

László Bóna: Homeopathic reflection on coronavirus

These days what we experience in our environment is not the picture of the coronavirus disease but most probably the state prior to the breakout of the acute disease epidemics.

1. The difference between chronic and acute diseases (from the aspect of coronavirus disease prophylaxis)

The homeopathic remedies that have appeared in different internet forums, recommended by internationally appreciated homeopaths or institutions, were identified based on the symptoms of coronavirus patients. Based on the specific symptoms that seriously ill patients had. Based on the patients' condition who were in different stages of the virus infection. It is interesting that these remedies are mainly the ones that have been clinically used by homeopathy for acute influenza and pneumonia cases for centuries (i.e. *Arsenicum album*, *Bryonia*, *Gelsemium*, *Eupatorium*, *Phosphorus*, *Carbo vegetabilis*). The symptoms caused by coronavirus, in terms of their intensity, are different to that of the previous influenza epidemics but their characteristics are the same. It means that the coronavirus patients do not show significantly different symptoms to that of the patients in the previous epidemics, so this coronavirus epidemic would not require new special homeopathic remedies. The remedies which were listed earlier were recommended on the basis of the general symptoms of the disease, nevertheless any of these remedies could work well in coronavirus disease just as they already worked well in influenza or pneumonia cases so far. The same applies to those rarely used remedies for influenza and pneumonia that, based on specific symptoms, were recommended by well-known homeopaths. For example *Camphora* (that was recommended by *Rajan Sankaran*) or *Justicia adhatoda* (that was recommended by *Farokh Master*).

I am emphasising the expression of acute disease. Because, in homeopathic and professional sense these remedies can only be effective when we indeed apply them to acute diseases. In those cases when the given patient is already suffering from a chronic disease and the acute disease appears on the ground of this chronic disease – based on the homeopathic principles - we should proceed with a case taking that is in line with the rules of acute stage appearing in chronic disease. Expaining it simply it means:

- if the symptoms of the acute condition covers the symptoms of the chronic disease then, indeed, we have to choose the remedy in accordance with the acute totality;
- if it does not cover and the patient's symptoms of the chronic disease are also present along with the symptoms of the acute disease then we have to choose the homeopathic remedy in accordance with the chronic totality of the patient. Namely, in choosing the remedy we have to take into consideration the symptoms of the given patient together with the acute coronavirus symptoms.

Otherwise there is no chance for the healing of the patient in the homeopathic sense. And we can assume that those patients who have got into a life-threatening condition or died can/could also fall into this category. Therefore the recommended homeopathic remedies can only bring homeopathic healing if they are given to patients who are suffering from acute disease. And in this respect it does not matter whether those symptoms are of the coronavirus or other traditional influenza virus. For the homeopathic cure of coronavirus patients who are also suffering from some chronic disease experienced homeopaths would be needed who can take into consideration the totality of the symptoms and the individuality.

2. Relationship between two similar diseases (with respect to homeopathic prophylaxis)

It could be an obvious truth since *Hahnemann* that at the same time two similar diseases cannot be present in an organism. Two diseases are similar if they cause similar symptoms in the same organ systems. In this case the stronger similar disease annihilate the weaker similar disease. Homeopathy is based on this principle of nature, meaning that if a disease, caused by an artificial medicine similar to the original disease and stronger, meaning that it is more dynamic, then it can cure the original disease by replacing it. And when the medicine's disease is passing away then both diseases heal. (*Hahnemann: Organon, 6th edition, Similar diseases 43-51. §*)

In case of two dissimilar diseases the stronger disease temporarily suspends the former disease, however having the latter disease been healed the original disease returns more vigorously than before. This is what we call suppression. (*Hahnemann: Organon, 6th edition, The dissimilar diseases 35-42. §*)

