



SPECTRUM OF HOMEOPATHY

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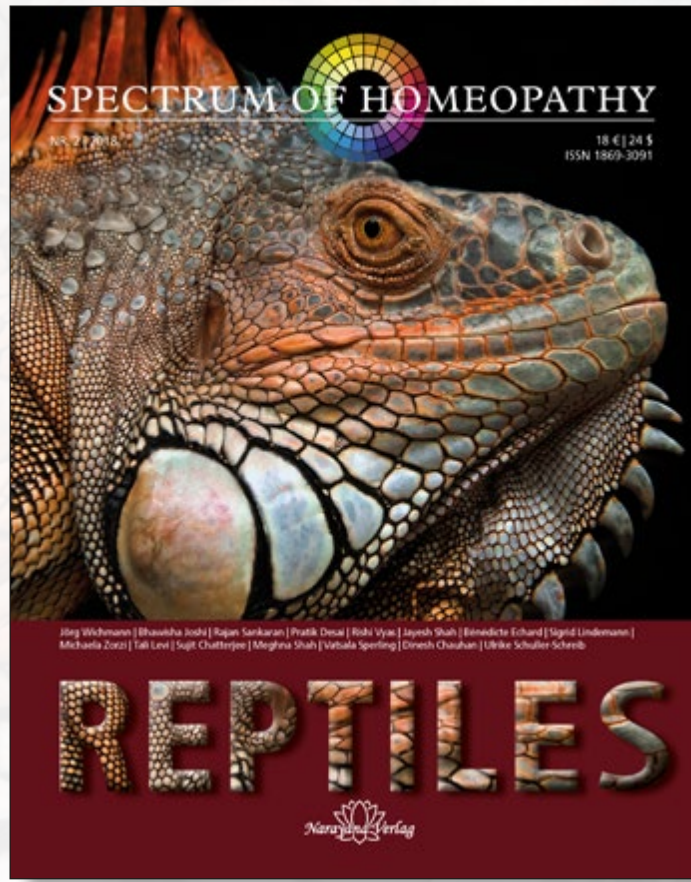
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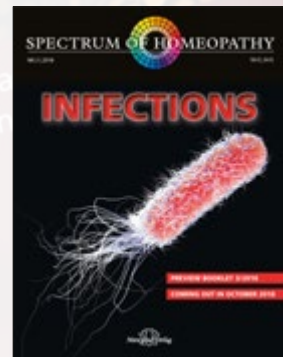
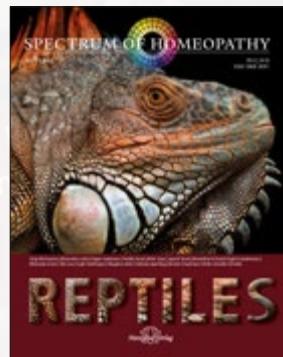
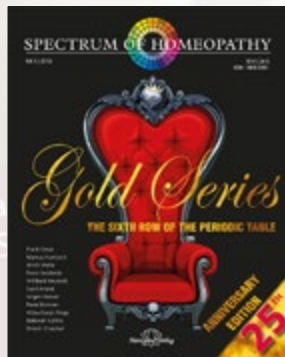
Jörg Wichmann | Bhawisha Joshi | Rajan Sankaran | Pratik Desai | Rishi Vyas | Jayesh Shah | Bénédicte Echard | Sigrid Lindemann |
Michaela Zorzi | Tali Levi | Sujit Chatterjee | Meghna Shah | Vatsala Sperling | Dinesh Chauhan | Ulrike Schuller-Schreib

REPTILES


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Benedicte Echarde | Sigrud Lindemann | Ulrike Schuller-Schreib



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EDITORIAL

Dear Readers,

Since Constantin Hering spectacularly experimented on himself in 1828, the snake has exerted a particular fascination on homeopaths. James Tyler Kent stated in his lectures on the Bushmaster: “*Lachesis* is a frequently indicated remedy, and one that you will need to study much in order to know how to use. *Lachesis* seems to fit the whole human race, for the race is pretty well filled up with snake as to disposition and character and this venom only causes to appear that which is in man.” We are familiar with the snake disposition not only from mythology and biology, it is also a part of us and we can sense it in the archaic depths of our reptile brain. This is where the specific reaction patterns are stored, which together with the proving symptoms can direct us to the prescription of a remedy from the snakes and other reptiles.

