



The Noble Gases

HELIUM

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Saltire Books *Saltire Books Limited, Glasgow, Scotland*



CONTENTS

Foreword by Yakov Melamed Cohen	vii
Acknowledgements	ix
<i>part one</i>	
THE NOBLE GASES AN INTRODUCTION TO THE SERIES	1
1 INTRODUCTION	31
2 HELIUM THE ELEMENT	35
3 HELIUM THEMES	39
4 HELIUM 50M: SENSATION, FUNCTION, STRUCTURE	59
5 HELIUM CM COLLECTIVE SPIRITUALITY	65
6 MEDITATION PROVING OF HELIUM	79
7 HELIUM SYNTHESIS	83
8 HELIUM CASES	85
9 HELIUM MM ANALOGY, BIOLOGY, COSMOLOGY	117
10 FURTHER ANALOGIES	169
11 DIMENSIONS	175
12 PERIOD I SYNTHESIS	183
Appendix	185
Index	201

1

INTRODUCTION

All religions, arts and sciences are branches of the same tree. All these aspirations are directed toward ennobling man's life, lifting it from the sphere of mere physical existence and leading the individual towards freedom.

Albert Einstein

Homeopathic Helium

The initial proving of Helium was conducted in 1995 by the Dynamis School Norway and was later reproved by Silvie Gowan and friends in England. Further mini provings have followed. During that year I had the privilege of teaching five Dynamis courses concurrently in California, England, Holland, Israel and Norway. As a proving is an inherent part of every Dynamis course, I had to choose five different substances to prove. After a long search I managed to obtain a potency of Plutonium Nitricum. Naturally I felt very apprehensive about this proving. At the time no large-scale provings of a radioactive material had ever been conducted and certainly nothing with such an intimidating reputation as plutonium. I felt that it was only fair to ask the students if they were willing to prove a radioactive substance, without disclosing which one it was to be. I was sure none of the classes would agree.

To my surprise, when I approached the brave students of Dynamis Norway with this question, they agreed to do the radioactive proving. The following week I travelled to California and asked the same question. The California students also agreed. Later on, still apprehensive about this substance, I decided to do the Plutonium Nitricum proving in England, where I could supervise it more closely. I planned to do four other 'positive' provings to balance out the seemingly 'negative' Plutonium. I chose Olive (*Olea Europaea*) for Israel, Yew Tree (*Taxus Baccata*) for Holland, Bald Eagle (*Haliaeetus Leucocephalus*) for California and Helium for Norway. I had

32 The Noble Gases – Helium

been planning to prove Helium for some time as I had already proved Neon and ultimately wanted to prove all the noble gases.

All of these provings were double-blind: Neither the provers nor the supervisors knew what the substance was, moreover provers were instructed not to talk to each other about the proving until it was over.

The interesting result of this unintentional experiment was that both the Norwegian group and the Californian group were under the definite impression they were proving a radioactive material. Yet surprisingly their provings in no way displayed any radioactive themes. On the contrary, a clear impression of Eagle emerged in the Haliaeethus proving, as did a clear image of Helium in the Helium proving. Neither proving contained any trace of radioactive imagery. One can thus deduce that knowing the proving substance does not necessarily bias a group of quality provers.

One curious symptom observed in the Helium proving was the distinct delusion of being an eagle. While there is a strong analogy between Eagle and Helium that could explain this symptom, I wondered, not for the first time, whether two provings conducted simultaneously could influence each other, even at a distance. I had seen the same phenomenon when the Salmon provers were convinced they had proved Wolf. Here again there is an analogy between wolves and salmon. However, the proving of Lac Lupinum was conducted in the United States at the same time as the salmon (*Oncorhynchus tshawytscha*) proving was happening in England. This possible crossover may be explained in different ways: delusion, synchronicity, non-local effects and entanglement, the epidemic and sporadic nature of provings or the simple interconnectedness of the universe.

That being said, Helium has produced its own magic. It is certainly one of the most remarkable provings I have ever experienced. By the very nature of its location in the periodic table this proving touches on esoteric matters; God, the universe, our soul. It takes the mind to places where previously only imagination could carry us, to the mystery of mysteries, our origins.

The potencies of perception

In this book I equate the levels of perception in Helium with levels of potency. We can roughly compare the mother tincture level to the study of the material and chemical properties of the substance, while the higher potencies of perception penetrate the innermost nature of the remedy's simple substance. This division into levels of potency is an analogy and has nothing whatsoever to do with the potencies taken by the provers.

