



THE SECRET WITHIN THE MIRROR – A DESCRIPTIVE PERSONALITY TRAIT OF THUJA

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ABSTRACT: Thuja occidentalis is a well-known constitutional homeopathic remedy with a distinctive mental and emotional profile described in classical literature. Individuals requiring Thuja are typically characterized by introversion, heightened sensitivity and a tendency toward secrecy and guilt. Clinically, such individuals may exhibit rigid self-control, fixed ideas, anxiety related to self-image and fear of judgment. A notable feature is the disparity between outward composure and inner emotional distress. Understanding these characteristic personality traits is essential for accurate individualization and remedy selection in Homeopathic practice. This descriptive article explores the characteristic personality traits attributed to Thuja, drawing from classical materia medica and clinical observations. The aim is to present a coherent understanding of the inner emotional landscape, behavioural tendencies and constitutional makeup associated with Thuja to aid homoeopathic practitioners in individualized remedy selection.



INTRODUCTION

Thuja occidentalis, commonly known as *Arbor Vitae*. It holds a significant place in homoeopathic materia medica. *Thuja* was proved by Dr. Samuel Hahneman. *Thuja* is classically associated with syphilis and conditions arising from suppressed gonorrhoeal miasm.

Beyond its physical sphere, *Thuja* presents a profound psychological portrait characterized by concealment, dual identity, distorted self-recognition and deep-seated guilt. The remedy reflects an inner sense of duality, a conflict between the outward appearance and the hidden internal reality.

This altered self-image, metaphorically described as “the secret within the mirror.” Understanding these characteristic personality traits is essential for accurate constitutional prescribing and deeper case analysis in homoeopathic practice.

This Descriptive study on *Thuja occidentalis* has intended to explore and describe the characteristic personality traits of *Thuja occidentalis* through classical homoeopathic literature in a structured descriptive format. The collected data was organized under conceptual domains of emotional disposition, cognitive patterns, behavioral tendencies and self-perception. The findings were synthesized to formulate a coherent descriptive personality profile of *Thuja occidentalis* relevant to clinical individualization.

MATERIALS AND METHODS

Study Design

Descriptive qualitative study.

Source of Data

The data for this study were systematically collected and analyzed from authoritative classical and contemporary homoeopathic sources to ensure doctrinal authenticity and clinical reliability. Foundational descriptions were derived from James Tyler Kent's Lectures on Homoeopathic Materia Medica, which provided detailed mental generals and constitutional portraits. Constantine Hering's Hering's Guiding Symptoms of Our Materia Medica, offering



verified clinical symptomatology. Henry C Allen's Allen's Keynotes and Characteristics, emphasizing characteristic guiding symptoms. Eugene Boericke's Materia Medica for concise therapeutic indications. John Henry Clarke's A Dictionary of Practical Materia Medica, which contributed expanded clinical confirmations. To integrate psychological and thematic dimensions, insights were incorporated from Philip M. Bailey's Homeopathic Psychology: Personality Profiles of the Major Constitutional Remedies. George Vithoulkas's The Essence of Materia Medica and Rajendra Sankaran's The Soul of Remedies, thereby correlating classical symptomatology with modern thematic and psychological interpretations. The convergence of these multiple standard references ensured a comprehensive, cross-verified understanding of the remedy picture and strengthened the academic and clinical foundation of the present analysis.

Method of Analysis

The extracted mental symptoms were systematically analyzed and organized into recurring thematic patterns to enhance conceptual clarity and clinical applicability. These themes included disturbances in self-perception, Dual identity, Unveil the Secret, On the brink of madness, suffers in silence, Defense mechanisms, Cretin mind, Unresolved guilt, Fixed Ideas and Rigidity, Obsessive thoughts, Delusional framework, Darkness to strength.