Nowadays we can repertorise *Lachesis* and several other snake toxins but we can only find many other reptile remedies after we have mastered the typical reaction patterns and group characteristics of the reptiles. In this issue of SPECTRUM we aim to bridge the gap between the well-known remedies such as *Lachesis*, *Crotalus* or *Elaps* and the more exotic remedies, not just from snakes but also lizards, crocodiles, or tortoises. To this end Jörg Wichmann first clarifies the taxonomy of the highly variable reptiles and Bhawisha Joshi summarizes the common homeopathic characteristics of this heterogeneous remedy group. This makes it easier to comprehend the classification of the reptiles in the numerous case histories that follow.

A major contribution to this case collection comes from the collective of ‘The Other Song’ academy in Mumbai. Using three well-known snake poisons, Rajan Sankaran, Pratik Desai and Rishi Vyas relate familiar snake themes to the classical materia medica and the insights of the sensation method. Sankaran, Meghna Shah and Sujit Chatterjee rely on this method, which directly connects the patient’s inner experience with the biological characteristics of the remedy source, when prescribing a remedy extracted from the shell of a turtle. The general reptile themes initially help to assign sensations such as ‘naked and unprotected’ or ‘shielded by a hard shell’ to the Testudines, not the Molluscs. Vatsala Sperling illustrates the vulnerability of the tortoises with a fascinating case of *Testudo hermanni*. Group analysis also helps Sigrid Lindemann to differentiate lizard from snake remedies for two hyperactive children. In both cases the special affinity of the young patients to snakes and lizards indicates the path to the remedy. Similarly, in Tali Levi’s case the patient’s identification with an alligator is central.

Such prescriptions without a solid homeopathic basis in remedy provings and clinical experience are initially hypothetical and subject to speculative risk. On the other hand, successful treatments as seen in the case histories of crocodile, lizard and

turtle remedies, can help to gradually expand our as yet limited knowledge about these reptile subgroups, also helping to confirm the methodology. This is also true of the experiment with the unconscious that helps Susan Sonz successfully treat a severe case of post-traumatic stress syndrome with potentised *Salamander*. Although this case concerns an amphibian, not a reptile, we didn’t want to deprive you of this fascinating story from New York.

Like Sonz, Jayesh Shah presents his own approach, taking his patient during the casetaking on a homeopathic journey of healing with the aim of a direct transformation. This process is then continued with a well-founded prescription of *Cenchrus contortrix*, one of the highly potent snake toxins that is used in homeopathy for the most severe pathology. Whereas the toxicology plays a key role here, as in the *Mamba* case by Bénédicte Echard, Susan Sonz’s case histories of the non-poisonous constrictor snakes Python and Boa again rely on the sensation method. Dinesh Chauhan continues to develop his case witnessing process, delving deep into the dream and imagination world of his patient to find the appropriate snake remedy. Since this path to the simile for animal remedies seems especially straightforward to follow and comprehend, it is particularly important to proceed with great care. Hence the motto of this issue of SPECTRUM: “Imitate it but precisely and carefully!”

Christa Gebhardt & Dr Jürgen Hansel

Chief editors





Page 38

The frilled-neck lizard feigns strength with its imposing neck display.



Page 66

Protection and security: *Testudo hermanni*'s home is its castle.



Page 4

In mythology, snakes and dragons traditionally represent evil powers.



Page 26

Sex and power: the snake generally stands for seduction and violence.

Homeopathically well-known: the remedy *Lacerta agilis* was already listed in Allen's Encyclopedia and in the materia medicas of Boericke and Clarke.