The acute diseases caused by 'classical influenza', pneumonia and coronavirus are similar to each other, therefore coronavirus, if stronger, is able to cure the 'classical influenza' by replacing it. Then the patient is not going to have influenza, 'only' coronavirus disease. So it means if we treat somebody's symptoms similar to the 'classical influenza' symptoms, with those homeopathic remedies that have already been effective in influenza diseases, then this homeopathic remedy disease will be the strongest similar disease. This way even if the patient had influenza disease he is not getting coronavirus disease and if he did not have any of these diseases he may not get any of these diseases (coronavirus and influenza). With the help of the same remedies. Because the two diseases, influenza and coronavirus, are similar to each other. So the patient who has already had influenza disease or the influenza disease is still ongoing or any kind of weaker form and be treated with homeopathic remedies, in accordance with his complaints and symptoms, there is a high chance that he does not get infected with coronavirus.

Now it is understandable why it is a realistic recommendation by homeopaths, that to cure coronavirus disease, are the most suitable remedies that have often been used for influenza.

So if any kind of influenza-like illness is caught by somebody, like cold, influenza, commencing pneumonia, since they are all similar diseases, the effective homeopathic remedy can have preventative impact on the coronavirus disease. It is possible that we do not even realise that we had it or did not have it or we would have it or we would not have it.

If we treat the coronavirus disease with a remedy that would cause a disease dissimilar to coronavirus – so that we suppress the disease – then we temporarily suppress the symptoms of coronavirus disease, but later on a disease may come forward, a disease similar to coronavirus but much stronger. Exactly the same way as it has happened so far in the history of different kind of influenza epidemics.

3. The state of the world before the coronavirus disease

Let's return to the opening thought: what we currently experience around us (in Hungary) is a state prior to the outbreak of the symptoms of an acute disease. And this state is the impact of acute coronavirus disease spreading 'backwards'. Namely, whatever caused by the virus (i.e. seriously ill patients, quarantine, deaths, chain reaction-like unstoppable spreading of the virus, fate that seems unescapable, centralised power measures, etc.) they are all the impacts of the virus upon people who are not yet infected and are forced to change their everyday lives, actions and habits in this globally changed world. All these changed habits, emotions, thoughts, this common mental state, are also the impacts of the virus, most of the time without any acute body symptoms or instead of acute body symptoms or prior body symptoms.

A homeopathic remedy that is in line with this state could be a good preventive homeopathic remedy because by curing this actual state it would reduce the susceptibility to this disease.

I would like to emphasise that I would not like to come up with a new prophylaxis homeopathic remedy. I am simply writing because I strongly believe that in line with these thoughts, we can get a deeper understanding of the coronavirus with the help of homeopathy.

I have listed the most significant mind symptoms and themes of the current state of the globe (not yet the picture of the acute disease!): responsibility, anxiety about family, anticipation, people's fear from infection, avoiding going to any community, avoiding touch, wanting to stay at home, always wanting to wash hands, fear from money matters, anxiety for the future, can see only dark future, feeling of being isolated, repeating again and again ritual actions, thinking about fear all the time, cannot stop these thoughts. To my understanding these are the symptoms that can best picture the current state and what we can actually observe on ourselves and on the environment.

The screenshot shows a software interface for a homeopathic repertory. On the left, there is a list of 24 symptoms under the heading '1. Clipboard 1'. The symptoms are related to mind, fear, anxiety, and anticipation. On the right, there is a grid of 424 remedies, with columns labeled by remedy initials (e.g., carb., cupr-act., cupr., calc-sill, psor., arg-n., lag-c, siph., med., ign., ph-ac, kali-br., hydrog., croc., cup-rp., alm-mn., tub., hyss., ver-pat., anac., hys., bulb., kali-p., zinc-p., aeth., chrc.). The grid contains numerical values (1, 2, 3) indicating the strength of the remedy for each symptom. The first remedy, Carcininum, is highlighted in blue.

Setting the repertorization program to 'small remedies small rubrics', the first remedy that appears in the list is *Carcinosinum*.

