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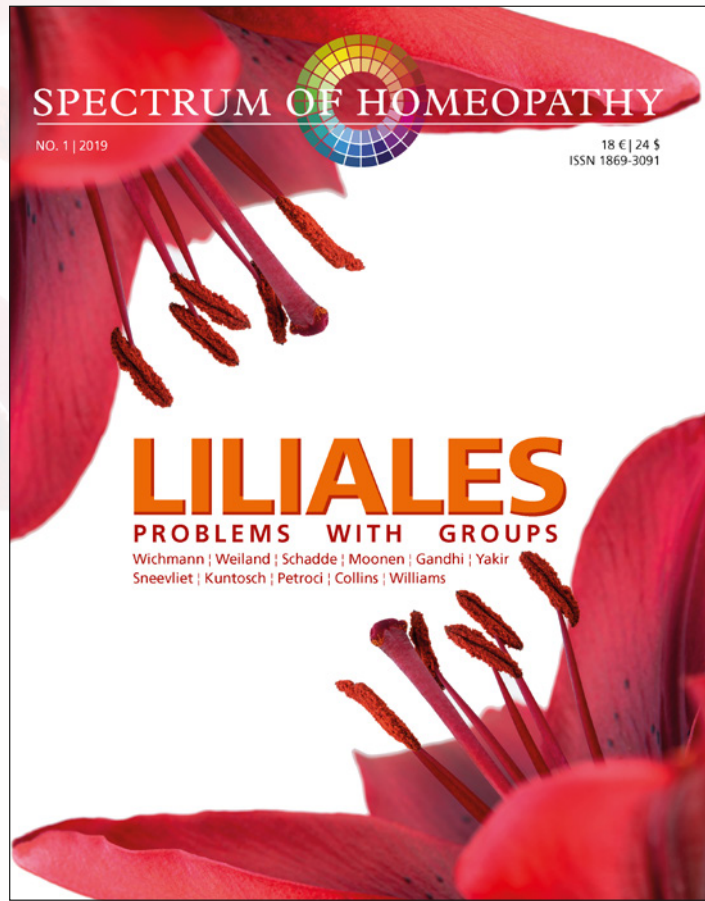
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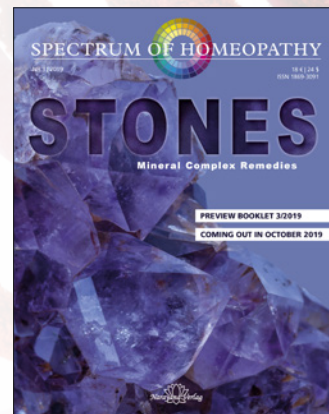
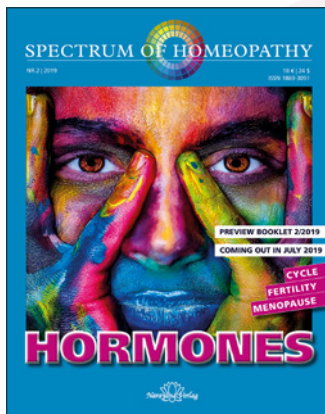
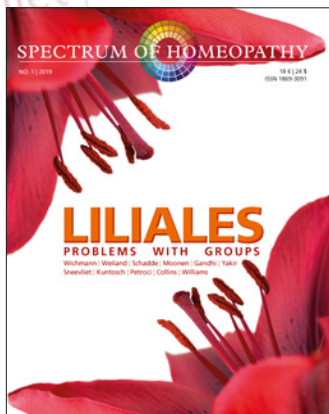
LILIALES

PROBLEMS WITH GROUPS

Wichmann | Weiland | Schadde | Moonen | Gandhi | Yakir
Sneevliet | Kuntosch | Petroci | Collins | Williams



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EDITORIAL

Dear Readers,

It doesn't often happen that we need to explain the title of an issue of SPECTRUM. But the terminology for the Lilies in both homeopathy and botany is rather confused. Liliaceae, Liliiflorae, Liliales, Liliaceae – how are we supposed to make sense of this? To complicate matters further, the Liliales order in the modern APG classification used by Jan Scholten contains fewer plant families than in the classical Cronquist system of taxonomy. Both Sankaran and Yakir use the Cronquist system, which covers the full panoply of remedies presented by our authors here. Jörg Wichmann's leading article tries to clarify these taxonomy challenges, which we refer to in the subtitle of this issue of SPECTRUM: "Problems with the group."