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I WANT TO SLASH THEM TO BITS

Dendroaspis polylepis: alternating between orgies of violence and powerlessness

AUTHOR | Bénédicte Echard

SUMMARY: A case of *Dendroaspis polylepis* demonstrates the inner contradiction and duality of snake remedies in an extreme form: on the one hand, feelings of omnipotence, manipulative behaviour, aggression, loss of control, and violence; on the other hand, a pronounced lack of self-confidence with feelings of subservience and the inferiority of a victim. With the Elapidae we find especially the themes of wounding and injury.

KEYWORDS: addiction, aggression, cutting, *Dendroaspis polylepis*, duality, Elapidae, masturbation, reptiles, snakes, violence

Comments on casetaking: This is the story of a 28-year-old man who phoned to say that he did not dare to leave his home. "I am afraid of not being able to avoid giving in to acts of violence." He shuts himself in for the whole weekend and watches porn films, and he resorts to masturbation at the least problem, several times per day, without being able to break out of this routine.

CASE: 28-year-old man, disturbed impulse control and social behaviour

What the patient says: "I break things that I like, both my games and other people. I feel like expressing my irritability towards others, and that often transforms into aggression. I don't want to have to knock someone out in order to be the winner. I feel this violence and I have rotten ideas in my head.

(Gesture: fist.) As soon as anything bothers me a bit, I grasp it and crush it to a pulp. I ruminate about something and I attack the person like this (*gesture: fist punching forward rapidly*) and I make them KO. I destroy them but that does not bring me relief. "I'm not in my body; what I feel in my head is a sort of defence system. It takes the foreground and I don't manage to control it. "At the moment I stay at home because as soon as I am with others I become paranoid. I drink too much and I smoke joints. I isolate myself in my corner. If I'm in a place I don't like, I won't participate socially. I'm quick to judge people, to fight, to slap people. (*Gesture: hand hitting*) I don't stop. At the same time, I say to my friends 'I'm sorry, I can't control myself.' When I am well I am very tolerant, but in other situations I can't stand losing power; I can't stand not being right or having my arguments contradicted. When that happens in private, they don't expect it – everything is going well then suddenly 'paf!', I bite. (*Gesture: hand slashing forward rapidly*.)

"I feel like including all of humanity in its complexity. I am for everything and against everything; I am made of opposition. I like to contradict, to be in opposition. The human soul fascinates me."

Questions about physical complaints: "I have a knot in my belly ever since I was small. (*Gesture: fist, sound: 'ffffrrrrrou'*). I am flat-footed. I have a terrible fear: as soon as there is a possible addiction, I will have it.

"I am an artist inside, but I experience it as something shameful, it is not worthy. I have a false self-confidence. On the outside I radiate strength, but on the inside I am always afraid. I want honesty."

The triptych 'The Garden of Earthly Delights' by Hieronymus Bosch shows hell on the right panel. The depiction of physical, sexual, and mental violence corresponds to the patient's inner life in this case.

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Childhood: “My father was super-present and very strict; he was really violent. He used to hit my head against the beams, he was really humiliating. He had big hands and I felt like a mosquito, but I learned the values of life. I am very close to my father and my mother, the people who have hurt me. I allow myself to do things to people I love. I love this violence. I don’t like to hit my girlfriend but I do have this sexual violence.

“When I feel like smashing things, to send someone packing, I blast people to bits with my big mouth. For example, there is a clothes shop where people show off. I look for the owner and I tell him that his store is a rotten hole. I find him straightaway and I blast straight into him, I destroy him. At the same time I apologise to my friends and say that I can’t help demolishing him.

“An example in the car: I pass a truck and he makes an obscene gesture to me and rides my bumper. I go behind him and follow him for 40 kilometres. When he stops, I stand straight in front of him and say ‘OK, are we going to fight? Who sucks who?’ I obviously have the upper hand, I am vulgar and I don’t hold back. I push him and say, ‘That’s not civilized of you, it’s not nice, mister.’ (*Gesture: threatening fist.*) But I don’t lynch him. I really have problems with people who don’t respect others, who are rude.”

What do you feel when you are faced with rudeness?

