



Medicine: *Cuprum metallicum*

Hypothesis by: Masi Elizalde at Escola Kentiana do RJ/ IHJTK, 1989.

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Description: Copper is a chemical element with symbol Cu. At room temperature copper is in solid state. It is one of the most industrially important metal, reddish, ductile, malleable, good conductor of electricity. Known since prehistory, copper is currently used for the production of electrically conductive materials (wire and cable), and metal alloys such as brass and bronze. The symptoms of *Cuprum metallicum* and *Cuprum aceticum* were grouped by their similarity (Hah, Allen, Hering).

Hypothesis: Envied Divine Attribute - OMNIPOTENCE

Main themes - HUMILITY / TRANQUILITY / PEACE

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 – He did not want to make **humble** tasks that fit him in Paradise. He wanted to do something more **important**. He abandoned his responsibility to God and lost **peace**

Loss - The peace and tranquility which gives him a **humble** task.

Fears of punishment – Doesn't find **tranquility** in the work he performs.

Nostalgia – From the **PEACE** and **tranquility** of a **humble** work.

Reconciliation - Accepts his work, even if it is humble; accepts the tasks that are designated as human being, within his capacity and humility.

Miasmatic dynamics

Secondary Psora - Concerned about his obligations that does not let him calm. He has to step slightly to avoid injury to himself. Wants **tranquility**.

Egotrophyc Tertiary Psora - Superb. Authoritarian, speaks with a command tone, as a great commander.

Egolytic Tertiary Psora - *Cuprum* in egolysis, does not accept a job because he will lose his tranquility, because he doesn't feel able. Miserable appearance.

Alterlytic Tertiary Psora - Fury crisis with biting, spitting, killing desires.

Masi Elizalde Considerations: *Cuprum* finds **peace** in the nature acceptance, but as a **humility** expression. The simple fact of accepting the natural, leads him to happiness. *Cuprum* proposes himself to



something bigger than what corresponds to him. *Cuprum* did not obey the order of Isaiah: "*Flee what exceeds you*". But has not, as *Mercurius*, the pride of saying "I am able to do things better than God". *Cuprum* says "*I do not accept me with this humble work, to cultivate herbs; I want to do something bigger*". It is not that herbs are one of God's mistake, but that he wants to go beyond that. Cain, in *Merc*, criticizes the work of God, "*this is wrong, I will make a revolution, will break the rules, I will give humanity something better than what God has given you. In place of the field, I will give you the city*". Range between symptomatology downright egotrophic and a very curious symptomatology that comes to **humility**. His illusions are of humble jobs: fix old chairs, sells herbs. *Cuprum* suffers the loss of humility. What has he lost? **Peace, tranquility**, because he wanted to cover more than he could. It is the essential theme that appears in dreams and illusions. Not big things, big projects. No! He repairs old chairs, he is happy taking care of his small vegetable garden, selling lettuce in the market. This is his true face; this has to do with nature, in the sense of the **natural abandonment** to mind the artificial – He abandons his yard. The wise thing is to go back to the yard and cultivate lettuce, not to sell them, but to eat them. With a cow I have milk and with the excess I make cheese. Lettuce, radishes, peaches. What else do I need? This is *Cuprum* drama, to want to embrace spheres beyond his capacity. Due to that he lost the peace. Obviously, it is the consideration of self-worth; but everything depends on the miasmatic moment. For example: a dentist looked at me for a serious problem; He had been appointed as the college rector, but refused; they wanted him to represent the country in an international organization and he also refused.

Why? By legitimate humility? No. He did not want to get his tranquility away: "I'd prefer be in my office, meet my patients, I do not want to be embarked on these things". To find out if his attitude was legitimate, I asked his colleagues. "Imagine if he will lose his tranquility! He is a brilliant professional, has all the conditions for positions that were offered to him". But he, *Cuprum* in egolysis, said that if he accepted, he would lose his tranquility, because he was feeling not qualified. The knowledge of the miasmatic dynamic allowed me to detect this image "in negative", the egolytic *Cuprum*. Cramps? Parkinson? In the body level, he has injured his freedom of action, the ability of picking things up.

DD – HUMILITY – *Bar-m, Bry, Podo, Staph, Symph*

GEMASI - Note: No longer accepted the function of serving the Greater Good, the **Sumum Bonum**. In *the Summa Against Gentiles (ch. XVII, n. 1990)*, Tomás notes that the Good Sumum is only one and is identified with God, as the supreme end of all inferior goods for which they trend: "... summum bonum est tantum unum, quod est God ...".