But this subtitle is a word play since it also represents the central theme of the Lilies, which can clearly be seen in Scholten's plant code 633.6 for the Liliales. The number 633 for the series indicates the third row of the periodic table, the Siliconium series, with its emphasis on the area of relationships, families, and groups. With phase 6 there is the feeling of being on the edge of the group, not really belonging. Sally Williams delineates this basic feeling of the Liliales in her differential diagnosis from the Orchidales (633.7), the asocial outcast of phase 7. In the other direction, Deborah Collins explains the peculiarities of phase 5 with a case of *Crocus sativus*, which the Cronquist system assigns to the Liliales but which belongs to the Asparagales order (633.5) according to APG / Scholten. Together with the family histories provided by Vladimir Petroci, these contributions offer a vivid picture of current practical work with Jan Scholten's plant theory.

Via the common bodily vital sensation of the Liliales remedies – 'being pressed from inside outwards' – Rajan Sankaran arrives at the same basic feeling of exclusion as found in Jan Scholten plant theory. Susan Sonz's case demonstrates how this sensation can be expressed by a patient at both the bodily and emotional levels, conclusively leading to the remedy family. The sycotic miasm in this case determines the choice of *Lilium tigrinum*, confirmed by the repertory. Using the sensation method, Mahesh Gandhi presents examples from the malaria miasm and the cancer miasm of the Liliales.

Michal Yakir elucidates the Liliales and their problems with the group in terms of plant evolution. As monocotyledons they are inward-looking – the position in columns 5 and 6 of Yakir's plant table represents the relationship problems of a strong ego. For column 6 Annette Sneevliet uses the idea of the misunderstood king who accordingly feels excluded. From the materia medica we know the inflated ego above all from *Veratrum album*. Markus Kuntosch has found that this manifests in children as

pronounced overestimation of abilities, precocity, disobedience, and hyperactivity.

The numerous cases in this issue show how the differing perspectives found in Scholten, Sankaran, and Yakir complement one another, deepening our homeopathic understanding of this plant order. Like many of her colleagues, Resie Moonen therefore combines these differing approaches, concepts, and tables to first find the appropriate plant family and then the simillimum. The repertory and the well-known remedy picture play an important role here, as shown in the contributions of our other authors. A selected quartet of *Convallaria*, *Crocus*, *Iris*, and *Lilium tigrinum* illustrate Moonen's pragmatic approach. One particular aspect of the Liliales is their organotropic character, which points to the next issue of SPECTRUM on hormones. Together with psychological disturbances, the female hormones and reproductive problems are a major theme in the pathology of our cases in this issue. Jürgen Weiland has gathered an impressive collection of Liliales remedies featuring this organotropic connection, supplemented with differential diagnoses. Each remedy has its own spectrum of action, often described in the old literature. In this vein, Anne Schadde found in Clarke the indication that *Aletris farinosa* best fits chlorotic girls and pregnant women as well as weak and emaciated people. This traditional clinical experience, together with the basic feeling of exclusion, led her to choose the right remedy for three women. In these and many other cases, the key to homeopathic success lies in the adroit mixture of traditional knowledge and modern insights. We therefore hope that this issue of SPECTRUM helps you to better recognize and successfully treat the Liliales among your patients.

Christa Gebhardt & Dr Jürgen Hansel

Chief editors





Typical psychodynamics: differentiation in the symptomatology of the Liliales.



Luxury and glamour: Lilies and Orchids both like taking centre stage.



Post-natal depression and bulimia in a case of *Squilla martima*



Star of Bethlehem: *Ornithogalum umbellatum* helps with obsessive disorders.