“I feel humiliated, insulted; like a piece of shit. As though I don’t exist. They take away who I am. I feel non-existent and at the same time like a shining knight. I will teach them to be more polite. If I did what I feel, I would be doing that 17 times a day. I can’t stand impoliteness, that is central to my education. Straightforward. (*Hand gesture: a line straight up and down*). To have integrity, to be socially correct. I am inflexible in my education. If you break a rule, there would be no reason to respect anything anymore. I am too honest; I am very black and white. “I can shout at people for nothing; For instance, a music label who misuses the artists – they lie to people. That can make me furious. I could take a weapon and smash their face. Nothing works for those people except physical violence.

“I feel like I am right. Two words from the other and it is black-out. I go from white to black; evil takes over and I can’t control it. Afterwards, I wish I hadn’t done it, I stay at home and I don’t go out. I isolate myself. I ruminate and horrible thoughts come up. I don’t have any social life because I fight with people.

“At moments like that I have absolutely no self-confidence. I am afraid of others, I feel like I am being badly judged. As though I have had a Ferrari and it has lost a wheel. Someone has to carry me; I’ve got no retort. Then, I close down completely.” (*Gesture, folds himself in his arms.*) “I feel small, I roll up in a ball. I chew on that feeling, as though it is rotten flesh. A whole lot of disgusting shit. It is a wound and I cut my arms. I’m like a ball of black wool, a tangle of blackness. I am a shit. I feel attacked in my integrity.”

Describe this state. You say, “little ball, a wound, attacked”. Concentrate on that, connect with this gesture and tell me what comes up.

“It is a knife that makes a lot of little wounds. It slices up part of my body, my head. It is the slices, the cuts in all directions, in my body, millions of little wounds. Every piece of meat is open and gets another slash, it is one gaping wound.”

(*On allowing himself to go into the sensation as closely as possible, the duality appears clearly, which is typical of the animal kingdom.*)

“It’s him who hacks me to bits, it is his fault. He does it with a sordid smile, amused. Like pulling the wings off a fly, it really pleases him; it gives him power, he feels alive. He drains my energy. He feels powerful and he holds me, I become a puppet. He strangles me, as though he has his heart in my hand.” (*Gesture: he holds something in his hand.*)

Comment on the theme of victim-offender: At this moment of the consultation, a sort of reverse situation takes place. There is a total confusion between the two poles, victim and aggressor. One does not know anymore who talks and who is being talked about.

Tell me about this gesture, put all your attention in your hand and tell me what comes up?

“I am really small, he is really big. He is in my head. I have the feeling of being a puppet. I feel a lot of evil coming from him, the desire to hurt someone, to make them suffer. He does nothing but torture. He strangles my heart. He goes right to the limit, just before it explodes. He grins, it amuses him. He has the power because he is in control. He takes the power by breaking my confidence. I am schizo, he destroys.”

Tell me how this affects you.

“I have no more control. I am weak, passive. It isolates me. The whole outside world is aggressive, even the cat. Judgement makes me feel tiny, not up to the plot, false. I can’t look people in the eye anymore. I feel like I’m a hypocrite, uninteresting, not straight forward, I have no integrity. When I don’t get any love, I feel empty, I don’t have a soul, I am ashamed. I just pretend.”

What is the experience of being “straightforward”?

“Straight (*hand gesture*), in line with oneself and with others. Honest. You say what you think, the right word. It does not bring one’s sense of integrity into doubt. Sometimes you say ‘good day’, and you have the impression of lying, you get ill at ease because you are not being true, you are not radiating something peaceful and harmonious. You are empty, uninteresting, not in your place.”

Tell me more about this experience of being “straightforward” and this hand gesture.

“It is like having a Ferrari in your hands, it goes fast, and you are one of the beautiful ones, owning a luxury product. You are part of the elite; it’s good for the ego. Like having a high IQ. I am intelligent. I go 280 km/hour, I’m fast. I am there, completely myself. A tree, a pillar solid and stable, anchored. True, interesting. There is no more ‘I am going to destroy you, destroy myself,’ no more chaos. And no more KO!



