

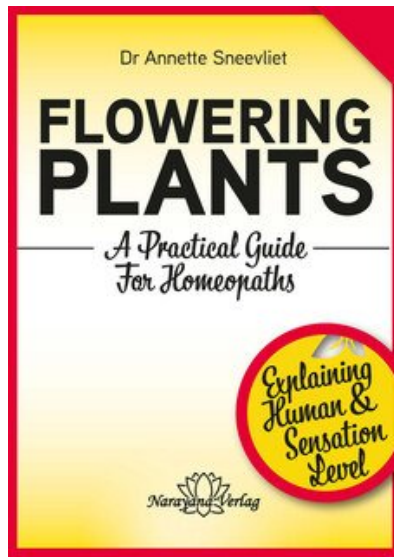
Annette Sneevliet Flowering Plants

Reading excerpt

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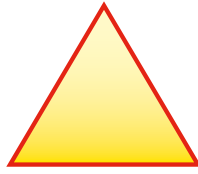
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Foreword

I am delighted to write this foreword, not only because Annette Sneevliet has been my friend and a colleague for several years, but also because I believe deeply in the educative value that she has added to this book. I believe that students and teachers at every level and stage of their career can enrich and strengthen their skills in Homeopathy by studying her experiences in treating plant cases over several decades.

Annette is firstly a keen student of Homeopathy, who has learnt this beautiful science from various masters. She is in my opinion one of the best practitioners of Sensation Method today. She has an innate art to bring every patient coming to her to this deep sensation level of experience. This itself speaks volumes about her. She is centered in herself and has immense patience while taking the patient deep in their inward journey. The whole process of case taking is to her like assisting a woman during her birth process. We need patience and we cannot push the labour process forward. We must be a patient facilitator in this whole process.

Another aspect of her nature that definitely needs to be mentioned is her keenness to learn new things and her open mindedness to newer ideas in homeopathy. I remember when I first introduced my Personal Evolution Model (PEM) to her. During all the arguments that we had, I could see her openness to see what I was trying to tell her. Today she practices PEM with full conviction. Many of my students find her explanation of this system easier than I do. She has an art of making things seem simple. She helps the students understand the patient and their expressions at all levels. Through her cases she illustrates how the same inner programme is expressed at the human and the sensation level. She illustrates how the sensation can be understood from the evolutionary perspective very well.

This book brings some fundamental insights into why we humans enjoy certain proficiencies and experience some difficulties in our daily lives. It confirms that individuation is a process of evolution in the journey from the womb to tomb. This is what makes us unique individuals. This individuation can be perceived in cases at all levels by seeing and recognising the individual's personal level of development.

I have gone through this book and I look forward to reading it again. Her detailed explanation of every case is a wonderful way of learning homeopathy. She has poured into it all her experiences that she has gathered treating her patients over several decades. It is an excellent guide to help

homeopaths arrive at a simillimum in plant cases. Her approach is simple, clear, precise and holistic. Her prescriptions are grounded, and she does not get carried away by ideas. Her cases make it evident that our old, time-tested tools should always validate the prescription; they are the guidelines so that we don't go astray while taking a case. This integrative framework can be an effective tool to aid our understanding in cases that we are not able to solve.

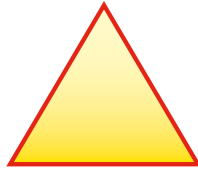
My best wishes to her and I hope to see more similar works from her in future.

Much love

Dr Mahesh Gandhi

DR MAHESH GANDHI:

My best wishes to her and I hope to see more similar works from her in future.



The Seven Levels

OF EXPERIENCE

'The Seven Levels of Experience' is a working model which helps to classify what our patient tells us. This makes for a more orderly assessment of the patient's information. In this way the search strategy we can use to find the simillimum will be clearer. We can also use these levels to evaluate the result of our treatment.

Level | SYMPTOM

1	SYMPTOM
2	MODALITY
3	EMOTION
4	DELUSION, CONSCIOUS AND UNCONSCIOUS MIND
5	SENSATION LEVEL the level at which the remedy itself 'speaks'
6	ENERGY OF THE SUBSTANCE
7	SILENCE, INFINITE LOVE, EMPTINESS

Table 1: Symptoms at the Seven Levels of Experience

Level 1 up to and including Level 4 are the levels of the patient in need of a homeopathic remedy. It is the human story of a person with their complaints and mental/emotional state.

Levels 5 and 6 are the levels where not the person, but the homeopathic remedy itself speaks to us.