REVIEW

Individualisation is the cornerstone of homoeopathic prescribing. Beyond pathological diagnosis, understanding the patient's mental and emotional constitution plays a crucial role in remedy selection. Thuja occidentalis, commonly indicated in warts, skin disorders and certain chronic miasmatic states which is equally significant for its well-defined psychological portrait. The Thuja individual lives in a fragile world that seems constantly on the verge of collapse. Their mind is a hall of mirrors, filled with **fixed haunting illusions**.⁴

Surface Personality:

Thuja as a person are calm, composed and deeply kind on surface. Listens more than speaks and gives others the impression of wisdom and inner peace. They speak of healing, balance and forgiveness but struggles to offer those gifts to herself.^{1,4}



Dual identity:

Maintain a poised public image, always in control. No hair out of place. No emotion too loud. Thuja is the kind of person others come for advice but who rarely opens up about her own life. Beneath the serenity lies a deep **self-consciousness** and a **crippling fear of being seen for who she truly is. Feels as if** something wrong with her, something dark, impure and broken inside that she must hide at all costs. It has started from a past mistake, a childhood trauma, from years of internalized guilt.

Unveil the Secret:

Burdened by **secrecy**, even the most intimate relationships are kept at arm's length. Fears emotional, physical and spiritual exposure. The inner voice of Thuja is critical, whispering they are not good enough, must strive harder, be better, and appear perfect. Their beliefs are rigid. Spirituality becomes a refuge and a mask. Clings to ritual, control and cleanliness, because of fear of contamination.^{4,6}

On the brink of madness:

Feels as if a strange presence lingers beside them. As if their soul has floated away from their body. The limbs feel **as delicate as glass** and to shatter with the slightest touch. Sensation as if limbs are made of wood. Sensation of **something alive moves within their abdomen**, as if a foreign life harbored in secret.

Suffers in silence:

Music moves them to tears, with trembling grief. It awakens emotions too deep and painful to bear. After childbirth, the sorrow may deepen into **postpartum depression**, quiet and isolating. **Anxious apprehensions about the future**. Imagines the worst from the slightest uncertainty. Life becomes a burden. **Aversion to living**. Whispering to themselves that they cannot go on. Retreating entirely from social contact.

**Mental and Emotional trait:**

The emotions surge into **morose, peevish and irritability**. They become **quarrelsome and easily angered over small things**. Children manifests **excessive obstinacy**. Children has fierce resistance to instruction and compromise.^{2,4,6}

Cretin mind:

Cognitively, Thuja suffers from **mental clouding**. Speech falters. They speak hastily, **swallowing words** and using the wrong expressions. There is **forgetfulness, thoughtlessness** and a frequent **searching for words** when speaking and writing. This resemble **cretinism**. A marked dullness of intellect and emotional flatness, particularly following after **vaccination** and deep emotional trauma.

Unresolved guilt:

They feel like a **fraud**, wearing a mask of normality. Also terrified that others might glimpse their perceived flaws. This leads them to become intensely private, overly concerned with their image and obsessively preoccupied with hiding what they believe is bad and ugly inside. They appear compliant, spiritual and idealistic. Deep down, there is **unresolved guilt** of sexuality and past actions. So they become stiff, controlled and emotionally distant.

Fixed Ideas and Rigidity:

Thuja individuals exhibit fixed and obsessive thoughts. They are rigid in beliefs, sensitive to contradiction and resistant to change once ideas are formed. This mental rigidity may extend to moral and social views.

Obsessive thoughts:

They exhibit an **obsessive conscientious and meticulous personality**. An excessive concern for small minute details that others overlook. They feel trapped by the weight of invisible rules, bound by shame and self-criticism that no one else can see.



Compulsive, perfectionist streak, as if through outward perfection they can cleanse inner contamination. The more they suppress, the more their psyche and body rebel. It manifests in skin conditions, warts, and obsessive-compulsive behavior. They develop rigid belief systems or mystical ideologies as a defense. Within this complexity is a deep longing to be **loved without condition**, seen without judgment, accepted as whole even in their perceived brokenness.^{5,6,7}

Darkness to strength:

Sense of **mental fragility and vulnerability** as if body and mind are thin, translucent, barely able to withstand the world's weight. This illusion of weakness feeds a deeper dread of fear that their **sense of physical and spiritual continuity could dissolve at any moment**. Prone to **withdrawal and profound melancholy**. There is a **mental dejection** with an unshakable sense of **sadness, irritability and quiet despair**. Thuja female express the dejection as a **fear of touch, proximity**, recoiling even from those they love.^{4,5,6}

Physical trait:

