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Ash-grown mistletoe

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Photos: Jan Albert Rispens
A CD containing the essay and numerous ash illustrations is available from Jan Albert Rispens: Bellis.perennis@aon.at

Fig. 1
Some fruits stay on the tree throughout the year and only fall in early summer.

Ash-grown mistletoe

■ **Abstract**

A detailed study of the botany, mythology, the knowledge gained in phytotherapy and homoeopathy provides indications as to the mode and sites of of action of ash-grown mistletoe. Examples illustrate the remarkable power of this mistletoe, and (new) indications for its use are established.

■ **Keywords**

Ash
Ash-grown mistletoe
European China
Breast cancer
Adenocarcinoma
Abnobaviscum® fraxini

Characteristics of the ash tree

The ash belongs to the olive family. W. Pelikan rightly observes: "The members of the olive family are so varied and wide-ranging that it is at first very difficult to establish the family traits behind all the different manifestations. Just try and see what connects all the various members of this family: lilac, privet, forsythia, jasmine and the olive tree! Finding one and the same spiritual principle behind majestic growth, abundance of blossoms and scent and peaceful inner concentration of delicious oil is not an easy task for the researcher."

Oleaceae are at home in the tropical and moderate climates of the Northern hemisphere. They take their name from their best known representative: the olive tree. All oleaceae are woody plants and the most majestic among them is the ash. It might be surprising but it is indeed correct to call the ash the Northern cousin of the olive tree. The common ash (*Fraxinus excelsior*—a paradox in terms as it means "ordinary" and "outstanding") is widespread in Central Europe and is found in mixed stands with other trees such as beeches and oaks, also, less commonly now, with maple and elm trees. Very rarely we find pure ash populations.

The ash is a beautiful, strong tree of harmonious stature which easily reaches a height of up to 40 metres. Kranich offers this vivid description : "The way the young ash grows resembles the throwing of a spear: a strong initial impact, proudly conquering space, rigidity in winter's death." This powerful commanding of space—just look at the branches of an ash in winter! —is what impresses us most. And still, one easily overlooks the ash tree because it has no conspicuous blossoms, leaves or fruit *(Fig. 1)*.

Ash trees prefer deep, aerated, basic, damp soil, but their fast-rotting leaves and deep-growing roots also contribute to creating good humus.

The ash three can cope with a range of hydrological conditions. It prefers two opposites: moist soil on the one hand and dry lime-rich soil on the other.

"All attempts at proving with morphology, phenomenology or yield science that these are actually genetically different adaptations or ecotypes have failed."

Ash seeds are reluctant to germinate and often remain dormant on the ground for at least two winters (epigeal) before they germinate. The reason is that the embryo is not fully developed yet when the seeds have reached maturity. After this quite mysteriously long resting time the tree germinates and shoots up swiftly. One has seen 10 metre-high ash trees with stems that were only 3 cm thick. Ash trees try to reach the light as fast as


Fig. 2


Fig. 3

Fig. 2 *The pinnate leaves of the ash tree create a rhythmically structured, enlivening, light canopy*

Fig. 3 *Foliage movement is elastic but restrained.*

possible. This sensitivity to light is also found in the pinnate leaves and even in the branches. "Even in a ten-year-old branch we find, under the thin translucent bark, a green texture that absorbs and assimilates light just like the leaves." The leaves turn and bend to adapt to the light conditions in the best possible way (2). This impulse can be so strong that it gives the entire crown of the tree a twist to the left or right. The ash clearly wants both optimal light and soil conditions *(Fig. 2)*.

It is never as shaded and dark under an ash as under a chestnut tree, for example, but it is not too bright either. The play of the leaves in the wind could also be described as "well tempered"—neither nervous nor languid *(Fig. 3)*.

Ashes have unique velvety black, pointed buds which no other indigenous tree has. Yet, not only the colour, but also the ash's potential to form "accessory buds" strike us as unusual. In case of damage these buds can be starting points for regenerative processes (2).