Level 7: This is the level at which we as homeopaths need to be when we see a patient. We need to be a blank field during case taking to make space for our patients to experience their state.

Every patient will give us information in their own way, one person more on one level and another on another level. Classifying the information into the different levels provides us with a guideline on methods and search strategies to find a simillimum.

When we have information on **Levels 1 to 4**, the human level, we can use our materia medica, repertory and information about remedies from homeopaths such as:

- George Vithoulkas
- Alfons Geukens
- Ananda Zaren
- Jan Scholten
- Massimo Mangialavori
- Michal Yakir

In relation to **Levels 5 and 6**, where the remedy itself speaks, we can consult sensation information from Sankaran and colleagues.

Evolution Mapping includes all levels. In the next chapter I will explain Evolution Mapping in detail.

The depth of healing can be evaluated by looking at the effect of the treatment on the different levels. True healing affects **Levels 1 to 6**; then the whole energy changes.

Our goal in homeopathic practice is not only the disappearance of symptoms, but to facilitate a total revolution in the patient's life.

A CHANGE ON ALL LEVELS

Homeopathy can bring about total revolution in one's life.

I believe that various remedies can bring improvement on certain levels, for instance remedies that improve Level 1 and 2, the symptoms. There will be remedies that improve our mental and emotional state of mind.

Some colleagues say that we move from one remedy to the next. But what I have seen in practice is that there is one complete simillimum that fits all levels, and this remedy does not change over the years. I have cases where such a remedy still works after 20 to 30 years. The problem is that we often do not find this remedy; we deal with a lack of knowledge or a lack of search strategies to find the ultimate solution for our patient.

We have usually found the simillimum at **Levels 1 to 4** in the past. We matched the human story of our patient with the materia medica of a remedy. The symptoms, the modalities and the mental/emotional state of our patient were repertorised and hierarchised. The human themes and symptoms had to match the remedy.

Rajan Sankaran discovered that there is a level where the remedy itself speaks to us, rather than the human - at sensation level.

This does not mean that when our patient says, "I am a red flower", we give a red flower as the remedy, or "I feel like a lion" and prescribe *Lac leoninum*! Such statements are human fantasies, Level 4.

So what is sensation level? Sankaran first discovered sensation level in plant cases.

His three books on plant sensations, *An Insight Into Plants*, Volumes 1 to 3, were a breakthrough for me to understand sensation level.

When he studied plant families in the Complete Repertory, he noticed that remedies belonging to the same family had similar 'little words'.

For instance, remedies from the family of the Anacardiaceae use little words like:

∞ *Cramp*
∞ *Stiff*
∞ *Caught*
∞ *Tight*
∞ *Pressed*

∞ *Tension*
∞ *Stuck*
∞ *Motion*
∞ *Exertion*

We see these words coming up when we search in the Complete Repertory, not only in *Rhus toxicodendron* or *Anacardium* but also with less-prescribed remedies like *Mangifera*, *Comocladia* and *Rhus venenata*.

Sankaran called these little words Non Human Specific words (NHS).

These are the little words that are unconnected to the story. They are the words that do not say anything about human emotions or the human story. When our patient repetitively uses such a little word during the consultation, together with a repeated hand gesture, then our patient reveals sensation level. This is where the remedy itself 'speaks'.

A movement of the hands only becomes important when this movement comes together with such a little word. This hand gesture and little word have to recur in all areas of the case. Such distinctive hand gestures expressing the remedy sensation are labelled 'HG' here. Other everyday gestures are marked simply as 'G'.

Interestingly, science has discovered that our connective tissue has a very accurate imprint and reacts faster than our brain. Our body 'speaks' the language of the remedy. Every cell contains the information of the remedy. Every hand gesture is an expression of the 'language' of the simillimum.

When the hands and these little words come together, we can hear the language of the remedy. At this stage, Levels 5 to 6, it is possible to define the kingdom.

In animal cases these little words will be connected with survival and victim/aggressor signs. A bird will say that someone 'imprisoned, caged (HG) me', they want to be 'free' (HG). There is a third party: someone is doing it to you on Levels 5 to 6 in animal cases. We see a three-dimensional language at sensation level from the experience of animal survival.

In plant cases, an Anacardiaceae patient, for instance, will say 'caught, caged' (HG) with an opposite motion, 'free' (HG), and there is no third party at that level. We see a two-dimensional language at sensation level with sensitivity and reactivity, expressed through two opposites.

A mineral case will talk about structure : the individual focuses on what they miss, what they need, and they express fewer hand gestures and consistent little words. This is one-dimensional language.