Warts, especially in hidden places. Oily skin and a greasy sheen to the face. Digestion problem, bloating and intolerance to certain foods like onion and tea. Symptoms are worse at night and after suppression of emotions. Fixed ideas: as if a strange person were at his side, as if soul and body were separated, as if a living animal were in abdomen, of being under the influence of a superior power.^{1,9,10}

CLINICAL RELEVANCE

From a clinical standpoint, understanding the characteristic personality traits of *Thuja occidentalis* is essential for accurate remedy differentiation and constitutional prescribing. Traits of secrecy, psychological duality and heightened sensitivity assists the clinician in identifying Thuja in cases where physical pathology is accompanied by chronic emotional suppression, fixed ideas and persistent guilt. A comprehensive appreciation of the mental and emotional traits



enhances individualization and contributes to more effective Homeopathic case management.^{8,11,12}

This study was conducted as a qualitative, descriptive review of the personality traits associated with *Thuja occidentalis* in classical Homeopathic literature. Mental and emotional symptoms attributed to *Thuja occidentalis* were systematically extracted from the sources of Homoeopathic Materia medica and analyzed for recurring themes and characteristic expressions.^{3,7,12}

Case studies and Case reports published in peer-reviewed journals, documenting individualised treatment and outcomes with ‘*Thuja occidentalis*’:

Alopecia Areata Treated with Individualized Homoeopathic Medicine: An Evidence Based Case Report by Dr Dariker Bateilin Kharmujai, Dr Vandana Mishra: In this case report, a patient diagnosed with Alopecia Areata was managed using individualized homoeopathic approach and subsequently demonstrated complete hair regrowth, with no recurrence. *Thuja* was selected as the indicated remedy. Mild progress was noted with *Thuja* 200C potency; however, significant and sustained improvement was achieved after administration of the higher 1M potency. This case highlights the potential effectiveness of individualized and constitutional homoeopathic treatment in the management of Alopecia Areata.¹³

Rapid Homoeopathic Resolution of Facial Verruca Vulgaris After a Single Dose of *Thuja Occidentalis* 30C: A CARE-Compliant Case Report by Dr. Shubhangi Tushar Patil, Dr. Vaibhav Vijaya Ravindra Mahajan: A 26-year-old female patient presented with two facial verruca vulgaris lesions of eight months’ duration that had not responded to previous topical treatments. Based on a comprehensive assessment of the totality of symptoms and constitutional characteristics, a single oral dose of *Thuja occidentalis* 30C was prescribed.

This case illustrates the rapid and non-invasive therapeutic response achieved with individualized *Thuja occidentalis* in the treatment of facial verruca vulgaris.¹⁴

Wonders of Individualized Homoeopathic Medicine in the Treatment of Filiform Warts: A Case Report Vaishali Patel, Vaidhruti S.Thakar, Kavita Bagdi: This case presented to show



the effectiveness of Thuja selected on constitutional basis. The effectiveness of individualized homeopathic medicine in the case of filiform warts has been illustrated.¹⁵

Homoeopathic management of facial verruca with Thuja occidentalis: A case study Dr. Rupali Verma and Dr. Dileep Kumar Sonkar: A structured case report of persistent facial warts treated with Thuja, documenting diagnosis, treatment, and clinical outcomes.¹⁶

War of warts: How Thuja saved the day! Dr. Jaimala Yadav, Dr. Shalini Singh, Dr. Tatheer Fatima and Dr. Reeti Pathak: A small case series of three patients with cutaneous warts treated with Thuja occidentalis 30C. Reported complete resolution in all cases within three months.¹⁷

Effectiveness of individualized homoeopathic medicine “Thuja occidentalis” in Verruca vulgaris: A review with case documentation, Bharatbhai Modi and Tusharkumar Zaverbhai Dhimmer: This case study includes a detailed case of scalp wart resolution in an 11-year-old male using Thuja occidentalis 1000C with full follow-up and documentation.¹⁸

Facial warts and its homoeopathic management: A case report Varsha Rajan and Safira Da Costa: Report of recurrent facial warts treated using Thuja occidentalis 1M; showed complete resolution without recurrence. Thuja occidentalis, prescribed as the simillimum following thorough individualization, exerted a profound influence on the physical, emotional, mental and miasmatic levels, thereby demonstrating its therapeutic effectiveness.¹⁹

