Narayana Verlag

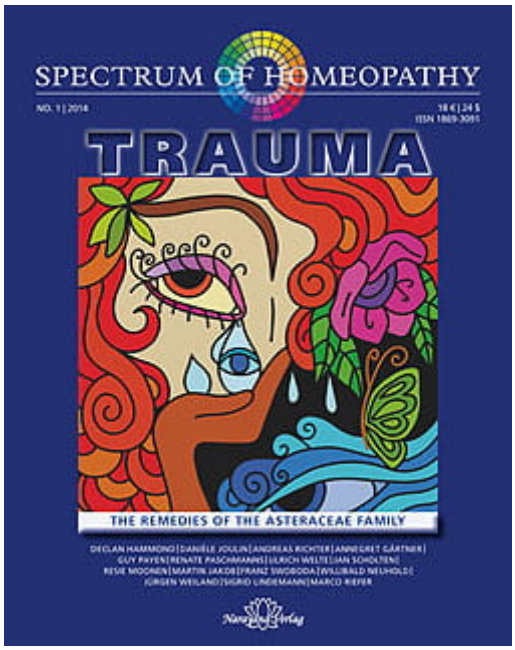
Spectrum of Homeopathy 2014-1, Trauma

Sample text

Spectrum of Homeopathy 2014-1, Trauma

from Narayana Verlag

editor: Narayana Verlag



In the Narayana Webshop you will find all German and English books on homeopathy, alternative medicine and healthy living.

Copyright:
Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern
Tel. +49 7626 9749 700
Email info@narayana-verlag.de
https://www.narayana-verlag.de

Narayana Verlag is a publisher of books on homeopathy, alternative medicine, and healthy living. We publish works by top-class, innovative authors such as Rosina Sonnenschmidt, Rajan Sankaran, George Vithoulkas, Douglas M. Borland, Jan Scholten, Frans Kusse, Massimo Mangialavori, Kate Birch, Vaikunthanath Das Kaviraj, Sandra Perko, Ulrich Welte, Patricia Le Roux, Samuel Hahnemann, Mohinder Singh Jus, and Dinesh Chauhan.

Narayana Verlag organizes homeopathy seminars. World-renowned speakers such as Rosina Sonnenschmidt, Massimo Mangialavori, Jan Scholten, Rajan Sankaran & Louis Klein inspire up to 300 participants.

EDITORIAL

Dear readers

To better survive catastrophes, wars, and other situations of violence, people already began long ago to develop rituals and such like – whether in the form of myths and religion or poetry and art. It was only really after the horrendous World Wars of the twentieth century and the effects of the Vietnam war, however, that we started to understand what trauma means for those affected and to scientifically research it. Modern trauma treatment is a relatively youthful discipline, strongly influenced and enriched by the new insights of neurophysiology. Even daily events such as accidents can be traumatic in the broader sense, but not everyone who experiences such trauma becomes ill. How are experiences that generate continuous fear, helplessness or stress-induced physical illness triggered, processed, and dealt with? And what contribution can homeopathy make in this area?

This edition of SPECTRUM on the homeopathic treatment of trauma also features a materia medica of the Asteraceae. No other remedy family is so obviously related to the theme of injury, even though many other remedy groups – such as the Papaveraceae, Apiaceae, or the Solanaceae, as well as the radioactive substances – also have a close relationship to trauma. Annegret Gärtner, therefore, is not alone in recommending alternatives to the Asteraceae in her overview article. To differentiate the Solanaceae, for example, Sigrid Lindemann offers valuable insights, as does Marco Riefer, who presents an instructive case of Belladonna.

Andreas Richter, a pediatrician specializing in trauma treatment, who has a high proportion of traumatized patients in his practice, places great emphasis during the homeopathic treatment of children in difficult family situations on qualified therapeutic help; otherwise there is a danger of reactivating the trauma. Using a case of Millefolium, Jürgen Weiland also stresses that we need to treat children – generally together with their parents – in an especially sensitive manner.

The insights garnered from working with traumatised patients came into effect in an especially poignant way for Irish homeopathy Declan Hammond, after a parent's worst nightmare, the death of his own son. We felt deeply moved by his experience and the loving way he deals with his patients. Danièle Joulin, too, touches on parents' traumatising experience of their perceived inability to protect their children. Her case illustrates how enormously traumatic the realization of sexual abuse to one's child can be, especially when the perpetrator is a family member. In such situations, a plant remedy seems to work with one part of the problem, while a deep-working mineral remedy works with another, even deeper, layer.

Willi Neuhold provides an overarching framework to help clarify our understanding of Asteraceae: with the inner experience of the Asteraceae, according to Sankaran's sensation method and its miasmatic classification, he offers a clear pattern for precisely mapping the individual remedies. With his characteristic flair, Franz Swoboda approaches a relatively unknown Asteraceae using various classical and modern methods, showing as it were "back to front" how we can crack the code 666.45.06 given for the remedy in Scholten's new plant system. His contribution melds into the gripping articles written by homeopaths who are getting to grips with Scholten's methodology. The brilliant research doctor and homeopath has himself written a comprehensive article for SPECTRUM, in which he presents how to find remedies with his new periodic table of plants for those who are not fully up to speed on the newly structured world of the "wonderful plants". Readers can test their understanding of the new method with Resie Moonen and Martin Jakob, who both offer analyses based on Scholten's work. They describe what is hidden behind sciatica in two cases of traumatic experiences in childhood, which can be solved with the remedy Gnaphalium. In the appendix, there is an original graphic from Jan Scholten's new work on the taxonomic overview of the world of plants.