Knowing the homeopathic remedies and the theory of miasms, this repertorization can help to understand the core idea of the whole epidemic. And it can help to understand why this epidemic could become global. It is connected with the fact that today the most significant common general disease predisposition in the world is the susceptibility to cancer.

Indeed, the coronavirus enthrones the failure of the curing strategies for the epidemics by suppression that have been applied so far. This epidemic has been evolving on the ground of the global suppression, just creating metastasises exactly as the metastasis commences from the primary centre of the cancerous tumour. Even now the whole world is anxious to have vaccination as soon as possible. It seems that in terms of ideology there is no difference whether we are scientific, rational or esoteric, spiritual. The situation currently is directly life-threatening and when we have to save lives immediately, there is no other concept and no other chance, the world can only imagine to solve the problem with suppression and the world is expecting the help of the science – while for a homeopath this global epidemic indicates the total failure of such approach.

The world does not recognise the failure, and in this dangerous situation, being helpless, cannot do anything else. So far there is no new, consensus-based, efficient concept in the healthcare and in any other global issues. Due to the lack of such a concept we can only envisage a one-way emergency scenario. The increasingly tougher and tougher global epidemics convey the message about the necessity for an urgent, radical change, for those who understand that. The world, the public, the science urge to make the vaccine, as the only solution, as soon as possible while for the homeopaths it is more and more evident that exactly this

leads to a new global epidemic disaster. Homeopaths should look for cooperation with healers who have new solutions, concepts and should look for cooperation with scientific researches' new concepts, with those people who can recommend other kind solutions. And due to the fact that conventional medicine does not have any solution to this current global situation we are facing, homeopaths should act immediately. Homeopaths should believe in the validity of their own concept and offer that concept wherever it is possible.

The coronavirus creates a special state that is prior to the outbreak of its acute phase and this state – it can be clearly visible by homeopathic observation – is the same as the cancerous predisposition. This is the general, intellectual, mental and physical state of the world independent from ideology and culture.

The cancer as a model disease can make us understand the state on which ground a global epidemic can evolve that is similar to it. The spreading of this virus and its 'combat manner' is similar to that of the invasive cancer that is spreading unstopably through metastasis. Starting from the declaration of the diagnosis of the cancer means an undoubtedly direct and unstopable route to the death and, the fact that it cannot be stopped and can diffuse limitlessly is bursting out from the depth of the current state and it defines our relation to the coronavirus. The emergency condition, the measures of the governments are similar to our imagination about the working of our immune system, meaning that we can only slow down our downfall, but we cannot escape it.

The expression of chain-reaction is very meaningful in this case. In earlier times our lives could be more and more expanding, revolving, restarting, expansive in a spiral way or ascending, sinking later on then dashing. Now in a chain-reaction-like manner, the world and the inseparable individuals are unstopably moving towards a kind of termination. The individual cannot do anything, he is put down by the history by the power, by the profit by the economy by the global money market, by the pharmaceutical industry, by the food industry, by the education, by the oil industry, by the electric and the atomic energy. (It is not by chance that the cancer patient receives radiotherapy and it is not by chance that more, appreciated, contemporary homeopaths, such as *Jan Scholten* or *Jeremy Sherr* in relation to this epidemic, say that the future's or even today's homeopathic remedy is made from radioactive materials, atomic elements.) This is the global mental state and its belief system that make mankind globally susceptible to acute epidemics similar to cancer. Treating this state could make a change. With anything that does not suppress this state but heals it. Since this is the chronic and miasmatic ground on which this acute disease can become an epidemic.

4. Diseases similar to the prior state of the coronavirus acute disease

If we repertorise the most important mental symptoms in this state prior to the acute phase of the coronavirus infection, we find some other remedies besides *Carcinosinum*. If we apply a different analysis method, we find *Arsenicum album* among the most important remedies. That is why it is understandable that most homeopaths recommend this remedy for prevention, because this remedy covers the symptoms of both the acute disease and the prior mental state of the disease.