Management of leiomyoma and ovarian cyst with homoeopathic medicine Thuja occidentalis: An evidence-based case report: A 34-year-old with uterine fibroid and ovarian cyst showed complete regression with individualized Thuja in seven months, with VAS and modified Naranjo causality assessment.²⁰

Successful treatment of verruca vulgaris with Thuja occidentalis in a renal allograft recipient, Joseph, R.; Pulimood, S. A.1; Abraham, P.2; John, G. T.: A case involving verruca vulgaris progressing to cutaneous squamous cell carcinoma in a young renal allograft recipient demonstrated that treatment with Thuja occidentalis has successfully resolved the residual lesions without adversely affecting graft function.²¹



DISCUSSION

The personality of Thuja corresponds strongly to the sycotic miasm as described in classical homoeopathy characterized by concealment, overgrowth and fixed pathology. From a psychological standpoint, Thuja mirrors traits of Dissociation, Body-image distortion, Internalized shame and Paranoid ideation. However, in homoeopathic philosophy, these are understood as dynamic expressions of disturbed vital force rather than psychiatric diagnosis.²²

From a clinical standpoint, case reports provide outcome-based validation across diverse pathological conditions for alopecia areata, verruca vulgaris, filiform warts, leiomyoma, ovarian cyst and even complex immunocompromised states. Despite variation in pathology, the individualized prescription of Thuja based on constitutional totality resulted in measurable improvement, sustained resolution and minimal recurrence. These outcomes reflect the Hahnemannian principle articulated in the Organon of Medicine by Samuel Hahnemann, wherein remedy selection must be guided by the totality of characteristic symptoms. The alopecia areata case demonstrated potency responsiveness 200C to 1M with complete regrowth and no recurrence, illustrating both remedy specificity and dose-response sensitivity. Multiple wart-related reports showed rapid, non-invasive resolution following individualized prescription, including single-dose administration and long-term follow-up, thereby supporting reproducibility. The leiomyoma and ovarian cyst case, supported by VAS scoring and modified Naranjo causality assessment, adds methodological rigor and aligns with objective outcome. Furthermore, the renal allograft case highlights safety in complex clinical settings, expanding the external validity of Thuja's therapeutic sphere.²⁴

The recorded Case studies clearly implies the remedy's clinical reliability. The case studies demonstrated marked improvement when the "secretive duality" trait was given decisive weight in remedy selection. Such outcomes strengthen the reliability of personality-based prescribing, particularly when corroborated by physical generals and characteristic modalities. Repertorial rubrics from recorded case studies: Mind – Secretive, Mind – Fixed ideas, Mind – Delusion, body is fragile, Mind – Shame, ailments from. These rubrics consistently point toward Thuja when combined with characteristic physical symptoms. This repertorial convergence reinforces that the "mirror-secret" trait is not speculative but grounded in established materia



medica and repertory evidence. Understanding the Thuja personality, assists the practitioners in Constitutional case analysis, Miasmatic prescribing, Managing cases with suppressed eruptions and vaccination history. Also, Understanding the patients with concealed trauma.^{7,23}

CONCLUSION

Thuja is highly sensitive to criticism. Deep fear of being exposed as defective and unworthy. They struggle with shame, early trauma and sexual guilt. Emotionally reserved. Hides their true feelings. They are calm and composed, but internally anxious and self-critical. Prone to obsessive thoughts, rigid behavior and spiritual over compensation. Physical symptoms reflect their inner repression through warts, growths and other skin problems.

Thuja can help **release the grip of shame and illusion**. Healing lies in accepting the imperfections and recognizing that vulnerability is not weakness. As they integrate their shadow, light shines more authentically and they no longer need to be perfect.

The characteristic Thuja personality facilitates accurate case analysis and supports effective constitutional prescribing. Integrating insights from both classical materia medica and modern clinical evidence enhances the understanding of how Thuja's psychological dimensions relates with pathological resolution. By correlating the case findings with classical texts, miasmatic theory and contemporary thematic prescribing, the analysis gains both doctrinal legitimacy and clinical credibility. This integrative bridge strengthens the scholarly foundation of the study and substantiates the reliability of the observed clinical outcomes, reinforcing Thuja's enduring relevance within the broader field of homoeopathy.

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