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THE SYMBOLISM OF THE SNAKE AND ITS ASSOCIATION WITH THE GODLY

For the Hindus, the veneration of snakes has its roots in ancient beliefs. The snake lives at the border between the visible and the invisible, the part of the shadow hidden in the depths of our unconscious. The fear of snakes is also connected to the mystery that they represent, symbolising at the same time the feminine, due to their connection to the earth, and the masculine, due to their phallic form. Giving life and death, it is the image of ambivalence, the primordial lack of differentiation. Its almost formless form opens the possibility of an infinity of different manifestations. And the extreme immobility that it turns into action evokes the latent energy ready to be used. Its moulting symbolises the liberation of the spirit and reincarnation, and the old skin that it lets go of introduces the notion of regeneration and immortality. Connected to eternity and to cycles, one says that the Naga is the form of time, Kala rupa. Going back through the dangers and the mysteries of time, of life and death, sexuality and knowledge, snakes and Naga are often associated with powerful divinities that give supreme knowledge. One can see them spread out above the head of Shiva, Kali and Buddha. They are like attributes in the hands of the crowned gods and like jewels on their bodies, symbols of protection, of awakening, of energy and the mastery of power.

REPTILES

"I have an addiction to sex and to smoking. I go to excess: porno, sex toys, I don't even look at girls anymore (*after a relationship where he was left*). I give you tenderness, I turn my back on you and I manipulate you."

How do you feel during your relationships with girls?

"I feel powerful, I hold the other." (*Hand gesture: a hand that clenches firmly.*) Here we see a reverse of the previous moment where he said, "I am a puppet, he holds me."

Tell me about his gesture and "I hold the other". Take your time, close your eyes and connect with it, tell me what comes into your mind (*long silence*).

"It's me who has the other in hand, who controls, who has the power. It is an instinctive projection; it is not the structured intellect. You try to get control, it is bestial, it is an animal instinct. I am in my place, that which I should be, a pillar, a block, I'm in control." (*Gesture: hand raised, palm forward*)

That's really good. Close your eyes, connect yourself to this gesture, and go back into this energy in your hand.

"I am connected. My hand is reaching towards the sky. It's like this" (*he puts his other hand in front of his face, palm open and slightly downward, he pauses and laughs*). "It is to be God. I am God."

Tell me about being God, stay connected to this sensation.

What is the experience in your body and in your mind?

"It is harmony, it is calm, it is quiet, relaxed. I am conscious of everything, clear. There is integrity, I am in my place, on the right road in life; there is beauty. I have my feet, there is the earth, I reconnect. I am straightforward." (*Hand gesture from high downwards*). "It is the top of my head that connects me. I am connected to the cosmic world. I radiate."

ANALYSIS

This case is a typical snake remedy. It is a journey into the world of a patient who experiences this type of energy, which has enabled me to recognise the 'snake energy' in a lot of other cases.

- Syphilitic miasm
- The duality, the split in the mind; he even calls himself "schizo." There is confusion between victim and aggressor.
- The feeling of being taken advantage of, degraded, humiliated, either attacking or retreating.
- Extremely sensitive to the judgment of others.
- Sexually violent, with domination in relationships.
- Black and white, evil takes control.
- Rumination, desire to give the other a thrashing.
- Absence of morality and at the same time a huge sensitivity to rudeness; the desire to be straightforward.
- Theme of being strangled, squeezed, held, with the gestures.
- Typical type of attack – "they don't expect it – everything is going well then suddenly 'paf!', I bite." False.
- Finally the connection to the divine, to an elevated plane.

Prescription: *Dendroaspis polylepsis* 1M

Attack and action of poison: The Elapidae family includes the Cobra (*Naja*), black and green Mamba and *Elaps corralinus*. The Elapidae are very venomous serpents; their bite is often lethal. These snakes are very aggressive.