Bryonia, *Calcium carbonicum* are also recommended for the same reason for both prophylaxis and when somebody is already infected. *Arsenicum album*, along with *Carcinosinum*, covers exactly all behavioural patterns that are related to mortal fear and anxiety, resulted in compulsive disorders. *Bryonia* and *Calcium carbonicum* mirror the state of lost security when the patient wants to stay at home, to lock the door, to pile up and to reserve foods and money, is more characteristic than compulsive disorders.

If we concentrate on the small remedies and individual symptoms in our repertorisation then a small remedy, *Cuprum acetatum* will come forward, next to *Carcinosinum*. We can also consider *Carcinosinum cum Cuprum* which remedy, by *Tinus Smith*, is regarded as the most relevant remedy of our current world.

And this homeopathic finding can show a correspondence to us. *Cuprum metallicum* is one of the homeopathic remedies for compulsive disorders and it can work well most of the cases. This remedy is used for unstoppable, chain-reaction-like actions that later on turn into convulsive body complaints (i.e. unstoppable vomiting, diarrhoea and suffocative cough).

The globe, our everyday environment reveals a state that is similar to a patient who has serious compulsive neurosis symptoms. And because it is similar, in homeopathic sense, we can efficiently cure it with a remedy that is in line with this state.

Again and again we have to check our actions to see whether we have cleaned the door handle, whether we have touched the handrail, the button of the elevator, whether we have touched the tap after have washed our hands. Because if we touched the tap after we washed our hands we have to wash our hands again, then we dry our hands with the towel and we have to wash our hands again because we dried it with the towel that might be infected, but before that we throw the towel into the washing machine, because if we did it after washing our hands we would have to do it again.

We know people who have already acted like this, namely, they did not leave their houses because they were afraid of the infection. When they got home they immediately disinfected themselves, they regarded the whole world as an infected area, they constantly and consistently thought only the same themes, they could not get rid of the thought of infection, whoever they met they did not shake hands or washed their hands immediately afterwards, if at all they dared to go out from their home. So far these people have been treated with serious psychiatric medicines, regarding them as the ones who have lost their connection with reality.

But now when this kind of behaviour has become the behaviour of the masses this has turned into the reality of the whole world. And then while this has become the reality of the whole world this behaviour has turned into the norm of the whole community, accepted by everyone.

In the background of the compulsive neurosis, diagnosed by psychiatry, there is the unspoken fear of death, regarded as unrealistic by others. Now, when most of us live in mortal fear, all of this have turned into reality, the behaviour, that is similar to that of the compulsive neurosis, has become real and not only accepted but desired as well. And indeed, we cannot have any objection and it is not ethical at all to question the reality of this tragic situation. The question is not that mortal fear is justifiable or not, or to what scale panic, terror and worries are justifiable but the reality is that the characteristic symptoms of the general behaviour are similar to that of the symptoms of a psychiatric disorder. And because homeopathic remedies heal on the basis of similarity, by applying remedies that cause similar symptoms to the original ones, that is why remedies of psychiatric disorder can be suitable to heal the global mental state prior to the acute stage of the epidemic. And by doing so the susceptibility can be reduce.

Having performed the repertorisation of the symptoms recognised in these behaviours, another homeopathic remedy is turning up in the frontline, *Veratrum album*. This remedy can be considered in the latter acute stage of the disease, especially in those cases (along with lung-related symptoms like suffocation) when the patients' significant characteristics are vomiting, diarrhoea, weakness together with shrivelling. As we have already heard about these symptoms, in connection with the latter phase of the disease. The fact that this remedy has already appeared in repertory when we did the repertorisation of the symptoms applicable in the prior state of the disease we can presume what direction the disease, caused by the coronavirus, can possibly move towards, if at all.