1. The problem of Sumum Bonum in mediaeval perspective - Next to the thesis which refers to the history of being in medieval metaphysics it is usually called Metaphysics of the Good that comes from the platonic texts and, above all, in the reformulation operated throughout its reception by the ancient and medieval neoplatonism. Metaphysics of Being is established, especially and systematically, from Tomás de Aquino scholastic. **Item 4** - At this point in conclusion, we are able to distinguish two general meanings in *Sumum bonum* expression: the transcendent Good Sumum, absolute or out of the world and the Good Sumum in the world or immanent. In turn, these two general meanings branch into other specific subsidiaries meanings.

a) **The transcendent Sumum Good**, in a broad sense, can be identified with God: *God est summum*



bonum. Nevertheless, we can take the concept of God so as Good as Being and, in both cases, Good and Being may be associated with God, in the sense that the attributes "Good" or "Being" coincide with the subject "God". So God can be stated as Sumum Good or Sumum Being. However, if the terms are taken as mismatched, ie, "good" or "being" are attributes of the subject "God", then, the term "God" will not identify with the attributes "Good" or "Being". In this case, it will may be said, finally, that *God non est summum bonum* and *non est summum esse*. In the line with the negative theology, the divine can be thought of as a superlative. It will be stated as more than Good or more than Being. And yet, in a latter case, we can identify the term "Good" to the term "God," but overlap "Being" to the "Good", which would characterize the good metaphysics of a platonic cut. Or, conversely, the term "Being" may coincide with the term "God" and overlap the well, which characterize the called metaphysics of Being (or Exodus), taken up by scholastic-aristotelian strand. It should be noted that the tradition associating God the Good, and not the Being - and therefore professes the idea of a moral God - later will be present in Leibniz and Kant. Let us now turn to the immanent Good Sumum relative or in the world.

b) **The immanent Sumum Good**, relative or in the world, in turn, may likewise indicate a perfection order of Beings or a Good perfection hierarchy. In both cases, the Sumum Good in the world is defined as the convergence point of all private assets. However, each particular being, within its range, can achieve the highest degree of excellence by developing its full potential and thereby, achieve itself and by itself the Sumum Good. Thus, there would be two possible understandings of the Sumum Good. He either indicates the beings perfection scale or of the Good, the excellence achieved in each of these perfection degrees in particular. In any case, the Sumum Good would be identified with a final cause - never, however, with an initial or efficient cause - to which tend all the goods or beings in particular. Taken this way, there would be no difference between platonic and aristotelian. The difference would lie more in the aspect related to the content of these ordinances: if to the platonic, the hierarchical order is of moral nature, since rooted in the good, and the attraction by giving up the love exercise or *caritas*; in the scholasticism case, the beings perfection order originating from a quasi-natural intertwining - and therefore not built - between them. In one case, the Sumum Good with regard to movements building a world order based on values such as love or *caritas*; Sumum Good is, then, the maximum flow of Good in the world and the model here is the communion (*koinonikôs*), the *communitas*, which is prior and superior to individual beings. In the second, it relates to the quasi-natural maintenance of a social ranking, wherein the individual sum, results in common; the model here already is the *societas*, and not more the *polis* or *communitas*. A Sumum Good final concept can come of differentiation between what is an idea that illuminates and an idea that is abstracted from private entities. In the first sense, the Sumum Good is taken as an idea that, when leave and come back to, print the goodness in all the particular beings, regardless of whether this idea be identified with God or the ideas in the divine mind. In the second, the Sumum Good does not perform the movement out of itself, but result from the process of abstraction of what is common (*species*) to each one in particular. (translate from Rossatto, ND - *Studia Kantiana* 11 (2011): 122-138)

OTHER AUTHORS

Cuprum dynamics: a variable way of being; sometimes gentle, sentimental, shy, fearful of the night and irresolute; sometimes irritable, impulsive and violent. Switches joy with depression. His shyness makes him prudent and cautious not to harass others, as he has fear of people approaching; therefore seeks to



be alone and hide himself. Not willing to work, but idleness weighs him. Can adopt hypertrophic aspects and show up proud, arrogant, authoritarian, and dictatorial. He feels persecuted by the police, by enemies, ghosts and robbers. At all times there comes his remoteness from the people, showing MISANTHROPY. It has real rage attacks, with bite desires, spit, kill. (CO Cipolla - *Actualizaciones homeopaticas* - V)