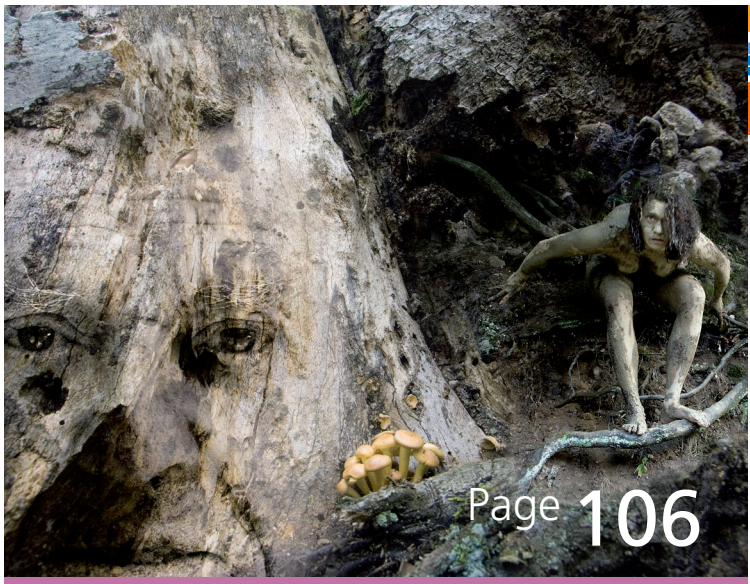
Renate Paschmanns and Guy Payen present cases going to the soul of the well-known remedy Arnica, which is not only effective for knocks, bumps, falls, or wounds and injuries, but can also heal the underlying traumatic layers. Ulrich Welte gives us a fruitful and entertaining overview of Cichorium and its relatives. With the help of homeopathy, the question "to be or not to be" often has a surprisingly happy ending, and not only in Welte's practice – as shown in this thirteenth issue of SPECTRUM – despite all the preceding pain and suffering in each individual case.

A big thanks once again to our experienced and inspired authors for another fascinating issue of SPECTRUM, and here's wishing all our readers good health, both inner and outer.

Christa Gebhardt & Dr. Jürgen Hansel
Chief Editors

Page 90

Female aspects pervade the knowledge of the plant Achillea millefolium which was called, in many areas, Supercilium veneris, the “eyebrows of Venus”.

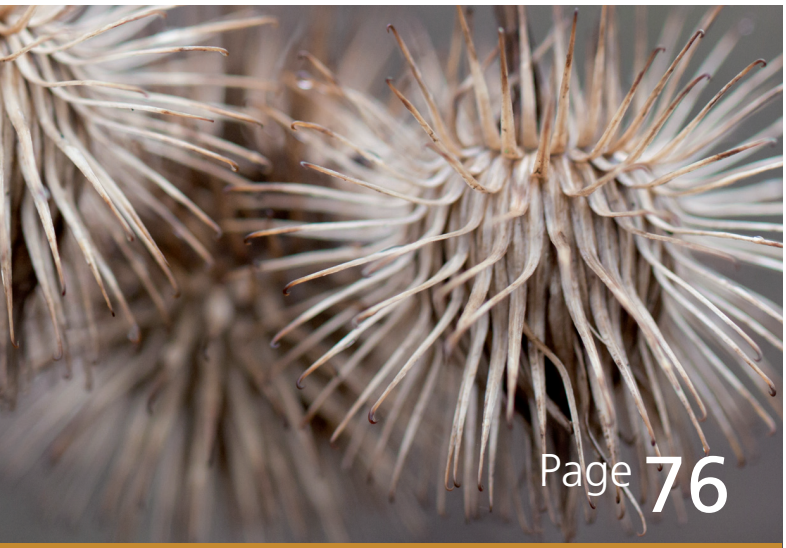


Page 106

In this case, fears and a personality disorder clearly belong to Belladonna.

Page 31

Arnica is the best known and most frequently used remedy but are the depths of this remedy actually well understood?



Page 76

Willi Neuhold gives structure to the Asteraceae.

Page 22

Abrotanum helps heal a traumatized baby and his mother.

CONTENTS

EDITORIAL: TRAUMA THE REMEDY FAMILY OF THE ASTERACEAE Page 1

Declan Hammond
THE DEATH OF A CHILD – A PARENT'S CHOICE FOR LIFE: On the trauma of losing a child Page 4

Danièle Joulin
DEATH AND THE DEVIL: Sexual abuse within the family and the perceived inability to protect one's child. Page 8

Andreas Richter
NOTHING WILL EVER BE THE SAME AGAIN: Bellis perennis and deep inner injury Page 14

Annegret Gärtner
TRAUMA THERAPY AND HOMEOPATHIC GRANULES: Abrotanum – an emaciated newborn suffers from the mother's injuries Page 22

Guy Payen
THE SOUL OF THE "FALLING" HERB: Arnica montana beyond the range of approved indications Page 28

Renate Paschmanns
ACTING QUICKLY AND DEEPLY: Arnica and Calendula can do far more than just quickly heal injuries Page 38

Ulrich Welte
TO BE OR NOT TO BE: Cichorium intybus and its relatives protect their soft core under a tough outer shell Page 44

Jan Scholten
NEW PATHS IN THE WORLD OF PLANTS: Senecio aureus discovered systematically with Jan Scholten's theory of plants Page 50

Resie Moonen and Martin Jakob
DEFENSELESS AGAINST OTHERS: First case of Gnaphalium and childhood trauma: sciatica, pain, and weak emotional defenses Page 58

IGNORED BY OTHERS: Second case of Gnaphalium and childhood trauma: neuralgia, goiter, and neglect Page 61

GRAPHIC: Taxonomic overview of Jan Scholten's new plant system Page 65

Franz Swoboda
LACERATED AND BATTERED: Grindelia heals two cases of bronchitis, high blood pressure, and skin problems Page 66

Willibald Neuhold
THE EXPERIENCE OF THE ASTERACEAE: The vital sensation of the patients and the miasmatic classification of the Asteraceae according to Sankaran Page 76

Jürgen Weiland
VULNERABLE HERO: Achillea millefolium soothes the aggression of a traumatized child Page 86