Actually, besides this remedy can be suitable to acutely cure acute cases infected by coronavirus, the remedy can also indicate a characteristic psychological state that is prior to the acute case. For quite some time *Veratrum album* has been a well-known remedy in homeopathy as one of the remedies curing well bipolar states, maniac depression or cases when anorexia alternates with bulimia. And indeed, there are patients who are not ill yet, but still struggling with the state surrounding them, live their everyday lives in strong, extreme duality. They want to accumulate and be prudent with their reserves. 'The world is breathing again, the atmosphere is purifying, dolphins are playing in the lagoons of Venice, mankind is becoming conscious and is waking up, learning lessons for changing for the better. Through mortal fear the virus has thought people that real change is necessary, and the planet can be saved by awakening the individual responsibility. Stay at home, look after your beloved ones at last, realise what really important is in life.' – from different directions we can hear such things as well. And beside these many salvation stories, opposite to this, on the other pole, apocalyptic visions are present, dark visions projecting the global ending hour of mankind. Salvation story and damning story at the same time. It is changing from hour to hour, from minute to minute.

5. Influenza diseases which are similar to each other

For two decades I have been paying attention to influenza epidemics which last for one to two months each year. At the *Association of Homeopathic Medical Art in Hungary*, we receive lots of mails about homeopathic healings, carried out by homeopaths.

If we follow *Hahnemann's* concept about the interpretation of epidemics, then we can say that a great number of people are becoming object of different kinds of influenza viruses. It appears that every year we can witness a great dimension of 'influenza virus. If we interpret this phenomenon, in line with classical homeopathic proving protocol, then we can say that every year a great number of people demonstrate symptoms which are very similar to each other.

Nevertheless, there are also a few people who indicate peculiar symptoms at the same time of the influenza epidemic. And these peculiar symptoms are similar to each other, however, they are not similar to the influenza's usual symptoms. Since these symptoms are not similar to the influenza symptoms, the only reason we could relate them to each other is that those symptoms appear at the same time of the influenza epidemic.

I am writing example cases. A few years ago, during the usual influenza epidemic season in January and February, a great number of men, who were not in connection with each other at all, demonstrated lumbago and sciatica symptoms. Those men never had such symptoms before, nor they have had those ever since. (Since we share cases with each other and interesting phenomenon with the members of our homeopathic *Association* I can say that other healers, doctors and patients, independently from each other, observed such interesting incidents.)

Of course, it can be a simple coincidence, but we can consider that, every year, there is a large population which does not demonstrate the general symptoms of influenza, but only the specific symptoms. And from this picture we do not even know that this symptom could belong to the influenza, and we can only assume that they are influenza symptoms, because they appear simultaneously with the influenza, and, in spite of the fact they belong to a smaller population of patients it points toward a kind of coexistence.

In the same token, in another year, during the course of the annual influenza epidemic, a large population of patients had suffocative cough for months and months, without having any fever or pain in their limbs.

Other time, during the usual annual influenza epidemic, while the majority of the population suffered from the 'traditional' and general symptoms of the influenza, some other people did not get sick with symptoms similar to that of the influenza but, in parallel with each other (but not connected with each other, living from each other in different distances), indicated that they were suffering from severe diarrhoea, together with subfertility which never turned into fever.