Natural princess: the self-dramatization of social media is perfect for the Liliales, with their egocentric urge for self-fulfilment.



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WONDROUS ORDER – SYSTEMATIC TABLE OF HOMEOPATHIC PLANT REMEDIES

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Review by Christa Gebhardt



EVERYTHING OR NOTHING

Crocus sativus in a sea of sensations

The patient suffers from bipolar disorder. The outside world with its impression, colours, noises, and the moods of other people impacts her deeply, preventing her from developing a secure sense of her own position in life.

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AUTHOR | Deborah Collins

SUMMARY: A woman suffering from bipolar disorder since her teens expresses the desire to reduce or stop her medication since the prolonged use of Lithium carbonate is affecting her kidneys. Her desire to be 'everyone's best friend,' which masks her severe sense of loneliness and alienation, leads to the remedy *Crocus sativa*, bringing about a radical transformation and allowing her to discontinue her medication. The following includes an analysis based on traditional repertorisation, knowledge of the themes of the plant families according to Rajan Sankaran, and the plant theory code according to Jan Scholten. The subphase and stage of the plant code show a homeopathic relationship between *Crocus* and Lithium. **KEYWORDS:** Asparagales, bipolar disorder, *Crocus sativus*, depression, excessive sensations, Iridaceae, Liliales, Lithium, plant theory, phases, Silicium series

CASE: 48-year-old woman, bipolar disorder

Casetaking: Ms R. Is colourfully dressed and very expressive, with a large quick smile and somewhat anxious eyes. She talks animatedly and frequently leans over the desk to touch my hand. She suffered serious depression in her late teens and was finally diagnosed as bipolar, or more specifically 'cyclo-rapid,' with a very quick alternation of moods, for which she has been given a whole cocktail of medication over the course of the years.

PATIENT'S COMMENTS

Boundless: "They have tried everything on me! But I want to get off the Lithium. It is ruining my kidneys. I'm anxious all the time, and I cannot drive because of that.

"I used to sleep very little, only an hour and a half per night. I was hyper-vigilant. I heard everything you could imagine. Lithium helped me to sleep, but now I can hardly feel my body. I am very sensitive to all things: to smells, to textures, to warmth, to colours, as though everything comes into me. I can feel what others feel, I have no boundaries. When I look at a flower, I become that flower. When I look at a bird, I feel like I am flying. It gives me a feeling of connection.

"I need nature, animals – I love the feel of rain and sunshine. In the mountains I become the mountain: I fly with the crows.

I talk with the crow and feel its pain and anxiety. I am a natural shaman, but I can't do anything constructive with it. It just comes into me and takes over. In a city I feel what people feel. It makes me feel less alone."

Existence, everything or nothing: "For me, everything is in the superlative, I love it. Everything is great, or it is nothing at all. I have no limits, it is all too much. I give and give, but it is not received. It is apparently too much for others, they back off and then I am alone again. I want to give, to participate, to be included. With animals it is easy, they communicate with me. It is osmosis. I have a strong drive to communicate so that I don't feel so alone, so separate. When I feel separate it is as though I don't exist. If my partner does not touch me for some reason, it is as though I don't exist. I only exist in relationship. I have a very strong sexual energy, but that is often too much for the other. I need to love, I need to give. For me, love is an obsession. Without it I don't exist, I feel all the sadness of the world. I want to live in a utopia, a perfect world where everyone loves each other. I want to hug the whole world, make everyone happy. I want to help everyone. I give all I have; all or nothing, there is no middle ground. I am always in love, flaming love. I cannot live without someone else, I could never be happy. When I am on my own, a voice says: 'You will never manage.' I start things that go well, but I need support. I cannot be on my own."

Relationship; included or excluded: "Being alone is alright, but only if I choose it – and I hardly ever choose it... But to be excluded from the world, that is living death, the greatest horror. To not be in relationship, that is unimaginable. I helped a friend when she was sick, giving her all my love and my help, but when she was well she just dropped me. My world fell apart.