Sigrid Lindemann
A BRUTAL GUARDIAN ANGEL: Abrotanum helps a weak young woman find new strength Page 94

FLAG Page 97

Marco Riefer
SELF-HARM: Belladonna as a remedy for severe borderline personality disorder Page 102

PANORAMA

INTERVIEW Page 108
"I've fallen in love with homeopathy!": Manuel Mateu i Ratera in interview with Katrin Sigwart

BOOKS Page 112
Surnimal Sarkar: Just you see
William Boericke/Oscar Boericke: Pocket Manual of Homeopathic Materia Medica
Richard Pitcairn/Wendy F. Jensen: New World Veterinary Repertory
Mental Health Congress 2013 DVD set: Master, Scholten, Gandhi, Hardy, Yakir

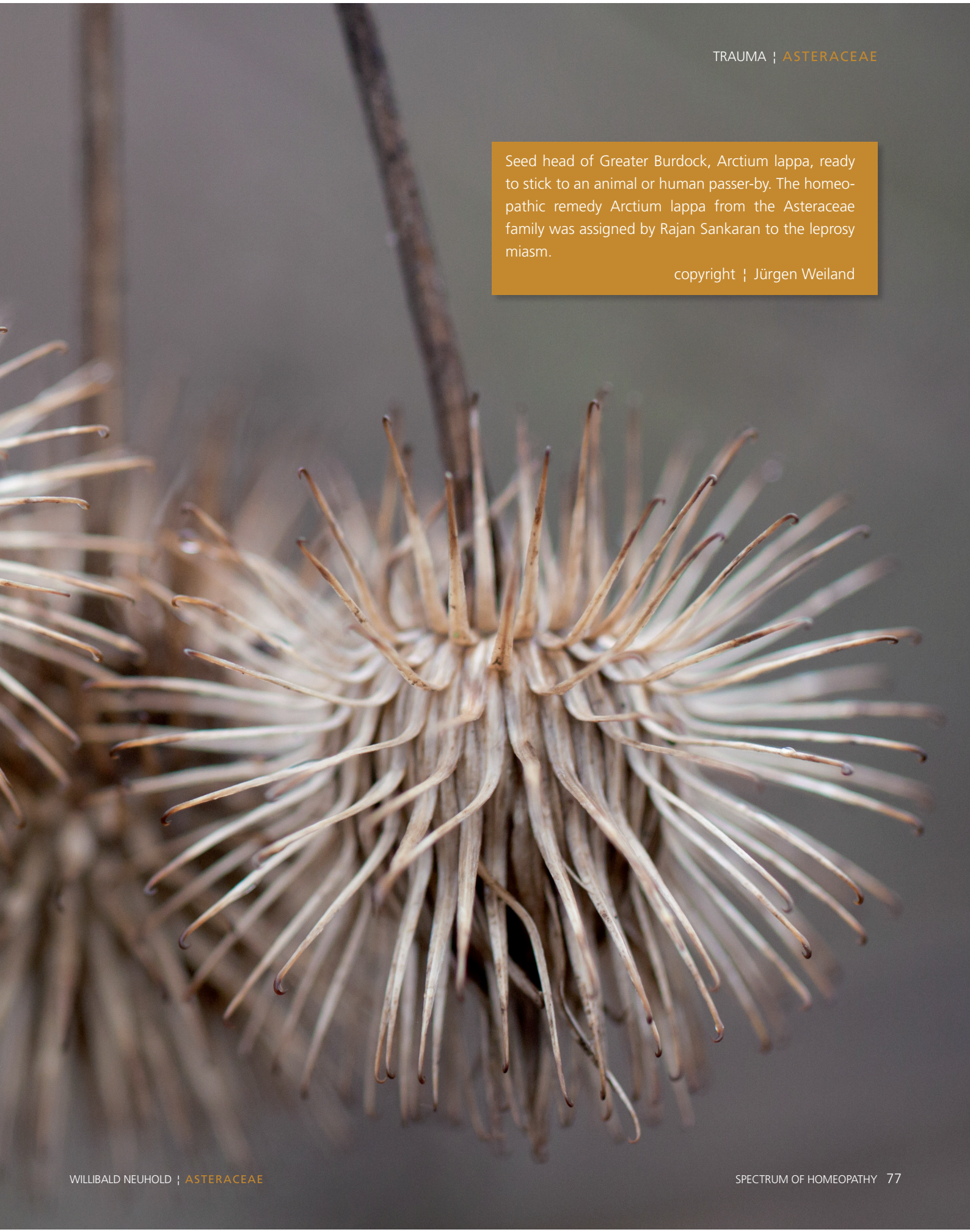
THE EXPERIENCE OF THE ASTERACEAE

The vital sensation of the patients and the miasmatic classification of the Asteraceae according to Sankaran

AUTHOR ¦ Willibald Neuhold

SUMMARY: Willi Neuhold considers the vital sensation of the Asteraceae family, highlighting the common theme of injury on the physical and emotional level. He applies Sankaran's homeopathic and miasmatic analysis to three cases healed by the remedies Lactuca, Eupatorium, and Senecio aurea, also assigning other family members to the Asteraceae.

KEY CONCEPTS: Asteraceae, bladder, Eupatorium perfoliatum, fear, injury, Lactuca virosa, leprosy miasm, malaria miasma, miasm, prostate complaints, Senecio aureus, sensation method, sinusitis, sycosis, trauma, violence, vital sensation, weak connective tissue



Seed head of Greater Burdock, Arctium lappa, ready to stick to an animal or human passer-by. The homeopathic remedy Arctium lappa from the Asteraceae family was assigned by Rajan Sankaran to the leprosy miasm.

copyright ¦ Jürgen Weiland

Injury and wounding are the central words in the vital sensation of the Asteraceae. The well-known fact that remedies like Arnica or Calendula are tried-and-tested for the effects of injuries was also decisive in the development of the sensation method. Rajan Sankaran recognized that not just Arnica or Calendula are helpful for the effects of injury but many other remedies of this family are related to injury and wounding, on both the physical and emotional level. The rubric "Female genitals; injuries to the pelvic organs" contains five remedies, all from this plant family. The repertory and the materia medica contain numerous indications that corroborate the connection with injury, including remedies less well-known for injury, such as Chamomilla, Cina, Grindelia, Senecio, Abrotanum, Lappa, and so on. The theme is injuries of all types – wounds, bruises, burns, scalds, grazes. These are all events that destroy the integrity of the body.