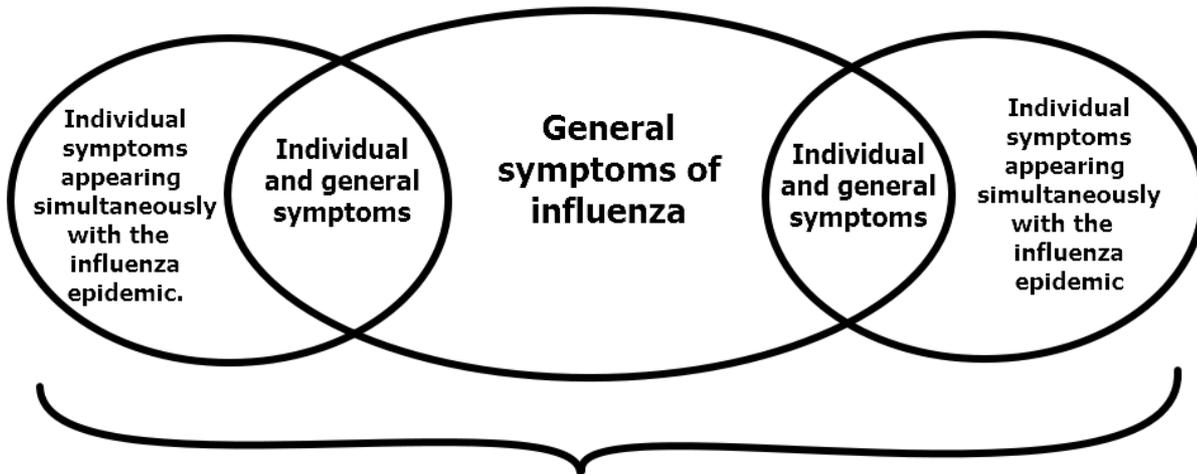
These conditions which accompany influenza epidemics and come out at the same time as the epidemic then vanish when the epidemic passes away, can be regarded as coincidence, but we can consider them peculiar symptoms of the given year's influenza epidemic.

Exactly the same way as *Hahnemann* interpreted during the course of the proving of homeopathic remedies, those proving participants, whose reactions to the remedy were peculiar, demonstrating totally different symptoms to that of the majority of the participants.

If we regard the different kind of influenza as an annual common proving, when a large portion of the population take virus as a common influence, then a significant number of people will have similar general symptoms. It means that we can see the symptom portrait of the influenza that are similar to each other (i.e. high fever, throat pain, cough, headache, discharges as well as muscle pains and pains in the bones). Nevertheless, there will always be groups that are distinct from each other in the given epidemic, demonstrating other specific individual symptoms, different to the majority of the population, but similar to that of the patients in the same group.

We can also say that these symptoms, that are peculiar, and indicated by only a small number of people, belong to the characteristic of the epidemic and belong to the epidemic. We can, therefore, draw the conclusion that influenza has a wild spectrum of portrait, from which in every year the similar and general symptoms are becoming obvious, but these do not demonstrate the whole spectrum of the influenza symptoms. Only the symptoms, typical to the whole population. But there are always groups which, instead of the influenza's typical symptom spectrum in a given year, show only a fraction of the influenza's symptom spectrum, the symptoms that are not present within the majority of the population.

Symptoms of different groups



Full spectrum of influenza symptoms

That is why it is possible that every year the majority of the influenza patients can be treated with the same homeopathic remedies for centuries (*e.g Gelsemium, Eupatorium, Bryonia, Arsenicum album*).

Due to the fact that there are patients who have those not typical symptoms of influenza, we have observed that most of the time one specific remedy emerges each year. This is how *Rhus toxicodendron* emerged in the epidemics of the previous years (when a group of people 'only' experienced lumbago-like pains), or *Carbo vegetabilis* (when some part of the population had long-lasting, suffocative cough), or *Baptisia* (when long-lasting throat inflammation was the main characteristic, with no pain as well as subfertility without indicating any influenza symptoms), or *Aloe* or *Podophyllum* (when the dominating symptom was the unstoppable diarrhoea with no other influenza symptom), or *Arnica* was the good remedy (when some people only had muscle pain without fever or upper respiratory tract symptoms during influenza epidemic).

I wonder why somebody has all the general symptoms of influenza or only has some portion of them.

Based on different experiences there can be different answers to this question. For this we also have to consider what I wrote about in the beginning of this study. Namely, the difference is that some people are infected with influenza as an acute disease, others are infected by it on the ground of a chronic disease.

Consequently, if somebody has a relatively strong immune system so the influenza infection is not able to cause the general acute influenza symptoms, then only the partial symptoms may appear at him during the influenza epidemic.