The body is svelte so they can move very quickly. Usually they do not attack first. If their territory is attacked, they try to escape, but if one continues to provoke them they will warn before attacking. The cobra opens its hood, the mamba opens its black mouth, and Elaps shows its vivid colours. They are thus much less hidden than the Viperidae; they show themselves. They challenge, like the cobra, they hold themselves upright. "Don't do that. If you approach any closer, I will kill you." If the attacker does not recognise the signal, they will attack, and even after the bite they keep holding on. The Elapidae continue to bite repeatedly. They do not leave; they stay, which is different from Viperidae, which bite then leave straightaway.

The venom is usually neurotoxic, causing respiratory paralysis and swift cardiac arrest (for black mamba this is within 20 minutes).

Themes of the Elapidae: The theme of the Elapidae is often 'injury,' like the Compositae: one of the rubrics is 'Delusion, imagination, injury, injured is being: *Elaps, Naja, Dendroaspis*.' This patient had the theme of a gaping wound.

Central to this case is the feeling of being wounded and the desire to hurt the other in response, the desire to stab. There is a violent impulse to kill.

All this indicates the Elapidae family: just going and killing, you don't leave any enemies alive. The theme of the wound, the challenge to face the other before attacking.

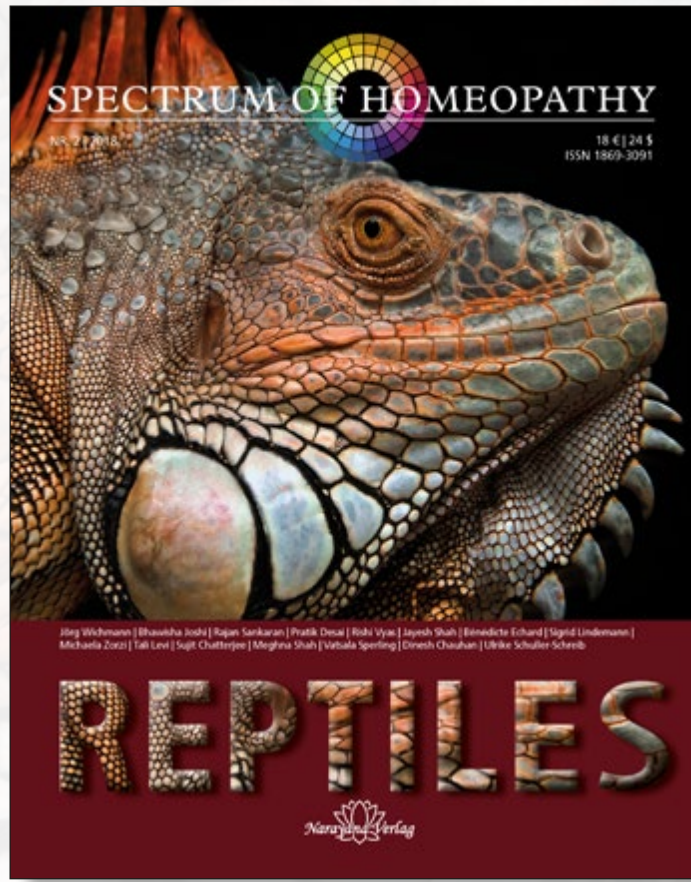
Dendroaspis polylepsis: black mamba

- Extreme violence
- Strong connection to sexuality and masturbation
- Impulsive attack, swift (Ferrari; I charge)
- Black mood
- Swift aggression: the Black mamba is one of the fastest snakes; they can move as fast as a man can run. They are especially nervous and aggressive, very violent. They can attack without provocation.

