day before, lasting six hours.
AL1 17	Talking volubly and respectfully, as if to his parents; returning no direct answers when questioned; he alternately sings and is vexed, embraces his companions and kisses their hands. He performs all these actions while affected with a general spasm, more like a trembling than convulsion.
AL1 18	Great loquacity, and at the same time strong convulsions of the facial and cervical muscles, especially on the right side, drawing the head down toward the right shoulder. At the same time, movements of flexion and extension alternately in the lower limbs, not preventing locomotion; these cause movements of putting them down and lifting them. He walks for some time in this way, with a great deal of merry, incoherent talk. After this condition has lasted more than half an hour it is followed by quietude, disturbed, in a little while, by nausea and general malaise.
	<u>THEMATIC 10 - REVENGE / STRENGTH / ANGRY / POWER</u>
HA1 23	Fearless, threatening, destructive frenzy, also such as turns against itself and injures itself, combined with great exertion of. (AL1-3; HE)
AL1 2	He becomes so furious that he can hardly be restrained from ripping up his bowels, as he fancies the mushroom had ordered him to do.
AL1 3	Fearless, menacing, mischievous frenzy; also, frenzy which causes the patient to assail and injure himself, with great exertion of power.
AL1 4	He is intoxicated with fearless frenzy; forming bold and revengeful projects
AL1 19	During intoxication they lift and carry the heaviest loads, take long steps and jump over small objects, as if trunks of trees lay in their way,
AL1 56	Reading did not fix his attention as usual; he soon became excited, grew angry at the servant and felt inclined to fight.
	<u>THEMATIC 11 - JOY / HAPPINESS / SINGING / DANCING / HUGS / KISSES / TOYS / FESTIVE</u>



AL1 8	Increase of strength, with cheerful delirium; the patient sings and talks, but returns no answer when questioned
AL1 10	Half an hour later, he falls into a delirium, like a patient with a high fever, and becomes now immoderately gay, now profoundly melancholy
AL1 12	He talks incoherently: passes very rapidly from one subject to another, and soon enters a state of cheerful delirium, with great loquacity. (HE)
AL1 13	She ran about the yard, romped with the children, threw them down, even hit them
AL1 16	The natives of Siberia intoxicate themselves with this decoction. Soon after drinking it they become jolly, and are gradually seized with such a fit of gayety that they take to singing, leaping, and reciting before the beauties of the tribe their exploits in war or the chase. Their physical strength is increased. They fall asleep, and after twelve or sixteen hours of slumber, they awake in a state of utter prostration; the head, however, does not feel so empty as after intoxication by brandy
AL1 17	Talking volubly and respectfully, as if to his parents; returning no direct answers when questioned; he alternately sings and is vexed, embraces his companions and kisses their hands. He performs all these actions while affected with a general spasm, more like a trembling than convulsion.
AL1 20	Tumbled about the room in the most grotesque manner.
AL1 21	Laughed about their not standing and walking straight.
AL1 23]	Some of them leap, dance, and sing; others weep with anguish; a small hole appears to them a frightful chasm; a spoonful of water an immense lake (only from abuse of the drug).
AL1 37	An impulse to laugh overcame him in bed, owing to an indescribably mixed sensation of happiness and misery.
	<u>THEMATIC 12 - TALK / SPEAK / RIGHT WORD / FEW WORDS / LOQUACITY</u>
HA1 6	Disinclination to speak, without being ill-humored. (AL1-35)
HA1 7	He compels himself to speak, but answers in few words, though otherwise cheerful. (AL1-36)
HA1 8	It seems as if he could not find the words to express himself. (AL1-61; HE)
HA1 9	Disinclination to speak with fretfulness, peevishness and disinclination to work.
HA1 26	Cheerful mood but without any impulse toward conversation.
AL1 12	He talks incoherently: passes very rapidly from one subject to another, and soon enters a state of cheerful delirium, with great loquacity. (HE)
AL1 17	Talking volubly and respectfully, as if to his parents; returning no direct answers when questioned; he alternately sings and is vexed, embraces his companions and kisses their hands. He performs all these actions while affected with a general spasm, more like a trembling than convulsion.
AL1 18	Great loquacity, and at the same time strong convulsions of the facial and cervical muscles, especially on the right side, drawing the head down toward the right shoulder. At the same time, movements of flexion and extension alternately in the lower limbs, not preventing locomotion; these cause movements of putting them down and lifting them. He walks for some time in this way, with a great deal of merry, incoherent talk. After this condition has lasted more than half an hour it is followed by quietude, disturbed, in a little while, by nausea and general malaise.
	<u>THEMATIC 13 - PITIES HERSELF</u>
AL1 57	She is vexed with herself and pities herself. (DD – Calc, Carc, Graph, Med, Nit-ac, Puls, Staph)
Aut.	CLINICAL INDICATIONS and CHARACTERISTIC SYMPTOMS
LA	Individuals who give the impression of late brain development, children who are slow in learning to talk and walk. Stiffness of the spine with feeling that will break the crouch. Intense itching all over the body, especially ears, face, nose, toes, with stiffness, itching and burning sensation, as if frozen. Feeling as if touched or stung by needles of ice. Sensation of cold water running along the spine or as if ice falling along the coasts. Feeling cold / ice after scratching, urine seems cold to pass through the urethra. Features: muscle spasms and jerks. <i>Agaricus</i> is in the first places to Korea. (DD – <i>Ars, Cimic, Croc-s, Cupr, Ign, Mygal, Stram, Tarent, Verat-v, Zinc, Zing</i>).
MT	<i>Agaricus</i> is associated especially at Sydenham's chorea, with its repuxões and notable contractions. It's a great drug for chest problems - cases of incipient phthisis - catarrhal condition of the chest, with night sweats and



history of nervous symptoms. Isolated attacks of violent coughing, sneezing finishing. Convulsive cough with sweats at dusk, with frequent pulse, expectoration of sputum similar to pus, worsening the morning and lying on his back. It is strongly related to tuberculous diathesis. Itching, redness and burning sensation in any part of the body, as if ulcerated by cold; or burning and itching in the internal parts. Drunkenness and *Delirium Tremens*.