INJURY AND SENSITIVITY

The term vital sensation is meant to convey that there is something deeper than a physical symptom or a mind symptom, something underlying that is common to both aspects – body and mind – and which combines the two. Asteraceae patients react sensitively to injury and wounding on the physical level. But what is the equivalent on the mental-spiritual-emotional level? Let's take a look at Chamomilla!

People needing this remedy react sensitively to injury from insult, abuse, humiliation, and contempt. Chamomilla patients react to such things with insulting behavior, injuring other people, becoming foul-mouthed, coarse – paying the person back in kind (one gives back what one has just experienced). Chamomilla injures through insult and abuse because they themselves feel wounded from the same thing. Arnica is very much afraid of being injured, both physically as well as mentally. If an Arnica person is injured, they do not want to be touched and they avoid getting close to other people. The fear of touch as well as the aggravation from being touched is a symptom shared by many other representatives of this plant family. So, we find with Bellis perennis the symptom: "Female genitals; skin rash; painful on touch." We also find this modality with Calendula, Cina, Taraxacum, or Carduus, to name but a few. From Chamomilla we know the disinclination and fear of children to be touched or examined, and we know that they react strongly if we attempt to do this. This modality is directly connected to the vital sensation (modalities are generally direct expressions of the vital sensation). The disinclination to touch and the fear of closeness comes from the fear of being wounded again, with the consequent additional pain.

Shock is an additional aspect of this family. Shock from injury on the physical level and shock on the mental level due to a traumatic experience. This is the theme of the current issue of *Spectrum*: the injury from a person's traumatic experience, whether it be physical (effects of injury or severe accidents) or psychological maltreatment, abuse, humiliation, or violence.

SUMMARY

Vital sensation of the Asteraceae:

- Injured, wounded
- Hit, kicked
- Burnt, scalded
- Shock of injury, trauma
- Violence, maltreated, abused
- Insulted, berated
- Inflict physical and emotional wounds
- Fear of touch and closeness
- Hard, robust – gentle, fragile, soft

If the affected person is unable to react, the injury effectively puts them out of action – this is the passive reaction:

- Dazed, numb, no sensation
- Numbness, deadened, lack of feeling
- Anesthetized, stupor, catalepsy

If the patient reacts directly to the remedy, this is the active reaction to the sensation:

- Injure others, hit, kick
- Insulting, abusive
- Violence, brutal
- Cold, hard, cruel

Another way of reacting with this kind of sensitivity is by compensation:

- Protect others from injury
- To take the hit oneself
- To protect
- To provide relief to those who have been injured

If representatives of this family show the same vital sensation, how can we differentiate them? All have the same sensitivity but the intensity of the experience and the way of dealing with it differs from remedy to remedy. So, the degree of despair – in other words, the effect – is variable. The sensation method calls this aspect the miasmatic dimension.

Miasmatic classification of remedies according to Sankaran:

Arnica, Calendula – acute miasm
Chamomilla, Millefolium – typhoid miasm
Taraxacum – ringworm miasm
Cina, Eupatorium – malaria miasm
Senecio aureus – sycotic miasm
Abrotanum – tubercular miasm
Bellis perennis – cancer miasm
Lactuca virosa, Inula, Lappa – leprosy miasm
Echinacea – syphilitic miasm

CASE 1: Lactuca for complaints of the bladder, kidney, and prostate

Casetaking: a fifty-three-year-old patient with chronic bladder, kidney, and prostate complaints experiences repeated exacerbations triggered by the effect of cold with simultaneous sweating – for example, during sport. This is followed by a frequent urge to urinate, pains emanating from the prostate and radiating to the perineal area, and fatigue. The patient also complains of constantly heavy kidney pain. All his complaints improve with warmth. In general he has trouble emptying his bladder. There is a residual amount of urine and he has to press on the perineum to fully empty the bladder. He also cannot urinate with anybody nearby. He frequently has the sensation that the urine is trickling after urination.

Patient's history: it is striking that, during such acute flare-ups in the chronic illness, he is always very depressed and dispirited. Deep inside he has major fears, which have accompanied him all his life. Fear was the predominant experience of his childhood. Since his parents were not around – his father was an alcoholic and soon disappeared completely – he grew up with his uncle, who he described as a brutal and hard man. He was very afraid of him. His loud voice and his authoritarian style made the boy cringe. He was unable to react, like the frog paralyzed by the snake. This sensitivity to brutal and aggressive things has remained with him all his life, and the situations have been repeated at school and work. He was denounced, put down, belittled, and was unable to defend himself despite feeling rage and aggression boiling up inside. His reaction was always to withdraw, cut himself off, isolate himself, and retreat from society.

Traumatic experiences: then, he had a terrible blow of fate: he had to bury both his children, who were killed in a car accident. He could understandably not overcome this loss for a long time but he says that it did not after all, finish him off. Afterwards, he grappled a lot with his life and what had happened to him since childhood. This led him to recognize that, if someone is now aggressive to him, it does not necessarily have anything to do with him.

"Now, I do not want to just live out the rest of my days but rather help others. Love is the strongest thing. If you love from the heart, it is stronger than any brutality, stronger than any aggression." He has, nevertheless, not been able to rid himself of his fears. If he is with people and they are laughing, he has the feeling they are laughing about him. If sexual jokes are being bandied around, he wishes the ground would open up and swallow him because he feels so exposed, as if everyone knew about his sexual difficulties. He reels off a number of examples in which the situation is not directly to do with him yet, each time he still feels affected, guilty, accused – and his sensation in all these different situations: beaten, rock bottom!

ACCORDING TO SANKARAN, ASSIGNED TO THE LEPROSY MIASM:

LACTUCA VIROSA, ARCTIUM LAPPA AND ILUNA HELENIUM

Wild Lettuce (Lactuca virosa), also known as Bitter lettuce, Laitue vireuse, Opium Lettuce, Poisonous Lettuce, Tall Lettuce or Rakutu-Karyumu-So, is a close relative of the Lettuce, a species from the genus Lettuce (Lactuca) from the Asteraceae family. Its leaves and dried chyle, Lactucarium, was used as a tranquilizer until 100 years ago. Wild lettuce has been used as a medicinal plant since antiquity.

Greater Burdock (Arctium lappa) is a plant species from the sub-family of the Carduoideae in the Asteraceae family. Greater Burdock was used as a folk remedy and the roots were processed to make the drug "Radix Bardanae." The roots and young leaves can be used as a wild vegetable. An oily macerate of the roots is used in cosmetics. The roots were eaten in the Middle Ages in a similar way to how salsify is eaten today.

Elecampane (Inula helenium) is a plant from the Asteraceae family. It has been used since antiquity as a medicinal plant and spice. Elecampane is nowadays rarely used in the kitchen. The root of Elecampane (drug: Helenii radix) has been used as a spice for sweet things and as a bitter since antiquity due to its bitter and resinous taste. In homeopathy, the fresh roots gathered in the fall are used.

Question: What do you mean by "beaten and rock bottom"?

SUMMARY

This incident outlines in an impressive way what drives his deepest inner dynamic: others use him to put themselves in a better light, mocking him in the process. They hit him, give him a hook to the chin, and he falls over, lying on the ground with concussion. He is knocked out, beaten, dazed, numb. Being hit, brutality, and toughness is what repeatedly happens to him, and it is a reflection of his sensitivity.

Eupatorium has been assigned by Rajan Sankaran to the malaria miasm.

copyright ¦ Jürgen Weiland

The intensity of this experience is deep and it has a despairing effect. He withdraws ever more, shuts himself away, and isolates himself. Others enjoy hitting him, knocking him down to the ground, so that they can increase their self-worth. He feels despised, made fun of, the object of derision.

Blunt trauma, being hit, being knocked out, treated brutally and roughly treated up to the worst possible experience – accidental death of the children – are all aspects that correspond to the sensitivity of the Compositae (a synonym for the Asteraceae).

Encapsulation, isolation, feelings of shame, despised, mocked, and derided – all this constitutes the hopelessness that leaves such little leeway. All of this corresponds to the leprosy miasm but also the compensation or the attempt to overcome his experiences through devotion to others who need help and the phrase "to counter aggression with love" are typical of this miasm.

Prescription: *Lactuca virosa* 200C

Reaction: what changed immediately was his psychological state: "The next morning, my mood was really good, fantastically good. Like there was no problem that could upset me. I no longer felt the prostate and the kidney at all. The feeling of trickling is still there but the tearing and the effort, the pain – I can't feel all that any more! It feels as if the remedy has hit the nail on the head."

Further progress: kidney and prostate are completely fine. The complaints have fully settled down since he took the remedy. The feeling of trickling has also improved. He still has headaches but they are not as bad as before when he was always "completely k. o." and aggressive.

A strange dream: "I was visiting a family. There was a small dog. Then, a big, strong animal, enormously strong, appeared. It was eating the small dog. The small dog was dreadfully afraid and didn't dare move. He let everything happen to him. The big animal was tearing chunks out of the small dog, which did not defend itself. The little dog was snow white and there was not a single drop of blood. It was the feeling of the frog in front of the snake, unable to move. Then, I woke up."
(Here too, the dynamic is obvious: brutally injured, tearing out chunks, defenseless, as if paralyzed)

FOLLOW-UP

"I'm a lot calmer now. I have a lot more joie de vivre and don't feel so fearful. I approach people in a more open way and I've become more self-confident."

After a few months, he dreams for the first time of his father: "I felt real warmth. I could sense him standing behind me. It's become clear to me: only when I accept my father can I accept myself. So far, I've always refused because he was an alcoholic who walked out on us all. In the dream, I felt a lot of love and I felt very good in myself."

Something else has happened that is interesting: "I had a two-meter high thuja hedge in my garden, like a wall. It hadn't disturbed me in the past but for the last few weeks, I've felt trapped by this hedge and I felt an urge for freedom. I dug out all the thujas on my own – I needed to do it. So now, I have more contact with the neighbors. We chat and can see each other. I used to cut myself off. I didn't even realize I was doing it."

Prescription and progress: he takes the remedy over the next five years , initially in 200C, later in 1 M, for various physical complaints and every time it works promptly.

REPERTORIZATION AND FINAL COMMENTS

In the leprosy miasm of the Asteraceae, there is Lactuca virosa, Arcticum lappa, and Inula helenium. The following rubrics are decisive in the choice of Lactuca:

- Urethra; DRIBBLING from the; sensation of (14)
- Urethra; DRIBBLING from the; sensation of; flowing, along the (4)
- Urethra; DRIBBLING from the; sensation of; trickling, a little more (9)
- Male genitals; ERECTIONS, painful or bothersome; lack of, impotence

CASE 2: Eupatorium for chronic sinusitis

Casetaking: the patient comes to see me for acute cold, sinusitis, and tubal catarrh. He complains of throat pain, blocked up ears, pains in the area of the sinuses, joint pains, chill, painful bones, general fatigue, exhaustion, and fever. The complaints occur in bursts, with the symptoms intensifying every two to three hours. He has had problems with the sinuses since childhood. This illness breaks out repeatedly at regular intervals, leading to acute symptoms (periodic complaints – indication of the malaria miasm).

As an aside, he mentions that he actually tends to avoid doctors. When questioned about this, he says they make him fearful – possibly some awful illness will be discovered and he is also very afraid of being jabbed with needles during injections. He is just afraid of being ill, being in pain, and having to endure endless procedures. Accordingly, he would rather not know whether he is harboring some kind of illness (sensitivity to pain; way of dealing with it: avoidance – sycotic).

The patient's experience: when considering a case in terms of the sensation method, the question of how the patient experiences a situation is of decisive importance!

He says that he sees illness as a kind of vegetating, with the ever-present possibility that someone may hurt him. In hospital, catheters and cannulas are inserted, and so on – all things that will hurt and cause pain.
(Here we can see that he shows sensitivity to pain, to that which will hurt him; the question is whether this sensitivity is just a local phenomenon or whether it is in fact an expression of the vital sensation.)

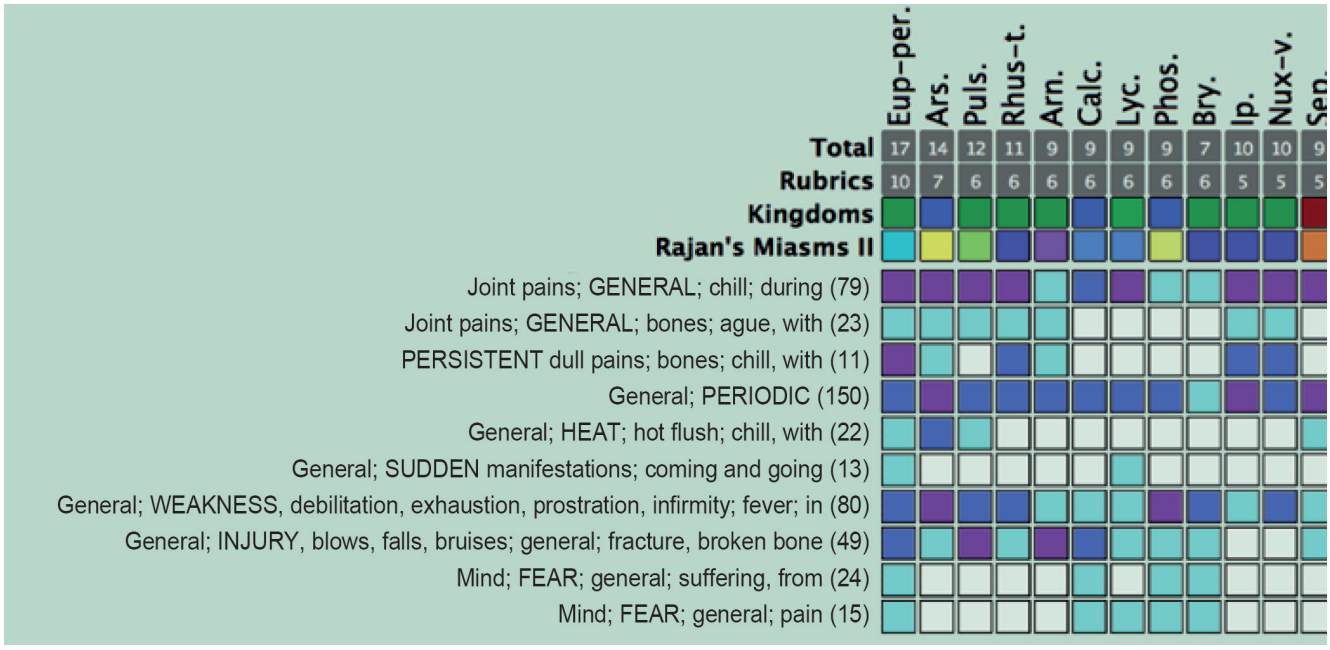
He blames his current state on too much stress. He has the feeling of being exhausted – that's why, so he believes, the cold could so easily take hold. In addition, he is somebody who bottles things up, and when he is "full up", it is no wonder that acute illness breaks out. It always follows the same pattern.

Comments: stress and a person's living situation are one thing but it is crucial how this is experienced. Not everyone can directly talk about this. It depends on the level of experience. People tend to rationalize more and more as they get older – but this means they tend to lose contact with their actual experience and sensation. Such patients need a low potency. This was also the case with this patient. Nevertheless, to capture the depth of a case, this makes it necessary to deploy alternative styles of questioning ("bypass"). A tried-and-tested tool is the dreams, especially those of childhood, since in this phase of life the dreams are very often a direct expression of the vital sensation.

Recurrent childhood dream: "Big balls have rolled on to me and are pressing me down. Those were dreadful nightmares!"

QUESTIONING

What's the experience in the dream?
"Panic, fearing for your life. You know that when the ball hits you, you'll be crushed, squashed. You're exposed to the danger, helplessly



– I stood there as if I was frozen, paralyzed. The ball rolls over me and there's just a squashed pulp left over. I was the frozen child and the parents were the balls," he says spontaneously (this is his interpretation).

He goes on to describe his childhood, which he experienced as very traumatic.
"If you grow up in a structure where there are no words, where you've only felt how you have to behave, and behaving wrongly was met with deathly silence – my father completely stopped speaking at those times – then, you feel dreadful. My father's look was totally nasty but I had to go out walking with him. I felt how grumpy he was and his silence went on and on – my heart sank into my boots. I was in anguish. It was just dreadful. This contempt, that you simply ignore someone and don't say a word to them."

He also describes how even these days he can still feel negative energy and bad vibes, harmful emotions. "If someone's nasty, I get it in the face. If I'm near someone like that, it's better if I go away to avoid getting it." (Here too we can clearly see how he uses avoidance behavior).

I ask him what the sensation is like in such situations: "You just don't feel good. The other person is nasty and mute, and they want to discharge their negative mood onto me. There's no communication, that's how it was for me as a child."

Since the patient has a strong tendency to answer in a rational way and to interpret things, I return to his childhood nightmare. The great fear is of being crushed. He says: "Something soft is being crushed" (he makes the corresponding gesture) – and after a short pause, he makes a spontaneous remark that makes me sit up and listen: "And I was a really delicate child, all skin and bones. I didn't feel particularly robust or strong."

(Spontaneous expressions, especially out of context, are often directly linked to the vital sensation or are the words of the vital sensation.)

I question this remark and he continues: "I was very, very skinny ... as far as I can see, there are kids who are all skin and bones, and the others are robust. Little babies often look so fragile that I have the feeling that you could break them just by taking hold of them. The kids who are skin and bones, they're fragile – you have to take care when you take hold of them (fear of being touched), that you don't hurt them, don't injure them, don't actually break a bone – just the opposite of robust children. Robust children aren't so easily knocked over, they're stable. I was delicate and fragile and that's the opposite of robust. And these children look so vulnerable; I broke bones dozens of times as a child. Such children are simply vulnerable. Vulnerable means they seem so in need of protection – they can't protect themselves."

Now, he is a lot stronger due to lots of therapy, experience of life, and through having broken off contact with his parents.

ANALYSIS

What is the specific sensitivity here? It is the injury to his physical integrity. He experienced himself as delicate and fragile, not very robust, a child who is all skin and bones, unable to protect himself from injury. And indeed, he had several broken bones and injuries.

The same theme can be seen clearly in the dream – the ball that is running him over and squashing him. And mentally he experienced his childhood as "dreadful" – the silent father with the nasty look evidently traumatized him.
He kept on re-experiencing this unpleasant experience. Even today, he reacts sensitively to "negative moods."

What is the intensity with which he now experiences his specific sensitivity? What tools does he and did he have at his disposal to deal with this? It is an awkward, unpleasant situation that "oppresses" him, from which he attempts to withdraw, which he will not confront. Yet, as a child, he was unable to withdraw. He had to accompany his father and endure the situation. Recurring repeatedly, periodically – just like the physical complaints – with no way of getting to grips with it or of solving the problem: these are all characteristic aspects of the malaria miasm. And finally, he breaks off contact. He no longer has to deal with it. He withdraws from the confrontation with his parents – a characteristic strategy chosen in the malaria miasm, representing the sycotic component of the miasm.

Clues to the malaria miasm:
- Evasion, withdrawal, avoidance
- Captive, helpless
- Oppressed, awkward
- Having to tolerate an exceptionally unpleasant situation
- Periodic complaints
- Withdrawing from the confrontation

REPERTORIZATION

The physical symptoms alone indicate the remedy, as can be seen from the following rubrics:

- Joint pains; GENERAL; chill; during (79)
- Joint pains; GENERAL; bones; ague, with (23)
- Joint pains; PERSISTENT dull pains; bones; chill, with (13)
- General; PERIODIC (150)
- General; SENSITIVITY; bones (45)
- General; HEAT; hot flush; chill, with (22)
- General; SUDDEN manifestations; coming and going (13)
- General; WEAKNESS, debilitation, exhaustion, prostration, infirmity; fever; in (80)
- General; INJURY, blows, falls, bruises; general; fracture, broken bone (49)
- Mind; FEAR; general; suffering, from (24)
- Mind; FEAR; general; pain (15)

USING THE SENSATION METHOD TO FIND THE REMEDY

The remedy by repertorization is Eupatorium perfoliatum. If we analyze the case according to the sensation method, we arrive at the same result: the patient reacts very sensitively to things happening around him. He senses negative moods, registering these and taking them up, and a nasty look makes him cringe, sending his heart sinking into his boots. These are typical expressions that we often see with plant remedies. Characteristically, we see in plant remedies a sensation together with its opposite.

The polarity in this case can be described as follows:
- Robust – fragile
- Hard, firm – soft, fragile
- Strong body build – weak body build
- Firm bones – fragile bones
- Robust – vulnerable, unprotected

PROGRESS

This polarity is typical of the Asteraceae family. He is given *Eupatorium perfoliatum* 30C, and he describes the effect as follows:
"After a short time, I felt so good. I felt really well. After half an hour, I already felt better, a whole lot better. The remedy got working really quickly. I slept marvelously well. I'm really feeling good. I feel rested, no longer have any pressure in my head. I'm simply well, no sore throat, no ear pain. I'm thrilled!"

The patient remained free of his recurrent acute complaints for more than a year. A recent infection, which was in any case milder, could rapidly be controlled again with the remedy.

CASE 3: Senecio aurea for warts and connective tissue weakness

This case shows how the remedy family already becomes clear during casetaking. The young patient graphically shows what can happen to a person who needs an Asteraceae remedy to heal. The boy is seventeen years old with the following complaints: warts, fragile tissue, deep red stretch marks.

CASETAKING

P: "I was in Vienna for New Year, there were fifteen Czechs, and it wasn't so funny. They kicked me five times in the face. No idea why. We went past the cathedral, and they came over and whacked my friend for no good reason. Another guy got a broken jaw."
So how did you take it?
P: "I don't care. I've got almost no sensitivity to pain, that's the problem. He can kick me in the face but I won't even feel it. I start laughing. I don't feel it – and that's not a bad joke. It doesn't affect me if someone kicks me or whacks me."
You don't care? So you just stay cool?
P: "Yep, let him come and whack me. Because I think to myself, if he whacks me, when I hit him back I can get him on the temple, then his life is down the tubes. So I didn't do anything."
You can take it so lightly? And it doesn't hurt you?
P: "Yep, well, stuff happens. What am I supposed to do? No, there's bad and normal pain: if someone knocks me a bit, that's bad, but when someone whacks me, I won't feel that, it just

The common dandelion (Taraxacum officinale) represents a group of very similar and closely related plant species from the genus dandelion (Taraxacum) of the Asteraceae family. In Sankaran's table of miasms, Taraxacum is in the ringworm miasm.

copyright ¦ Jürgen Weiland

doesn't bother me. They can smash me with their fist, I won't feel it."

So, it doesn't make you aggressive?

P: "Oh yeah, I do get aggressive. But what can I do? I don't want to hit anyone, I couldn't bring that off. Because I think too much about what might happen."

What might happen?

P: "That you break someone's jaw or cheekbone. He'll report me to the police. That would be a prior conviction and I want to go to police college after my apprenticeship. Then, I want to become a policeman and do the Cobra[1] training. I wouldn't do anything to anyone so I don't end up with a prior conviction."

What interests you about it, why would you like to do it?

P: "Cobra is cool. I like action, the operations they have. For example, in Graz, there's a huge tower where they practice the Cobra missions. It's so awesome to watch. On the seventh floor, they jump into the window; I just love that kind of stuff. I'm not for boring stuff. Being an electrician is always the same. I need some action."

But it's not just all fun, what if there's an operation?

P: "That's what I want, it wouldn't be a problem for me, some terrorist or other, if I did something to him it wouldn't matter, if I could rescue someone. I want people to feel OK, that's why I want to do something like Cobra."

It might be dangerous for you, don't you think?

P: "I know but that's the last thing I'm thinking about. I want to help others."

Attacks like that in Vienna has that happened to you often?

P: "Yes! If you go out in Graz, somebody will have a go at you, but I walk away. I'm not the type to kill anyone or be aggressive, that's not me."

Who likes to have a go at you?

P: "Yeah, it's normal when you walk past, they ask what the hell are you looking at? Come here, I'll smash your face in, you son of a bitch, I f... your mother – it's pretty normal, that."

Where is that?

P: "Everywhere, it doesn't matter, when you go out at night, it's the same everywhere. I f... your mother, totally normal. But you have to walk on by, otherwise you'd be hitting people the whole night long, for 10 hours, if you let it get to you."

Doesn't it make you afraid?

P: "I'm not afraid much at all, no, I've never really been afraid. I always think: what is there to be afraid of? They won't kill you, nobody will kill you, so what should I be afraid of?"

But with what happened in Vienna you must be afraid?

P: "Yes, the Czechs will shove a knife in your stomach, they're known for that, it might just happen ... I thought they're Croatians, they'll just hit you, but the Czechs will stab you in the gut."

So you could be afraid of that, couldn't you?

P: "Should be but I'm not. I think life's been good so far, what should you do."

Comments: fights, brutality, verbal aggression, and insults seem to be ever-present here. This demands a high potency! The Asteraceae come up clearly, but which miasm?

CLUES TO MIASM

The patient says: "I don't mind being hit. I don't hit back, I let it happen, and I walk on. Kicking in the face isn't a problem, I just laugh!" The attitude is to avoid the violence on the one hand or on the other hand, to act is if it is not a problem to be hit. This is the sycotic miasm: accepting how things are because what can you do about it? These things just happen, it is quite normal, and naturally, to maintain that is not a problem for him. Plus the quasi legalization of violence (training and operation as a special police commando in the Cobra unit) belongs to his way of dealing with the vital sensation.

Prescription: the patient reacts to *Senecio aureus* physically as well as mentally very well, given first in the potency M and later in 10M[2].

Comments: in his biography too, we find traumatic experiences: as a young child, he witnessed the violent arguments of his parents. As he displayed more and more behavioral problems, he was taken away from this atmosphere of violence and grew up with his grandparents.

FOOTNOTES

[1] The special commando unit Cobra is the most important police special unit in Austria. It is part of the authority for special units, directly answerable for public order to the interior ministry.

[2] The prescribed remedy is Packera aurea with the earlier name Senecio aureus. See also the article by Jan Scholten, in which the same remedy is prescribed for a case of bladder cancer.

WILLI NEUHOLD

studied medicine at the University of Graz in Austria, general practitioner with a homeopathic practice since 1989. Previously lecturer in homeopathy at the University of Graz. Involved with the work of Sankaran since 1990, taking part in several clinical workshops in Bombay. Has held his own workshops on the Sankaran method and published several articles including in *Documenta Homoeopathica* and *Spectrum of Homeopathy*. German representative for Vital Quest, the software for the Sankaran method.

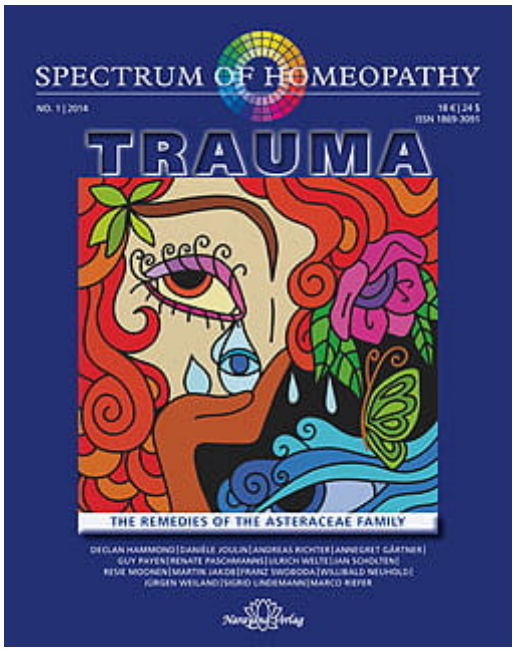
Contact:
www.ahevents.de and www.willibaldneuhold.at
(both in German)

Narayana Verlag

Spectrum of Homeopathy 2014-1, Trauma

120 pages, Heft
appears 2014

Buy now



More books on homeopathy, alternative medicine and healthy living www.narayana-verlag.de