Here is a brief summary of levels of potency equated with levels of perception, ranging from the gross to the subtle:

- The element itself represents purely chemical properties.
- The mother tincture represents homoeopathic preparation and naturopathic use, the realm of atoms and molecules.
- The 12C level represents physical affinities, the realm of organs.
- The 30C represents general themes, the realm of the organism.
- The 200C represents essence, emotional pictures and signatures.
- The 1M and 10M potencies are an unravelling of the symptom configuration, a search for unified meaning in the totality.
- The 50M represents subtle sensations and functions, including the geometrical structure of the remedy.
- The CM explores the world of analogy and metaphor.
- The MM and beyond are an investigation into the esoteric roots of the remedy; the akashic records, cosmic library or the simple substance of Swedenborg and Kent.ⁱ

In my 'grammatical' method of analysis, the 12C and 30C represent nouns, the 200C and 1M are adjectives and adverbs while the 50M represents verbs, movement in time and space.ⁱⁱ The potencies beyond transcend grammar as they touch the language of poetry.

Matching the remedy to the patient on the higher potencies of similarity will lead to deeper results, however for optimum similarity, all levels should fit.

I do not intend the correspondence of each potency level to a concept to be precise, rather a general idea. Creating yet another table or system to which homoeopaths should rigidly adhere can only lead to an overcomplicated mode of thinking.

Please note that while I have ordered the following chapters according to the potencies of perception, they are in no way related to the potency of prescriptions in cases. The chapters Helium 12c or Helium 30C do not relate to potency selection in prescribing, but to levels of perception. The potency should be selected according to the totality of the case regardless of which chapter the symptom lies in.

ⁱ "The simple substance is the substance of substances, and all things are from it. It is really first, in which rests all power."¹

ⁱⁱ Sherr J. *The Dynamic Materia Medica – Syphilis: A Study of the Syphilitic Miasm*. Glasgow: Saltire Books. 2012.

34 The Noble Gases – Helium

I have included some cases after the 50M chapter because most Helium cases can be solved from knowledge gained from the 12C to the 50M levels of perception. The higher level chapters of CM and above relate to simple substance and thus to broader concepts than the individual remedy. Not everyone will feel comfortable with the information in these high potency chapters. That is fine; there is no need to go there. I enjoy thinking of these things and maybe some readers will too. I intend to discuss the MMM and perhaps higher levels in the ultimate book on this series.

Only a few selected quotes from the provings have found their way into each section. Please be aware that it is important to read the proving as a whole to gain a thorough understanding of the remedy, as many symptoms only appear in the unabridged proving document.

Recording of provings in the text

When capitalised, Helium and Hydrogen refer to homoeopathic remedies, while helium and hydrogen in lower case refer to the basic elements.

All original symptoms from the Helium proving are given as follows: **Helium symptom**. Some proving symptoms have been abbreviated or grammar has been corrected without changing the essential content. Please bear in mind that the proving was translated from the Norwegian, hence the grammar may still sound awkward at times. The complete and original text can be found in the proving text itself.

Keywords and phrases that I consider important are occasionally marked **in bold** within the proving.

Reference

- 1 Kent JT. Aphorisms and precepts from extemporaneous lectures. Compiled by Carpenter H B, Hahnemann, 1897. Available in Kindle format from Amazon.

3

HELIUM THEMES

Helium 12C: Physical affinities

Helium affects every part of the body and it will require many clinical cases to assess its main affinities. From the proving I have observed strong affinities with the head and hair, skin and itching, throat, eyes, female and hormonal complaints including pregnancy, labour and ovaries, digestion and metabolism, vertigo, extremities, muscles, respiration, back and neck. For a list of physical symptoms, please refer to the full proving text at the end of this book.

Improvements noted from clinical cases include Delayed labour, premenstrual tension, neck and back pain, wandering pains, joints pains and digestive problems. For further reference see the chapter on cases.



Helium 30C: Generalities

Some of the main general themes in Helium are sensations of floating and lightness or conversely heaviness accompanied by weight gain. Extreme energy versus extreme weakness, fatigue and indolence. Great restlessness, clumsiness, incoordination, chills, colds and bouts of flu, sensations of heat, constriction and pressure, stitching and twitching. Other themes include periodicity (weekly, yearly), as well as noon, evening and midnight modalities.