At the human level, Levels 1 to 4, we can make many mistakes in defining the kingdom. At sensation level, where the remedy itself speaks, we are sure about where to search for our remedy.

The fact that the remedy itself speaks through these hand gestures and little words was always there in every case, but we did not notice it in the past.

Let me share an experience from my practice:

This is a case of a 42-year-old woman where I can see now, twenty years later, how sensation level always was there.

Her complaint was severe depression since her husband fell in love with someone else and betrayed her.

Some important quotes from the first interview:

- “I don’t know who I am.”
- “I feel beside myself, one part looks at the other part.”
- “I am afraid I will become insane.”
- “I feel worthless, I think people will see how bad I am.”
- “The only thing that helps me is my work.”
- “I have a lump in my throat.”
- “When someone is hurt, I feel hurt.”

At that time I gave her *Thuja*, *Natrium muriaticum*, *Ignatia*, *Alumina* and many other remedies, based on her symptoms and her story. She did not improve at all and even got worse. In the years I treated her, she developed extreme urticaria all over her body, but she kept coming to my practice. Then, after five years, she gave me a clue on Level 4, delusion level.

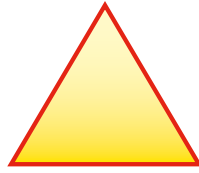
She told me how superstitious she was, always thinking about good and bad vibes, good and bad energies, light and dark. In her house she knew all the directions where her friends and parents lived. She was always aware of their location. When she stuck out her tongue, she believed something bad would happen to her loved ones when she did this in their direction, and then she would be guilty of their misfortune. When she had to pass wind, she pointed her bottom toward the people she disliked! She had to count all the time, to avoid feeling guilty that something bad would happen. She never expressed this before because she was afraid I would think she was crazy.

This information on the human level, Levels 1 to 4, helped me to find her remedy:

- Fear of insanity
- Superstitious
- Urticaria
- Lump in the throat
- Sympathetic

WHEN WE REPERTORISE WE SEE:

	Arg-n.	Med.	Caustr.	Nux-v.	Calc.	Carc.	Puls.	Manc.	Stram.	Phos.	Bell.	Lach.	Ars.
Total	15	14	14	15	14	13	16	11	12	15	11	11	11
Rubrics	5	5	5	5	5	5	4	5	5	4	5	5	5
Kingdoms	Blue	Brown	Blue	Green	Blue	Red	Green	Green	Green	Blue	Green	Red	Blue
mind; fear; insanity, of losing his reason (130)	Light Blue	Dark Purple	Light Blue	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Light Blue	Light Blue	Dark Purple
mind; superstitious (41)	Dark Purple	Dark Purple	Light Blue	Light Blue	Light Blue	Light Blue	White	Light Blue	Light Blue	White	Light Blue	Light Blue	Light Blue
skin; eruptions (1113)	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple
throat; lump sensation (287)	Dark Purple	Light Blue	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Light Blue	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Blue
mind; sympathetic, compassionate, too (160)	Dark Purple	Dark Purple	Dark Purple	Dark Purple	Light Blue	Dark Purple	Dark Purple	Light Blue	Light Blue	Dark Purple	Light Blue	Light Blue	Light Blue



Subclass 1

PRE-SEPARATION

Magnoliids 'I' Question	
Order	Families
Magnoliales	Annonaceae Magnoliaceae Myristicaceae
Nymphaeales	-
Illiciales	Schisandraceae/ (Illiciaceae)
Piperales	Piperaceae
Laurales	Lauraceae
Aristolochiales	Aristolochiaceae
Ranunculales	Ranunculaceae
	Berberidaceae
Papaverales	Papaveraceae

But here rather than mineral problems of structure and capability, we see plant problems of sensitivity and reactivity related to this very early 'inner age'.

The plant groups belonging to Subclass 1 are not yet separated from the All, from complete Oneness.

Yakir uses the words 'pre-separation' and 'pre-ego' to describe these plants.

Expressions people use when they need a plant from this subclass are :

I don't have a border.

I absorb everything.

I can't keep anything out.

I feel everything from the other.

They are oversensitive and irritable.

The ego is weak.

There is a weak will and a weak mind leading to an unstable impulsiveness.

They are confused and not really here.

Often we see a drug-like state .

Time is experienced in a vague way, daydreaming, out of body, floating.

They can have the feeling of being a stranger in this world.

Because they cannot defend themselves, they are full of anxieties and fears they have to control.

There is still connection to Oneness.

They don't understand the duality of this world.

There is a longing for ideal relationships and situations, seeking a world with no conflict.

	Column 1
Row 1	H
Row 2	Li

All the plants in this subclass share issues associated with the earliest phase of life. Yakir's further division into Erikson's psychosocial stages of development shows a second 'inner age' at which these womb-stage issues are experienced.

So each plant group within Subclass 1 has its own dynamics, based on the combination of these two aspects of Evolution, in a similar way to mapping of periods/rows and stages/columns in the periodic table (as discussed in Chapter 3).

Let us look at the Dicot plant groups in Subclass 1, named after the Magnolias.

It is easy to become confused about how the Magnolias are classified, as they are named at various tiers of classification here. Sankaran has one large group he calls Magnolianaes (a label sometimes applied to the whole subclass discussed in this chapter). He lists the following families from across Subclass 1 as sharing the same Magnolianaes sensation:

- Annonaceae to which *Gaultheria* belongs
- Magnoliaceae to which *Magnolia grandiflora* belongs
- Myristicaceae to which *Nux moschata* belongs
- Illiciaceae (elsewhere Schisandraceae) to which *Anisum stellatum* belongs
- Lauraceae to which *Camphora* and *Cinnamomum* belong
- Aristolochiaceae to which *Asarum* and *Aristolochia* belong

(Some other families from Subclass 1 are described as having separate sensations by Sankaran: the Piperaceae, the Lauraceae, the Ranunculaceae and the Papaveraceae. More on these below.)

In Yakir's scheme these Magnolianaes families are distributed across different Erikson stages, as follows:

WOMB STAGE: MAGNOLIALES

ANNONACEAE

Asimina triloba
Guatteria gaumeri

MAGNOLIACEAE

Magnolia grandiflora

MYRISTICACEAE

Myristica sebifera
Nux moschata

WOMB AND ORAL STAGE: ILLICIALES

ILLICIACEAE/SCHISANDRACEAE

Anisum stellatum

ORAL AND ANAL STAGE: LAURALES

LAURACEAE

Camphora officinalis
Cinnamomum officinale
Persea americana

EARLY CHILDHOOD: ARISTOLOCHIALES

ARISTOLOCHIACEAE

Aristolochia clematitis

Asarum europaeum

Because these plants are at the beginning of Subclass 1, we can understand why they are lost in this world.

They have the sensitivity and reactivity of an unborn child without skin, without any tools to take their place in this life.

They feel like aliens, are confused, they don't understand life on earth.

In evolution they are still in the Oneness of the universe.

They experience this pre-ego state at the early Erikson stages as an unborn or young child.

At the sensation level, the level where the plant itself 'speaks', we hear this undeveloped way of expressing.

All these early plants belonging to the group Sankaran calls Magnolianae have the following sensations:

∞ *Confusion (HG)*

∞ *Beclouded (HG)*

∞ *Bewilderment (HG)*

∞ *Strange (HG)*

Because the outside is so bewildering and confusing, they feel isolated and not part of things around them, and their reaction to this is withdrawal.

Passive reaction:

Collapse (HG)

Stupefied (HG)

Fainting (HG)

Sleepy (HG)

Floating, withdrawn, unconscious (HG)

Active reaction:

Withdrawal

Shut it out

Creating my own familiar world and shutting out the world, which is strange.

Let me stay in my own little world.

Compensation:

Adjusting or adapting easily to strange/new/confusing/bewildering situations

Remedies and the corresponding miasm:

Acute *Camphora*

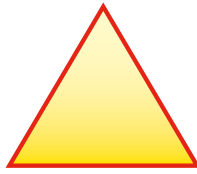
Typhoid *Nux moschata*

Sycotic *Cinnamomum*

Tubercular *Myristica*

Cancer *Asarum*

Leprosy *Aristolochia*



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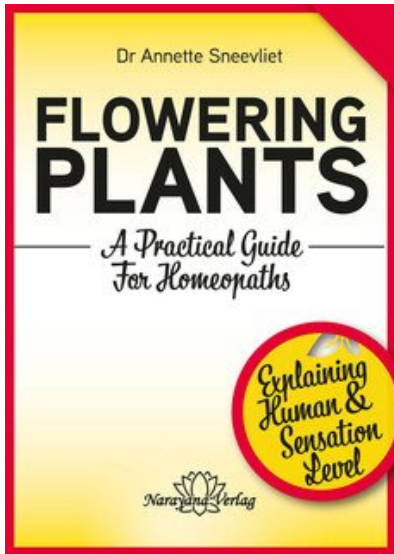
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