Aut.	MATERIA MEDICA – THEMES
HA2 23 AL1 2 HE	<p><u>THEMATIC 1 - MILITARY COMMANDER / OFFICER / PROUD</u> Fits of Insanity, imagining he is a military commander. <i>Attacks of mania</i>; he fancies that he is a military officer; a fancy that he is selling green vegetables; a fancy that he is repairing old chairs. Merry singing. He spits in the faces of the attendants, and laughs heartily at it. (in <i>Cupr-a</i>) Craziness; attacks with savage malice, with proud bearing, at times, interrupted by clonic spasms.</p>
HA2 10 HA2 24 HA2 25 AL1 2	<p><u>THEMATIC 2 - WORK</u> Indisposition to work, and yet idleness is a burden to him. Fit of insanity, he imagines he has green herbs for sale. Fits of insanity, he imagines he is repairing old chairs. <i>Attacks of mania</i>; he fancies that he is a military officer; a fancy that he is selling green vegetables; a fancy that he is repairing old chairs. Merry singing. He spits in the faces of the attendants, and laughs heartily at it. (in <i>Cupr-a</i>)</p>
HA2 27 HE	<p><u>THEMATIC 3 - BITE / SPITS</u> Fits of insanity, the spits into people's faces, and laughs heartily over it. Attacks of rage, wants to bite the bystanders.</p>
HA2 5	<p><u>THEMATIC 4 - STEP SOFTLY / NOR TO DISTURB / NOT TO HURT HIMSELF</u> A kind of timidity; he felt as if he had to step softly, in order not to hurt himself, nor to disturb his room-mates. (AL1 5 - RO)</p>
AL1 101 HE	<p><u>THEMATIC 5 - MISERABLE</u> (DD - <i>Nat-m</i> - feels miserable to look in the mirror because it does not want pity him; <i>Sepia</i> - feels he has a miserable existence, feels miserable for bad memory) He was a miserable-looking man. Precordial anguish, pale, miserable look.</p>
HA2 1 HA2 8 HE HE HE HE HE HE	<p><u>THEMATIC 6 - AFRAID FROM EVERYONE / ESCAPE / LOVES SOLITUDE</u> Melancholy; she shuns the sight of men, seeks and loves solitude, and troubles herself about her imminent death, which she supposes to be unavoidable. Peevishness, he does not know what the wants, he wishes to be alone; after a time, indeed, this is changed to cheerfulness, but it soon returns. Delirium: afraid of every one who approached him, shrinking away from them; tries to escape; in evening and in the dark Mania characterized by a wild look and fear; tries to escape. Laughing; grimaces; exaltation and ecstasies; melancholy and dread of society. Periodical chorea. Violent weeping, anxiety, ludicrous gesticulations, and desire to hide one's self. Chorea. Shuns everyone; cannot be induced to go among people in evening; very restless at night. Asthma. The child is afraid of strangers, while teething. Afraid of and shrinking away from everyone who approaches him; afraid of falling; clinging tightly to nurse; won't stay in bed, but in lap; conscious, knows people; tongue darting forth and back with great rapidity, like a</p>



	snake's. Catarrhal or exanthematic fevers; scarlet fever without eruption; during dentition.
	CHARACTERISTIC SYMPTOMS - THERAPEUTIC INDICATIONS
JA1	Seizures usually begin in the fingers, feet and arms; the child throws on the belly and stir spasmodically to back.
KE1	Cuprum is pre-eminently a <i>convulsive</i> medicine. The convulsive tendency associates itself with almost every complaint that, Cuprum creates and cures. It has convulsions in every degree of violence, from the mere twitching of little muscles and of single muscles to convulsions of all the muscles of the body. When these are coming on the earliest threatenings are drawings in the fingers, clenching of the thumbs or twitching of the muscles. It has twitching, quivering, trembling, and it has also tonic contractions, so that the hands are closed violently. In this condition the thumbs are first affected; they are drawn into the palms and then the fingers close down over them with great violence. In the fingers and toes and in the extremities the spasmodic condition increases and extends until the limbs are in a state of great exhaustion. Tonic contractions, the limbs being drawn up with great violence and it seems as if the frame would be torn to pieces by the violent contractions of the muscles everywhere. We would here refer to Hahnemann's observation. Hahnemann had not seen a case of cholera, but he perceived that the disease produced appearances resembling the symptoms of Cuprum, <i>Camphor</i> and <i>Veratrum</i> . He saw from the description of the disease that the general aspect of cholera was like the general aspect of Cuprum, <i>Camphor</i> and <i>Veratrum</i> , and these three remedies are the typical cholera remedies.
VO	It is the great remedy of SPASMS and CRAMPS: they are violent, appear and disappear quickly and worse by touch, cold, pressure, at evening, before menstruation, for suppression of an eruption or a disposal and at the new moon; and improves sweating. General and violent hypersensitivity at the slightest stimulus, even to medicines.