It is also possible that influenza cannot infect healthy people, however, temporarily it can cause complaint of a few organ systems that are weak. For instance, if during an influenza epidemic, somebody is infected by influenza virus who has weaker spine, then he will temporarily have sciatica. Or those people who have weaker digestion system, they will temporarily have diarrhoea, which symptom is not similar to that of the influenza disease but to that of a food poisoning.

It is possible that influenza infection is demonstrated by the most general symptoms, with those people who have chronic disease, and, furthermore, these people would also have individual symptoms of their basic chronic disease. And it is also possible that patients are being treated for their chronic disease and their medicines suppress the manifestation of the influenza, and instead, during influenza epidemic, their symptoms of chronic disease are strengthening.

For years and years similar effect could be noticed with those people who had been vaccinated against influenza. Our homeopathic *Association* has been receiving related observations for more than two decades, and these observations indicate that those people do not have symptoms typical to the influenza disease, but they appear in parallel with influenza epidemic. They have unexplainable complaints such as symptoms of the urinary tract. Or severe, weakening diarrhoea at patients who did not use to have such symptoms and cannot tell the reason for its happening. Or some people have incomprehensible muscle pain that appear suddenly and disappear a few days later. (In these cases, the remedies that homeopathy could offer for symptoms occurring after vaccination helped: *Thuja, Arnica or Silicea*. And because these remedies have been working well as general remedies after vaccination, and had no specific symptoms, we can conclude that these complaints belong to the symptoms of the relevant influenza epidemic and we cannot see the influenza because the vaccination suppresses the general symptoms of influenza. (With this statement I do not intend to stand for or open up a discussion about the necessity or unnecessary of the vaccination, I simply want to share my observations.)

What sense does it have to see that influenza have a larger spectrum of symptoms, larger than what we normally observe in an epidemic? At this point, the theory I mentioned about the extinguishing or overriding effect of the similar diseases in the beginning of this study makes sense. Influenzas are similar diseases to each other, they are alike year by year, and they are also similar to the diseases that are caused by different kind of influenza viruses that are spreading at the same time. (It means that the influenza viruses are similar to each other in a synchronic and diachronic way as well.) And if they are similar, then the homeopathic treatment of any kind of its modification can prevent the coming out of any other type of influenza. The significance of this phenomenon is that all those individual and peculiar symptoms that are present with some people (without having the usual and obvious symptoms of influenza), could be treated by homeopathy. And this is the real way of preventing the coming out of influenza. Namely, if we interpret all symptoms as part of the influenza symptom spectrum whichever, during an influenza, appears in a person who do not have chronic disease – in this case an experienced homeopath can recommend a remedy when any symptom, that is seemingly independent of the epidemic, appears.

For instance if we know that usually lumbago appears in parallel with the epidemic, most probably it can also be an expression of the epidemic, then if somebody has pain in the back for no reason, we know *Rhus toxicodendron* will be good not only against backache but also for the prevention of a serious influenza disease. If the person receives this remedy in time, from an experienced homeopath, then we do not even know what was prevented by the remedy. Simply, there is a great chance, that the influenza avoids this person. Or it is also possible that influenza will happen on a smaller scale, moderately.

If we took notice of the symptoms that was apparent with some people, prior to the outburst of the epidemic on a larger scale, then by treating these conditions, most probably, the serious or life-threatening illness would be avoidable or the course of the influenza would be moderate.

In the severe stage of the illness the remedy choice should already be made on the basis of individual symptoms which are present – for this reason, in the previous days, internationally recognised homeopaths have made recommendations for homeopathic remedies. However, these remedies can only work when the trouble is serious, and the majority of the patients need life-saving hospitalisation.

So this condition has to be prevented. This, therefore, means that the initial, hardly noticeable symptoms worth being treated, which are seemingly independent to the epidemic. In this case it does not matter whether these symptoms are simply cold or indigestion or muscle strain or moderate influenza or the latent symptoms of coronavirus. These symptoms, if come forward, without any special reason, are the different kind of individual appearances of a common state, part of a symptom spectrum, irrespective of what we call this disease. Although its name is evident to all of us: an influence which affects all of us at the same time. Symptoms that break to the surface at the periphery of the epidemic, at same time as the corona virus.