Helium 200C: Emotional Essence

We will begin our journey into the emotional realm of Helium with the more predictable aspects of the remedy. As one might expect from a noble

40 The Noble Gases – Helium

gas that forms no chemical bonds, Helium provers experienced a sense of aloneness or isolation. Many provers felt a strong desire to be alone and undisturbed, and yearned for peace and quiet. They found a variety of ways to avoid company and to cut themselves off from the world, often hiding behind a book or shutting all the doors and windows. Many provers experienced an intense aversion to talking, touching or engaging in any social interaction, with a definite aversion to talking on the telephone. The feeling was one of “leave me alone, I don’t need or want anyone”. This isolation was often accompanied by apathy. The Helium patient may seem introverted, cold and distant to others. A useful clinical symptom appeared in one prover, who had a strong desire to go to an island or convent, which also reflects the religious aspect of Helium. They may spend a lot of time praying or meditating, and may have an affinity to religious music and healing.

The sense of separation might manifest as a calm tranquillity, as if not affected or touched by anything. A feeling of living in one’s own world, calm, relaxed and not bothered by external circumstances. Even stressful situations such as car accidents left provers totally unmoved. This excessive calmness can tip over into total indifference, patients not wishing to be involved in any of their usual activities or having no feelings for loved ones. At its worst this evolves into stagnation, apathy and extreme lack of initiative. They are stuck in the world of plans and potential, yet cannot manifest any of it into action. A polarity of this apathy is a desire to read exciting stories and see action movies. Another polarity is sensitivity to others opinions, a sensation that people can see through them, and concern of what they will think.

Alongside the strong inclination to be alone and cut off from society, Helium patients may experience an overwhelming sense of loneliness, rejection and deep melancholy, a feeling that nobody cares. This may be accompanied by a desolate and depressed feeling, weepiness or a sense of vulnerability. Like many remedy provings, Helium produces irritability. What particularly characterises this irritability is a tremendous aversion to being disturbed. Any intrusion that penetrates their tightly closed shell aggravates, in particular noise. The following prover symptom serves as illustration:

Everything is irritating me, the way my friends talk, walk, eat, small sounds. Rage inside, wanting to hit everybody around me, to choke them. Everything inside me is grumpy, from my toes to the top. The grumpiness is **floating** inside me, as if boiling in my lungs; I want to scream at those around me. I want to be alone, not disturbed. It is a sour, deep, terrible feeling. (I am never normally irritated by anything.)

10

FURTHER ANALOGIES

Four in one

The four qualities of the soul may be compared to the four initial forces of physics: electromagnetism, gravity, strong and weak. The comparison is based on the premise that both soul components and basic forces are energetic building blocks of the universe. The following is merely suggestive:

Like the universal forces, the four elements of fire (male/yang) air (female/yin) earth (female/yang) and water (male/yin) may also represent four part nature of the soul. We can also compare the four universal soul fragments to the four human blood types: A, B, AB and O. Type O blood, combining with any of the other types, is comparable to female/yin, the most receptive of the four fragments. Blood type AB, combining only with itself, would represent the extroverted masculine male/yang soul gamete.

TABLE 10.1 The four universal forces and correspondences

Electromagnetic	Infinite range	Electricity, magnetism and light	Male/Yang
Gravity	Infinite range	Force acts between all <i>masses</i>	Female/Yang
Strong	Short range	Binds <i>neutrons</i> and <i>protons</i> together in the cores of atoms	Male/Yin
Weak	Short range	Beta decay (the conversion of a neutron to a proton, an <i>electron</i> and an antineutrino)	Female/Yin

170 The Noble Gases – Helium

The hearts chambers are another mirror to the four aspects of the soul. The left and right side represent male and female, each with a receiving yin atria and pumping yang ventricle.

Jewish mystical tradition contains many references to four basic qualities. The Bible tells of a single river flowing through the garden of Eden, which represents the unity of the divine soul. Once this river leaves the garden, it splits into four heads representing diversity. Four Archangels are mentioned in the Cabbala: Michael, Gabriel, Uriel and Raphael. The *Mishna* (early Jewish interpretations of the Bible) mentions four sons: One wise, one wicked, one naïve and one who is too shy to ask. Jerusalem is divided into four quarters which are said to be analogous to the four chambers of the heart. The Tree of Life exists in the four worlds of the creation, namely Atziluth, Briah, Yetzirah, and Assiah, representing the descent from pure spirit into matter.