Just before the ash unfolds its leaves as one of the last trees in May or June, it develops its inconspicuous flowers in March or April. They are wind-pollinated and —this is special as well—trioecious, which means that apart from female and male trees there are trees that bear only androgynous flowers or androgynous and unisexual flowers.

The fruit ripens in October and November, but usually only falls from the panicles in winter or in the following spring. It is astonishing to see the dry panicles still limply hanging from the tree in late spring.

The leaves fall in October or November, before the wing-shaped seeds. They usually remain green and hardly change colour. Only one type, the golden ash, yields golden yellow autumn foliage. "The ash has pinnate leaves. The long main stalk, as the main "nerve" of the leaf, bears two rows of pointed small leaves. Its entire nature comes to expression in this shape: the main "nerve" growing out far into space as if it wanted to cover an enormous area, while the green foliage is rhythmically drawn together and transformed into delicate, but firm leaves. These leaflets form one big leaf which is spread out wide, but does still let the light through. The light finds its way right into the middle of the leaf" (3). The ray-like motif of the spear appears again in the leaf's main "nerve".

Even though the "common ash" was used as animal feed in the olden days, its main use today is in the timber industry.

Ash wood is ring-porous; the annual rings are easily discernible due to the rhythmic alternation of wide-diameter spring wood and narrow-diameter late wood. In old age a pale brown centre develops that reminds us of olive wood: the "olive ash" (2). It is only here that we detect the close relationship to the olive tree. Ash wood is elastic, tensile and more impact-resistant than oak wood. But because it is less weather resistant than oak it is used for interior work, furniture, but also for gardening tools. In the past it was also used for military equipment such as spears, today more for sports equipment, where it displays another remarkable property: elasticity and great pliancy.

We have the impression that the entire power of the ash streams—as the metamorphosed warmth stream of flower and seed—into the wood. In spite of its height the ash looks modest and unimposing as if it had gathered all its strength inside and was quietly devoted to the quality of the soil below and the light above.

E.M. Kranich perfectly summarizes this characteristic (3): "The ash dominates the dark earth forces like no other tree. This is expressed in its strength, its great elasticity, in the blackness of its compact buds. But it strives towards the light and once it has conquered the heights its whole nature enters into the glory of the heavens.

The dense forces of the depths and the radiating powers of the heights—the ash commands them like no other tree. Is it not the task of man to become like the ash? Weaving together the dense darkness of below with the bright light of above—would we not become true bearers of the world? All great personalities were rooted in dark depths and gathered streams of heavenly light."

Etymology

It was Linné who introduced the botanical species name *Fraxinus* in 1737 while the name *ash* goes back to the Indo-Germanic root "os" which is closely related to spring water. It occurs in the names of towns such as Oslo and Osnabrück which express the vicinity of springs. The English name ash is derived from *aesc*, the Anglo-Saxon word for spear. The old German root *Askim*

Fig. 4
Majestic old ash-tree in Carinthia, Austria

means "with spears" and is known from the Old High German *Lay of Hildebrand*. *Fraxinus* is the spear tree. The Latin name for ash, Fraxinus, is derived from the Indo-Germanic name of the birch. Madaus , however, refers it back to the Greek word *phrasso* (= to fence in).

The old folk names for the ash also contain references to its character (5). The old Latin name for the seeds (ash keys) was *lingua lavis* meaning bird's tongue. It refers to their tongue-like shape.

The species name *excelsior* is the comparative of the adjective excelsus (eminent, majestic) and relates to the shape of the tree *(Fig. 4)*.

Mythology

Like the olive tree the ash tree belongs to the olive family. People have worshipped it from earliest times. The old Germanic tribes as well as other peoples all over the world believed that human beings were created from trees. According to Germanic mythology Askr (= ash) and Embla (= elm) were the first human couple and the gods had made them from trees. The ash is most impressively described in the epic poem Edda which contains the famous description of the giant ash Yggdrasil that represents the tripartite axis and pillar of the world. Here, the ash symbolizes the power centre of the world. The name Yggdrasil means "bearer of Ygg", Ygg being one of the names for Odin or Wotan, the highest and greatest of the Aesir and father of all gods. The ash Yggdrasil has three roots. According to Steiner they are the three sources of the I-individuality: "The "I" which had been there before but has only now risen to consciousness comes from Niflheim. But there is a serpent which continuously gnaws at the root that grows from this well. Its name is Nidhogg. Clairvoyance can indeed perceive the gnawing of this snake. Excesses of the uncontrolled sexual instinct are gnawing at this root of man. The second root is the heart. From here comes the new life of man. In all his doing the human being is driven by the heart. He feels what makes him happy or unhappy. He feels the present, but he also feels the element in which he grows into the future; the true destiny of man is felt in the heart. The initiate priests therefore said: at the spring from which this root grows three norns are sitting and spinning the threads of fate. They are Urd, the mistress of the past, Verdandi, who knows about the present time, about that which is and that which is evolving, and Skuld who knows what will be in the future. The future comes about because something goes on beyond the present which has to be redeemed. (The German word "Schuld" also means "guilt"). At the third root we find Mimir's well: Mimir who drinks the water of wisdom. This is what comes to expression in speech. The crown of the tree grows into the spirit land and from the spiritual world come drops of the fertile nerve essence. The initiates put it like this: In the crown of the world ash a goat is grazing and from its horns a continuous supply of mead is dropping. – Thus the below is continuously fertilized by the above. A squirrel keeps running up and down the stem bearing spiteful words to and fro: the battle of lower against higher nature.

"This is how Germanic mythology describes it: the new human being in the new world resembles a tree, an ash, with three roots. The first root goes to Niflheim, to the ice-cold, dim 'Urland' (original land). In the midst of Niflheim was the never-ceasing well-spring Hvergelmir from which twelve streams came forth and flowed all over the world. The second root grew to the well of the norns Urd, Verdandi and Skuld who sat at its shores spinning the threads of fate. The third root went to Mimir's well. Yggdrasil was called the world ash. In it the powers of the world are centred. The human being is shown at the moment when he is to become aware of his own 'I', when out of his innermost depth the word 'I' is to resound. 'Yggrasil' means 'I-bearer'. An I-bearer is this tree. 'Ygg' is 'ich' (I) and 'drasil' has the same root as the German word 'tragen' (to carry or bear)."

Thus the ash stands at the centre of the entire Germanic mythological world as an image of the threefold human being.

The Edda is a tragic poem: the gods are sinful and perish in the final battle, the giant Fenris wolf devours Odin. Only the ash Yggdrasil escapes the apocalypse. Among those resurrected are Baldur, the good god, who had been killed by the mistletoe and whose murder had set off the catastrophe.

In this mythology the ash is the bearer of carrier resisting all powers of destruction. Like no other tree it gives strength in all kinds of catastrophes. Interestingly, its significance is not limited to Germanic mythology. In Greek mythology the ash is also assigned important and partly similar functions: the original goddess of the ash was Adrasteia, who nurtured the infant Zeus. "Adrasteia" means "conciliating the jealousy of the Gods through humble deeds". This corresponds to the quality

of the Norn Urd described above as residing at the root of one of the three sources in the Edda. In Greek mythology Adrasteia is equivalent to Nemesis, the relentless persecutor of any kind of hubris i.e. excessive superciliousness. She makes sure that hubris is always repayed with misfortune.

In Greek mythology (7) the ash was consecrated to Poseidon, the god of the sea. The Aeolians, to whom the Trojans belonged, were devoted to and protected by Poseidon. According to Hesiod the Aeolians descended from the third generation, the Bronze Age, of men that had been created from ash trees. Their armour and houses were of bronze, and they worked with bronze. Hesiod writes that these men worshipped only the deeds of the war god Ares and that they were the cause of tears and violence. They hearts were hard as iron and their arms were unconquerable.

Hesiod makes a connection between bronze and ash. This "Bronze Race" or "Ash Race" perished with Atlantis. Again, we find the power of destruction and the doom of the gods as in Germanic mythology and also in the fall of Troy. Virgil indeed compares the fall of Troy to the cutting down of an old ash in the mountains .

Another reference: the ash nymphs are said to have been created from the blood that was shed when Uranus was castrated by Cronus. The Greek word "melia" means "ash" as well as "lance". As in the Norse language we find again a connection between ash and spear and it does not surprise us that the spear of the centaur Chiron used by Achilles to kill Hector was also made of ash wood.

Phytotherapy (6)

Hippocrates and Theophrastus used ash leaves for gout and rheumatism. In the 14th century von Megenberg suggested their use as compresses for wounds and bone fractures. According to H. Bock ash will help with calculi and jaundice as well as with gout. Helwig called it a "European cinchona". Matthiolus used the bark for calculi and icterus, the seeds for palpitations, as a diuretic and aphrodisiac. According to von Haller the ash should be called Guajacum germanicum.

Rademacher saw it as a good muscle medicine.

Other sources list its uses for fertility and reproduction problems and also for bites, stating its antipyretic properties and usefulness for tired feet and in case of haemoptysis.

Homoeopathy

According to the few sources available13 the ash in homoeopathic dosage shows an affinity to the female abdomen. They list uteromegaly, myoma, dysmenorrhea, uterine conditions, disorders of growth and function in uterine tissues, prolapse, bleeding myoma and fluor albus as the main indications. Other indications found in the literature include fever blisters, the use as a "homoeopathic pessary", gout and rheumatism, fever and haemorrhage, as well as intermittent fever.

Flower essence

The ash belongs to the olive family and is therefore closely related to the Bach flower "Olive". This remedy helps patients who are physically and mentally so exhausted that they feel they have no strength left at all.

Case studies

Looking at medical treatment our first step will be to verify the idea that any mistletoe will carry a power impulse that is characteristic for its host tree.

For me this meant trying out the effect on myself and observing the changes in my body and soul in the days following the injection, as it is done in homoeopathic drug provings. As a next step these experiences have to be reflected in the wider context, and special relationships to the typical organs and cancers gradually have to be established.

Drug proving with Abnoba fraxini 10
Ash-grown mistletoe

Day 1: pain in left heel in the evening, like after a long walk.

Day 2: strong muscle ache especially in the legs. Heavy head like after a boozy night out. Tired feet. Feeling battered. Numbness inside left thumb, later also in the fingers. Severe exhaustion so that I had to stop surgery (for the first time in my life) and go to bed. Feeling of heat around the leg. Strong perception of own skeleton from hips down. Despair about being urgently needed in hospital and at home but being unable to split myself in two.

Day 4: slight "pins and needles" sensation in the fingers of the left hand.

The symptoms clearly remind us of Chronic Fatigue Syndrome, also of the connection between the ash and "tired" feet and the cinchona-effect which have both been known since antiquity.

My second step was to try and find similar symptoms in patients. This is not always possible without setbacks from which much can be learnt, however.

Case study 1

When I treated a 65 year old patient who suffered from multiple chemical sensitivity, MCS, I did not seem to get anywhere with Cichorium Plumbo cultum 3x and other specific medicines. I therefore injected her with Abnobaviscum fraxini 10x.

When the patient came back two weeks later she told me that just a few hours after the injection she had experienced strong inner and outer restlessness and muscle ache and a feeling as if her legs were giving beneath her.

On the next day she had to take a taxi home because she was so totally exhausted after walking half a mile that she could not manage another step.

A truly impressive effect which did nothing to improve her condition but confirmed my own drug proving symptoms.

Case example 2

The case description of homoeopath Andrei Golovadiouk provided further precision on the way towards establishing a type: "On the topic of 'differentiated mistletoe therapy' I would like to describe the following case: In the last year and a half I successfully treated a patient, tall, 55 years old, suffering from gout, back pain and chronic bronchitis, with Kalium carbonicum. He was feeling quite well until one night last week when he had a terrible nightmare. It was a gruesome story which involved the police (he could not remember anything else). After that night he was mentally depressed, felt weak, stressed and thought he had given all his time to work and circumstances and that he was completely finished now.

I looked up in the repertory: 'dreams—police'—11 remedies including a good old entry by Allen: Fraxinus Americana, the ash (DD: Bamb.). He also suffered from gout (for which Rademacher recommends Common Ash: Fraxinus excelsior). The choice of medicine is obvious.

The patient was given one dose of the 30c and today (three weeks later) he says that he is feeling much better mentally, but that there was more mucus in his throat.

Amazingly, the fraxinus-patient saw me again a week later because of another symptom (it is getting exciting now!): he felt an inflammation and a lump in his left breast which hurt when he pressed on it. He asked whether men also had glands there and wanted me to feel the chest (I could feel a slight swelling). Mentally he was still feeling fine.

In general, the mental and physical condition of this patient deteriorated again after that but what was very apparent was this new symptom: sensitivity to pressure and swelling of left mammary gland. We can assume that this was a proving symptom which again confirmed the ash's affinity with (also the male) breast."

This relationship between ash and breast cancer seems to have been little known. The following examples will confirm it to be a truly necessary and meaningful indication.

To explain what I did in the next case I would like to refer to the central passage where Rudolf Steiner speaks about the pathogenesis of breast cancer : "Take a particular case. After a severe physical trauma, let's say a hard impact on the mammary gland, the impact will continue inward in such a way that, broadly speaking, it shows an ongoing effect within the skin which has its origin on the outside, that is, a mechanical insult which continues on the inside. In most cases this will be the real cause of a breast cancer. Other than that it could only be a long process of overheating or burning. But it will always be an insult which causes it—from the outside, as I describe it here. What happens is that the astral body which is usually absorbed by the ether body will become predominant in this place. When the astral body suddenly appears in this place it will appear, as I would like to put it, as glistening light. It appears as if it was burning. If it becomes noticeable in that way a tendency develops in that area towards a sensory effect, a carcinoma develops. In this case one should at least start with the seven first injections".

Case study 3

The 6-year old son of a 40-year old patient had, by accident, kicked against her breast. She was in much pain as a result and had the feeling as if a connection in the breast came apart, then she experienced a kind of burning and the feeling as if a small lump was forming which she did not feel was part of her. This is exactly the cancer genesis as described by Steiner for breast cancer following an impact.

With this classical picture of ash-grown mistletoe (firm devotion to family and work and high religious standards) I immediately injected Fraxini 10x. After just one injection the patient felt the lump in her right breast getting smaller. Paradoxically, she strongly felt her left breast to be also affected. The second injection one week later showed a similar effect. The patient felt generally much better. Straight after the third injection she felt as if a migraine was rising up into her head, then strong pain in the left breast and a warm feeling towards her uterus. She had a spiralling sensation in her pelvic region. After the injections she felt tense between the shoulder blades "as if a spear" or a fist was pushing against the area.

Following the treatment she felt calmer, less hectic and more relaxed in herself. On the second day after each injection she felt "very grateful", a condition that lasted a few days and was experienced very intensely.

Breast and womb seem to be very decisive indications for this particular mistletoe preparation!

This is confirmed in everyday practice, too. Let us look at the case description which a colleague gave me:

Case study 4

45-year old patient with breast cancer left p2G2 pN0, Mx.

The patient had been operated three years earlier following the above diagnosis. She had palpated the lump herself. Since then she has felt tired and listless despite Iscador Mali treatment.

Following a lecture I gave, my colleague changed from apple- to ash-grown mistletoe. After only a few injections the patient felt better, she felt no longer cold, grew stronger and is mentally more stable. Only now (helped by the ash-grown mistletoe) did she manage to escape her sadness.

She lives alone. For 13 years she had looked after her husband and worked as a social worker at the same time. Her father had died of cancer of the colon. Her relationship with her mother is difficult. The patient blames her for being unloving. In the meantime they have been reconciled. Sporty, attractive woman with blond hair.

The place and type of cancer is similar in the next two cases. Impressive is again the ability of the ash-grown mistletoe to induce fever.

Case study 5

65-year old patient with breast cancer left pT2, pN1, pMx L1V0G3.

Histology: hardly differentiated, invasive lobular mamma carcinoma with lymphangiosis carcinomatosa and peritumoral carcinoma lobulare in situ.

Mammography in a 65-year old patient suggested a carcinoma. The patient ignored this initially, declined surgery and went to see a spirit healer. The tumour kept growing and she decided one year later to have surgery. The above findings resulted in a recommendation for radio- and chemotherapy. The patient declined both.

The patient is rather small and thin, a sporty-wiry type. From early till late she is concerned with her family and has a number of social tasks. After the operation the patient complained about pain in her left thumb saddle joint. The after-effects of the operation made her feel easily tired and exhausted. She has slight facial hair.

Prescription: Abnobaviscum® fraxini 0.2 mg twice weekly s.c. with Meteoric Iron (Wala). After 7 injections follows a two-week break, then another 7 injections etc. Also Asterias rubens 4x, 5 pilules three times daily and Scrophularia 4x, 5 pilules three times daily for the affected lymph.

Progress: After the second mistletoe injection the patient developed a temperature of nearly 40 °C. The treatment was interrupted for 10 days, then the patient developed flu and again a temperature of up to 40 °C. Since then her condition has been stable. Lymphostasis in the left arm disappeared. The patient is no longer easily upset and feels more "mature". She said she was calmer, more relaxed, did not take herself so seriously and no longer believed that the salvation of all mankind depended on her.

Gynaecological check-ups in the last two years have been without pathological findings. The mistletoe treatment will be continued with potencies gradually increasing through 0.2 mg, 0.02 mg, 6x and 10x over the next 3–4 years, once per week with a month's break after every 7 injections.

Case study 6

A 41-year-old woman with invasive ductal breast cancer in right outer lower quadrant G1, PT1c, N0 (0 of 8), M0, L1, V0, R0.

Estrogen-progesterone strongly positive Her-2, new score 1+, BET, axillary dissection right, subcutaneous mastectomy with implant reconstruction, thoracic pain on the right, in the area of the latissimus reconstruction, psycho-autonomic exhaustion after surgery as well as difficulties with falling asleep and sleeping through.

The right breast of the patient had been affected, starting with a tangible small lump which grew to three times the size within a few weeks. After surgical removal she experienced strong pain and a persisting swelling of the right side of the breast. There are no known cases of cancer in the family.

Mistletoe therapy with Iscador mali, later also Helixor A caused redness and swelling. Since the mistletoe injections she has become more aware and manages to say "no" more often. She is still easily exhausted, however, and the swelling in the right breast remains.

7 years previously she had suffered two miscarriages, one in the 3rd and one in the 5th month. She has one adult son. After the miscarriages she suffered from agoraphobia and claustrophobia.

After hyperthermia treatment her old throbbing headaches came back, rising up from the cervical spine into the forehead.

She received homoeopathic treatment with sepia in a Munich clinic. Brunette, active, outgoing patient, 1.60m tall.

Prescription: Abnobaviscum fraxini 6x twice weekly, also Ferrum silicicum comp. WALA, 5 pilules, once daily, because of tendency to miscarry and persistent exhaustion despite sporty disposition.

Process: After the first injections she feels better and stronger. She says she can also feel her breast again.

One month later her temperature rises to 40 °C after an injection; her abdomen is swollen and bright red with strong burning pain and she has flu-like symptoms.

The severe reaction to the injections persists for several months. The swellings in the breast subside and are no longer discernible after one year. She remains stable over the following years and has no more headaches.

Not only women, also men can greatly benefit from the ash.

Case study 7

60-year man with adenocarcinoma of colon transversum pT2 N0 (0/33), G3, L0, V0, RocM0.

A colon carcinoma had been diagnosed in this patient after a check-up had shown blood in the stool and iron deficiency. Surgical removal with open right hemicolectomy. The father had had stomach cancer and died when the patient was 9 years old.

Increasing tiredness and proneness to cold over previous two years. The patient said that he often felt cold. Body odour, also benign prostatic hypertrophy with nocturia, trabecular bladder with residual urine.

The patient is a printer who had gradually worked his way up in the company. Very healthy nutrition because of his wife. He is very happily married. Two years ago he was not, as expected, promoted when his company was restructured. This hit him very hard. Until then he had been an active sportsman who ran half-marathons and represented his archery club at national level. Since his degradation at work he has been unbalanced and argumentative. His wife describes him as uncompromising. She says he always wants to convince others of his ideals. Security, order and planning were important to him. He wanted people to be content and liked working in a team, which he could no longer do now. Strong athletic type with full beard and receding hairline.

Prescription: Abnobaviscum fraxini 0.2 mg three times per week s.c. and Meteoric iron Wala, 5 pillules three times daily because of his symptoms: exhaustion, archer, strong build and feeling cold.

Process: In the first week severe redness and high temperatures up to 30 °C had developed, reaction then abating. After three injections tiredness and nocturia disappeared. No more residual urine.

He no longer feels cold. Strength and increasing equanimity with regard to his job. According to his wife the musty body odour was the first symptom to disappear after a few weeks.

The mistletoe injections continue once per week in increasing potencies through grades 6, 10, 20 with pauses after every 7 injections.

Check ups show no further tumour growth in colon.

Summary

If we look in detail at the ash and the range of its efficacy, we find the same characteristics in the patients that we already established in the plant study:

1 Nearly always strong to very strong pyrogenic effect in line with the tree's character as bearer of warmth and especially of light ether.
2 Regularly fast improvement in severe cases of weakness and exhaustion, like with European Cinchona.
3 The mother is the central figure, but, unlike with the lime or apple tree, not the passively nurturing, but more the loving, active, life-giving mother. The central reference organs are the "mammary organs": (left) breast and uterus.
4 In analogy with the inconspicuous flowers and seeds and the ash's ability to "get on" with other trees we find the ash characteristics usually with more modest people who are, however, energetically fulfilling their functions as mother or father, who like to work in a team and who are able to work under enormous pressure for long periods of time.
5 The treatment is most successful with patients who are between 40 and 60 years of age.

Type

Ash-grown mistletoe is particularly appropriate for sporty, slim women with a male component. The picture is similar to the well-known homoeopathic Sepia, partly also to the Cinchona-type. "Ash people" are able, like the world ash, to carry (nearly) the entire world for a long period of time. They are friendly and dedicated to family and environment. Without wanting to be the centre of attention they like to serve, they are extremely resilient and flexible in their nature and in their work. Ash patients are always prepared to make sacrifices and they make themselves available to others. In our times, we find many women here who have jobs and look after their families at the same time.

Due to overload (being drawn between two tasks) e. g. work and household duties, it comes to illness. Most common are illnesses of the female sexual organs, the uterus in particular, muscular rheumatism (tendomyopathy), hormonal disturbances, uterine carcinoma and especially also breast cancer.

Ash-grown mistletoe is particularly effective with the kinds of cancer where the lack of strength is very pronounced and/or where the patient struggles to accept her fate (nemesis). It is therefore best used at the beginning of a mistletoe treatment after surgery, chemotherapy and other treatments.

We regularly experience that ash-grown mistletoe gives strength very soon.

Especially in patients who are very exhausted and who are lacking energy the ash-grown mistletoe can improve and also heal the condition.

Epilogue

In the night before his imprisonment Christ prayed in Gethsemane (from the Hebrew gat-schemen meaning "oil press") at the Mount of Olives. In this significant place we find the olive (and the Mount of Olives) as the warm, radiant background for this tragic scene. According to the Gospel of St Luke it is here where Christ falls into agony. "Agony" in medical terms also means prolonged throes of death. The words of Hölderlin come to mind: "Where danger threatens, salvation also grows".

More than with any other mistletoe this degree of exhaustion, this agony is characteristic for the ash. The ash might not be equivalent to the olive tree, but it is medically just as important.

Baldur, the god of light, was killed by the mistletoe. After Ragnarok, the Germanic final battle, he is resurrected with the ash. We find him today in the ash-grown mistletoe, we find the resurrected Baldur in his light-filled glory reconciled with his great enemy, the mistletoe! There can be no higher form of reconciliation! A truly "fraxinating" tree, if you permit me the pun. As Baldur's power the ash-grown mistletoe enables us to proudly walk on the earth as Yggdrasil or, to use Rudolf Steiner's fitting translation, as I-bearers (8).

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