6. Symptoms that surface at the periphery of the epidemic, simultaneously with the coronavirus disease

Since the beginning of the coronavirus epidemic lots of people have become sick from traditional influenza, many of them have fever, cough or simple cold, they blow their nose, and many people have strange and peculiar symptoms, for no special reason (not knowing that other people also have those symptoms) simultaneously with the corona virus disease. In the recent weeks we, at the *Association*, have been receiving mails highlighting a few peculiar symptoms.

A great number of people suffered from serious neck pain, without any additional complaints. This symptom turns up on one side of their body, similar to the pain when somebody lay down on the neck, or exposed to the draft, but these complaints seem unreasonable and getting more and more painful as time passes. Somebody may even have strong pain or stiffness in the neck. In these cases *Rhus toxicodendron* or *Dulcamara* are working well.

There were people who reported strong muscle pains, like they had muscle strains with strong weakening affect. This symptom also seemed unexplainable because the patients had not done anything that could justify those muscle strains. The condition is not attached to any other complaints. This condition can quickly be treated by *Arnica*.

Others reported chest oppression, and long-lasting cough that shook their whole body without having any fever nor any other symptoms. This condition can be healed by *Bryonia*, or when these symptoms are together with suffocation then it can be cured with *Carbo vegetabilis*.

Some had nerve pain, lasting for days, located in their arm and shoulder, and is originated in a certain point between their scapulae, and the pain is extremely paralysing. By taking *Magnesium phosphoricum* these complaints could be relieved.

Also, others reported severe diarrhoea. The stool is sudden, unstoppable and forcible. In this case heavy flatus also wants to pass together with the stool. They never had these complaints before. The homeopathic remedies *Aloe* or *Podophyllum* treated these complaints quickly and efficiently. (It is worth noting that the mental characteristics of *Aloe* is 'being excluded', a state when the person is isolated from his family or society. This remedy belongs to the *Liloflorae* plant family just like *Veratrum album*, which were mentioned earlier on in this study. This remedy feels that he/she is losing his/her status in the society. It is characteristic of *Podophyllum*'s mental state when the patient cannot accommodate quickly to the changed situation. All of these mental states describe well the current global situation we have.)

Some people reported that they began having moderate fever, throat ache, cough and these symptoms disappeared and returned after a few days in a more severe condition. This sort of action is typical to the ferrum poisoning. By continuously giving someone the material of ferrum dose by dose, moderate symptoms break out then disappear entirely, however the symptoms reappear in a more severe manner. In most of these cases *Ferrum phosphoricum* could help significantly.

There were people who already have fever, mostly intermittent fever, meaning that exactly at the same time fever increases then decreases then stops then increases again, following this pattern systematically for days. In these cases *China*, the remedy for malaria, the remedy of the intermittent fever could work well. (It is interesting that science of medicine is just examining the possible effect of a malaria medicine for coronavirus.)

The above cases are only examples. Other homeopaths can, of course, have different experiences. I am writing about these cases with no intention to urge anybody to start taking any homeopathic remedy without control. It is only important to me to show, that with the help of homeopathy, those patients can be helped who are in a state similar to that of influenza, or those who already have some moderate symptoms, could avoid the severe impact of coronavirus. There are many people who have some kinds of symptoms and they

do not contribute them to coronavirus, but they could also be helped, based on these symptoms so that they cannot get seriously ill. This would be the professional responsibility of the experienced homeopaths.

For me it is not important to come up with remedies I can recommend, like so many homeopaths have done. Homeopathy gives us the possibility to understand the correspondences of the globe that is currently burdened by the coronavirus. For me homeopathy is a way of observing phenomenon via the order of the nature. Because I believe that comprehending is partly healing as well. The mental process of understanding a given state is a contribution to health.

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