The Cabbala abounds with examples of one divided into four emanations. Here is one instance:

You should also know that it is exactly the same with all the ten sefirot of each and every world. . . . Every higher aspect is called Emanator relative to the aspect lower than it, which is called emanated. And the **emanated is always divisible into four letters**, even in any one of its ten sefirot, or in any one of the ten sefirot of any one of them. . . . Understand this well; it is a key to understanding all the lessons.¹

Perhaps the most striking correspondence to the four aspects of the Helium soul is the book of Ezekiel, which is most specific about four angels with four faces and four wings each. Two wings are open and two closed. The following emphases are mine:

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a **fire flashing up**, so that a **brightness** was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire. And out of the midst thereof came the likeness of **four living creatures**. And this was their appearance: they had the **likeness of a man**. And every one had **four faces**, and every one of them had **four wings**. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their **four sides**; and as for the faces and wings of them four, their **wings were joined one to another**; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. Thus were their faces; and their wings were stretched upward; **two wings of every one were joined one to another, and two covered their bodies.**²

Finally, the city of Hebron is mentioned in the proving.

I was hoping there would be peace in Hebron.

Hebron is the town called the **city of four** (*kiryat arba*). It contains the cave of Machpela (literally meaning 'the doubling cave'), which is said to be the gateway to heaven. Abraham paid 400 shekels for the site. Four couples are said to be buried there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. The Zohar has a lengthy discussion on the arrangement in which they were buried and the various possible permutations of this order.

Twins and Doubles

Twins feature very prominently in the proving.

I felt I was seeing the twin of everything but not seeing double. It was the twin.

I am travelling on a train and two seats in front of me I see a pair of twins and am fascinated by them.

Dream: Crossing a road, looking after twins crossing over a road to join the other.

Fraternal twins develop from two separate eggs that have been fertilised by two separate sperm. Identical twins develop from a single fertilised egg (zygote). In the latter case, at a relatively early stage in its growth the zygote splits into two separate cell masses which go on to become embryos. These embryos are genetically identical to each other and are always of the same sex.

It may be that twins are related to the soul before the first division into two. At this stage we have twin souls, a non-sexual affinity. While identical twins and doubles would be analogous to mitosis, non-identical twins would be associated with meiosis.

A curious experience in the proving is that of doubles, identical people seeming to appear in two places at once. This strange phenomenon happened to several people during the proving, one reporting that she saw me or an exact replica of me in a place I had never been before. Another prover states:

I saw somebody who couldn't possibly have been there. It was their double and they were there, but I knew it was impossible.

Provings can only manifest phenomena that exist on some level, so if a prover observes doubles we can assume it is essentially possible for a person

172 The Noble Gases – Helium

to appear in two places at once. Dr Newton speaks of a single soul incarnating in two places at once (to gain double the experience).

The idea of doubles appears in several anthropological texts as well as in the Cabbala. The soul, which partly incarnates and partly remains as an energetic body, can remanifest in different places at once. This phenomenon was discussed by Sigmund Freud in his essay 'The Uncanny'. A Viennese physician and poet by the name of Schnitzler referred to Freud as his "double", while Freud called Schnitzler his "psychic twin".

Theosophy

According to theories popularised by theosophy and in a modified form by Edgar Cayce, God created androgynous souls, which are equally male and female. The souls subsequently split into separate genders. Over countless reincarnations, each half seeks the other. When all karmic debt is purged, the two will fuse back together and return to the ultimate.

Twin flames are very different and very rare. Twin flames are two people in two separate bodies that share the same soul. Twin flames meet each other in their first incarnation so they remember the soul frequency of the other being. They are usually reunited during their final time on this planet. If twin flames meet before they are ready, they can be total opposites and not at all compatible. When twin flames meet and are ready for each other, it is the most enjoyable experience possible on earth. At this point, twin flames are almost identical. They truly complement each other and it is a hardship for them to be apart. As an outside observer it is sometimes hard to tell the two people apart. They have a very strong bond and often experience telepathy with each other. Their lives often have many parallels, even before meeting each other. Again, meeting your twin flame is very rare on this planet.

Moses

As we will see when we progress through the noble gases, each is related to one or more noble figures, the 'superheroes' of history and mythology.

Moses started the first monotheistic religion in the world, the belief that God is one. According to Jewish lore, Moses is the only person ever to see God face to face. He climbs to the top of Mount Sinai, which is covered in smoke and flame, where he talks directly to God. This is a return to a Hydrogen state. He receives two stone tablets, Hydrogen's one fused into Helium's two. On the two stones are inscribed the Ten Commandments: