

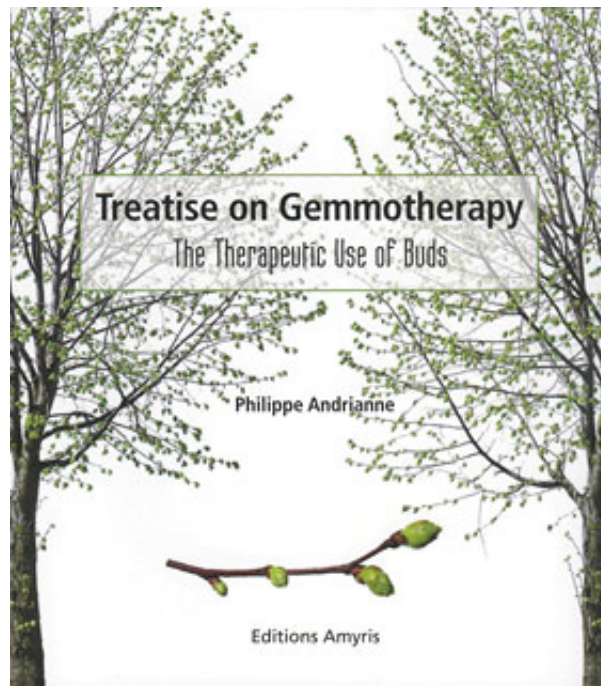
# Philippe Andrienne Treatise on Gemmotherapy

Leseprobe

[Treatise on Gemmotherapy](#)

von [Philippe Andrienne](#)

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## THE ETYMOLOGY OF THE BUD

The *bud* (*bourgeon*) contains the word *bourg*<sup>45</sup> term that comes from the Latin *burgus* meaning fortified castle. It is close to the German word *burg*, fortified city. The bud may be symbolically likened to a "fortress plant" because life depends on it and is expressed and brought to its fate through it.

The word bud also comes from the Latin *burra*, *burrio* that gave birth to the word *bourre*<sup>46</sup>. It means a heap of coarse wool, but also the fine hair that covers the buds of certain trees (Sycamore), as well as the inert mass that keeps the explosive charge of a gun.

The term *budding* does not apply only to higher plants but also for propagating modes of the yeasts.

Budding, the opening of the buds, is also called gemmation. This term is close to the word germination (the letter R introduces a notion of movement, dynamism, energy).

The germination process is analogous to the bud swelling with sap, ready to open, giving the impression to "germinate" on the tree. By analogy, it is possible to consider the bud, in its function, as a seed but with important differences:

The seed *germinates in the ground*, on an organo-mineral medium; the *bud germinates on a living organism*: it buds on the tree<sup>47</sup>. Although both need water to complete this process, a difference appears: the germination of the seeds is triggered by rainwater, whereas in the case of the bud, it is triggered by living energetic and intracellular water: the mineral sap that comes from the roots.

Thus, the energies from above (the bud) and from the bottom (the sap) gather in the bud; it inflates and opens when the sap from the depths of the earth and befalls at the ends of branches.

In terms of horticulture and gardening, the bud is defined as an *eye*, formerly called *button*.

There are also taste buds at the base of the formation of the tongue. In dermatology, the connective bud is a small reddish granulation of connective tissue that helps to heal wounds.

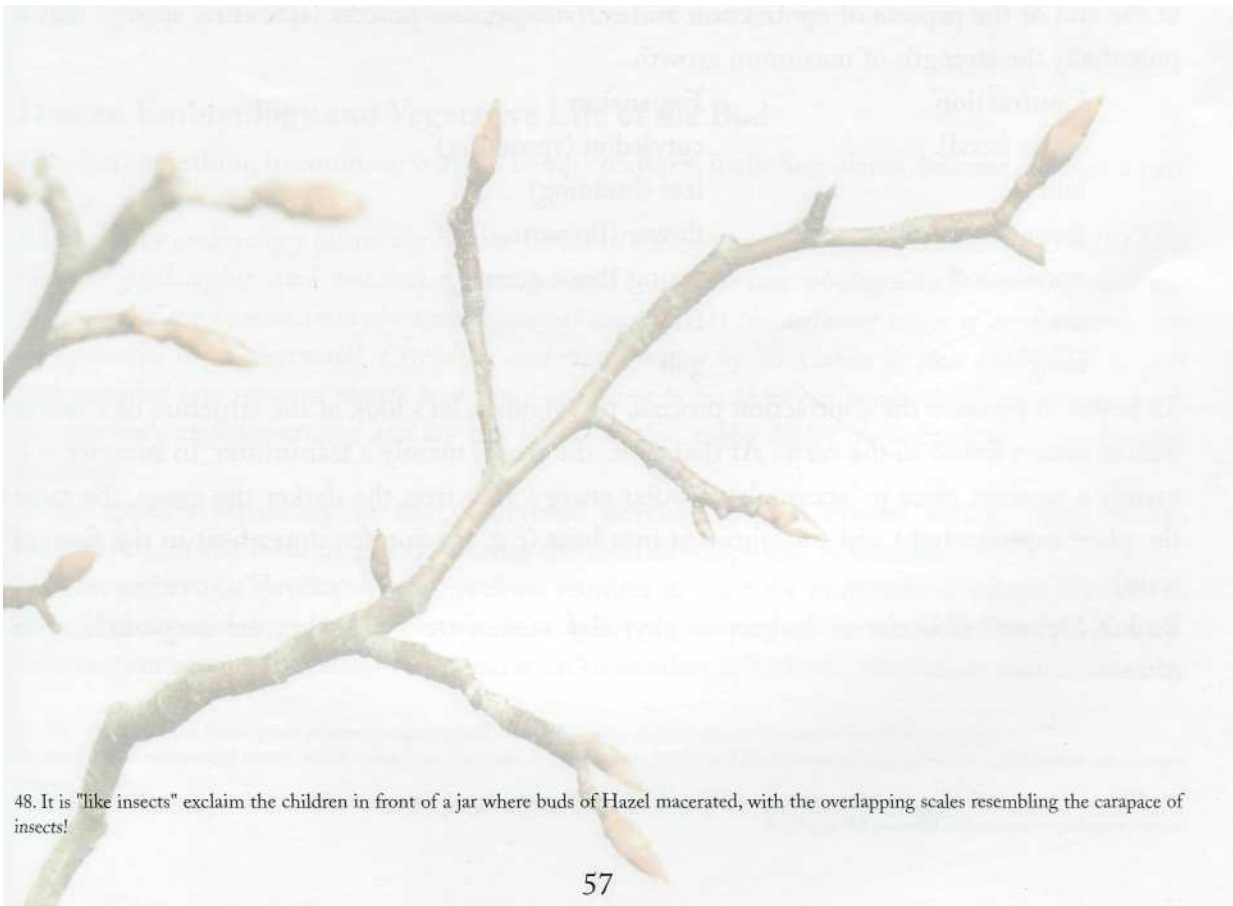
45. The word "bourg" gave the french word bourgeois, bourgade, bourgmestre, ... From these words emerges the notion of some importance, priority, similar to that found in the function of plant bud, which grows primarily in the spring.

46. The word "bourre" has given rise to several terms (bourrage, bourré, bourrer, bourrelet,) which have in common something related to the concentration, the accumulation of raw material or energy, which is somewhat similar to the phenomena that occur in the bud that "débourre" in the spring!

47. The tree in winter is similar to a piece of land full of seeds waiting, such as buds appearing, like the "seeds".

In embryology, the bud is the first draft of an organ shaped like a small round protruding mass. Yet, there is something *animal* in a closed bud<sup>48</sup> that can compare with the egg: don't we say the buds are hatching!

Since the embryo, both animal and vegetal, is associated with the notion of germination, seed, bud, we understand that Dr. P. Henry created the term "phytembryotherapy inspired from the animal embryonic development" (see "Symbolism of the Bud").



48. It is "like insects" exclaim the children in front of a jar where buds of Hazel macerated, with the overlapping scales resembling the carapace of insects!



## SYMBOLISM OF THE BUD

Developed by Goethe, in his book *The Metamorphosis of Plants*, this sensitive botanical noticed that the leaf is the main characteristic of the vegetal.

The bud, *a group of leaves in becoming*, is situated between two tendencies:

- Verticality, since it is positioned on a vertical axis or very close to this axis, unlike the leaves which move away from it.
- Horizontality, because its future is in the leaf and the flowers.

The bud is an intermediary, with this double aspect: the stalk (an organ turned inward) and the leaf (facing out), which concentrates all the force at the beginning of budding.

The tree and bud can also be seen as an alternating process of expansion and contraction. It is at the end of the process of contraction and early expansion process (sprouting spring) that is potentially the strength of maximum growth.

### Contraction

acorn (seed)  
bud  
flower bud  
node/wood  
seed  
sting

### Expansion

cotyledon (sprouting)  
leaf (budding)  
flower (flowering)  
young shoot growing  
fruit  
gall

To better to perceive the contraction process, this rigidity, let's look at the structure of a tree in winter, season linked to the earth. At that time, the tree is mainly a transmitter. In summer, it is mainly a receiver, since it "accumulates" solar energy. In a tree, the darker the green, the more the plant captures light and transforms it into heat (e.g. the conifer stores heat in the form of resin).

Rudolf Steiner<sup>49</sup> (founder of anthroposophy) also said of trees that they are *outgrowths of the earth*.

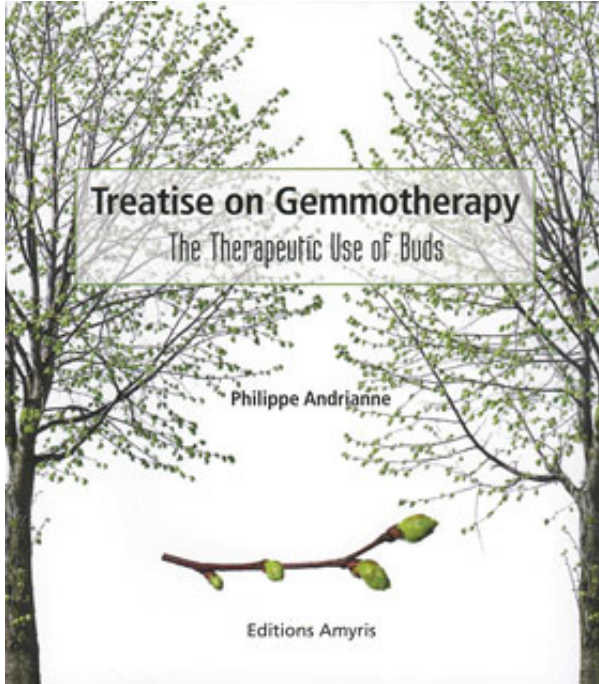
49. "The tree trunk and large branches are a kind of earth for what grows there." Steiner: *médecine and science spirituelle*, éditions anthroposophiques romandes, Genève, 1978, p. 224.

According to this approach, the trunk, mineralized like the ground, is an upward extension of the earth, the actual plant starting at the branch level.

According to the Goethean thought, there is a balance between the form of a substance and its contents, its composition. The autonomy of the shape allows live adaptation to the surroundings.

The living process can be expressed in a multitude of forms and exhausted in this function. However, in some known medicinal plants, the process of life is concentrated in one part of the plant which is often *abnormal* in shape or color or even *unexpressed* (e.g. bulb, seed, bark). So it is with the bud that retains all its energy, contrarily to the leaf which *spends* all its energy to create shapes.

Each tree has its own way of occupying space; its structure is opposed to the forces of gravity. However, flowers, leaves and buds respond to the cosmic forces of light and heat. By analogy, the human being has two polarities: the body, anatomical and physiognomic appearance, and the mind, a vague term that encompasses psychic<sup>50</sup>, emotional and spiritual aspects.



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The Therapeutic Use of Buds

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