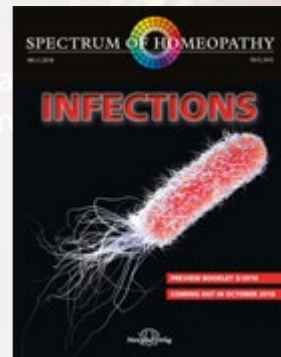
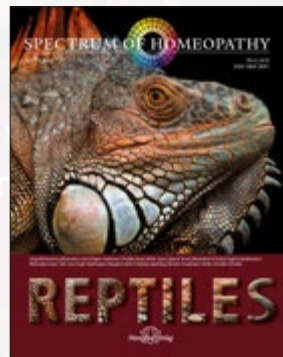
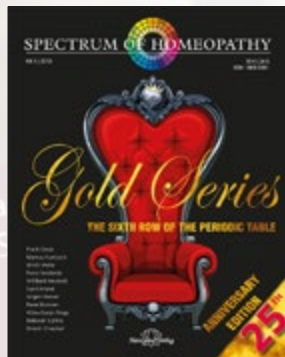
Proving: For details see the proving of Rajan Sankaran with the recurrent theme: 'I am completely alone and everyone is against me.' There is also speed and severe aggression, which are found in this case.

FOLLOW-UPS

The patient says: "Since the first consultation there has been a clear improvement. It is amazing, I did not believe in your pillules at all! Physically, the knot in my stomach has relaxed, as though a lot of things have fallen into place; I have decided not to give in to this violence. I am much more relaxed. My life has changed a lot, it is a step. I have stopped smoking and drinking, I am not anxious, I don't let myself be invaded. I have started to meditate and to go jogging and that helps to regulate me. I am more reliable, more stable for others, I am a rock; one can



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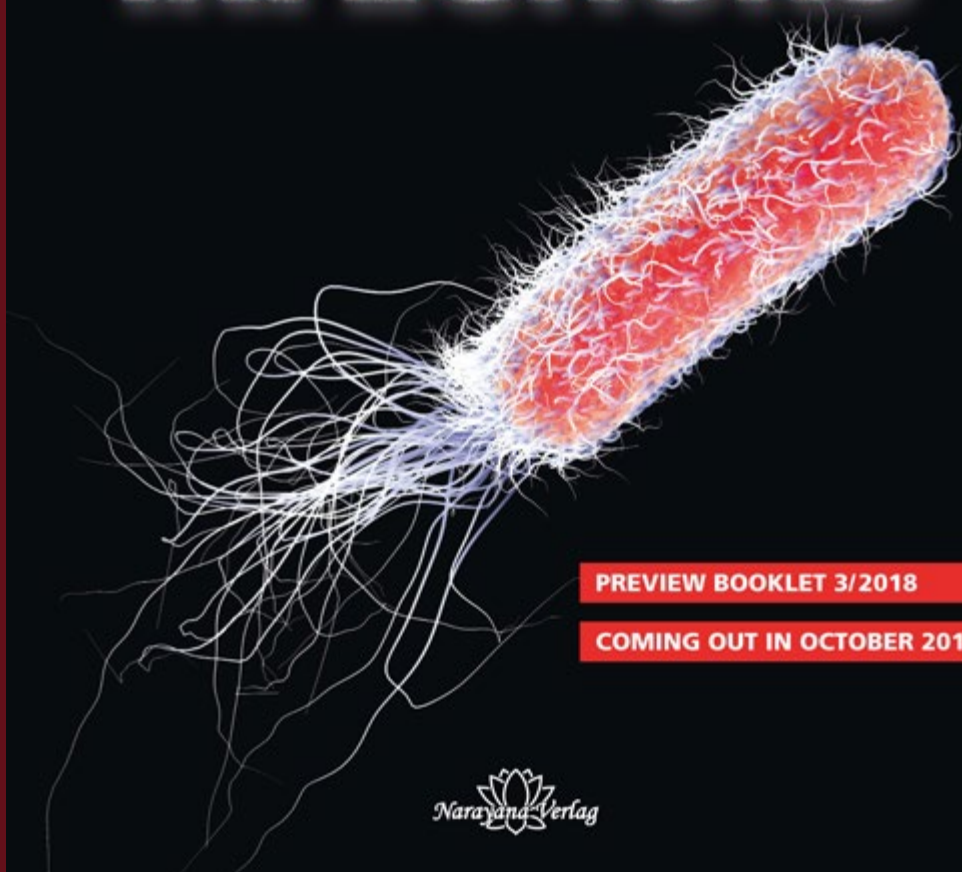
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INFECTIONS



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