"I used to work in social services, giving, helping all the time, seeing far more people per day than anyone else on the team, but it gave me such a charge of energy. Now I am too tired to work."

Vulnerable: "My pain comes from my mother – I feel like I was never really wanted. She liked her work, but not her kids. She had a bad relationship with my father. They fought all the time. My brother sexually abused me, put things in my vagina. It is because of that that I had vaginal discharge for many years. My mother never protected me. I had a toxic relationship with her, so I have not seen her for years now.

"In my teens it was really hard. I only had one good friend, and if something was not going well there, I felt cut off from myself. I felt a lot but could not communicate what I felt. I felt lonely all the time."

ANALYSIS

Liliales: Her great sensitivity and changeability of mood point to the plant kingdom. Though Lithium is traditionally used in the treatment of bipolar disorder, the plants have an even greater tendency to swings of mood than the minerals. Here we see all the themes of the Lily family: high sexuality, strong desire for relationship, fear of being excluded, and great sensitivity to smells, textures sounds and impressions.

Matridonal remedy: With her lack of boundaries, a lack of filter, one could think of the matridonal remedy Vernix caseosa, where all the impressions of the outside world intrude, as though one has no skin at all. But in this case, the sensitivity is something that she seeks and craves – she opens herself completely to the outer world, taking in every possible sensation in order not to be excluded, not to be alone. She loses herself in a sea of sensations without which she would feel that she did not exist at all.

Great resonance: It could be tempting to give her a great variety of remedies made from all the things she resonates with – a bird remedy, an orchid, a butterfly etc. She can go so deeply into the sensation of all that she encounters that one could easily become lost. Yet it is exactly this ability to unite herself with things that attract her that points to the Liliaceae, where we find the desire to be in contact as a compensation for the feeling of being out of contact, alone, and excluded.

Silicium series: In Jan Scholten's plant theory, the Lilies correspond to the Silicium series, where one is developing relationships. This relates to the teenage years, a time when she felt most lost. Although she is engaged in helping others through social services, one senses that this is more focused on making herself wanted and included than an unconditional desire to help. She tries to overcome the lack of warmth she felt from her mother by being 'mother' to everyone, meanwhile losing track of herself. In Scholten's Plant theory, we find the Liliaceae in the plant code 630, and subsequently the Liliidae in 633: the two threes correspond to row 3 of the Silicium series.

Code of Crocus sativus 633.51.01: The order of the Asparagales has the number 633.50 – 5 is the Phase, which in this case corresponds to Nitrogen or Phosphorus. We see many phase 5 qualities – her exuberance, her love of life, her compulsive reaching out to others, sometimes transgressing their boundaries. The subphase, corresponding to the plant family, is 1, the Iridaceae. Subphase 1 indicates that there is a strong need to belong to the group, but with the feeling that one is still on the outside, doing one's best to be part of the group but never managing to be included. The plant itself is indicated by the last number, in this case also a 1, corresponding to the first stage of the periodic table. This relates to the way in which one approaches things, one's behaviour. Both the subphase and the stage are 1, like Lithium, indicative of a very impulsive personality with a lack of boundaries. We see the mood swings, from excessive and expressive to severe melancholy, with no sense of middle ground. 'All or nothing' applies to both (sub)phase 1 and stage 1. At stage 1 of the Iridaceae we find Crocus sativus, well known for its severe mood swings, from exultant joy to deep melancholy. The code number of Crocus sativus is thus 633.51.05.

MATERIA MEDICA FOR CROCUS SATIVUS

- Vacillating; happy and affectionate, then angry
- Mood changeable, sudden changes from hilarity to melancholy

- Mania, pleasant, sings and laughs, feels the devil in her. Wild, irritable, screaming, cursing, vivacious, expressive, excited, theatrical, hysterical, < before menses
- Anger with violence followed by repentance. (They cannot afford to lose the friendship and affection of their surroundings.)
- Desire attention
- Desire to make contact with people, talk a lot, kissing everyone
- Impressionable, sympathetic, < misery of others

This remedy corresponds to a childlike state, all emotions and no boundaries, with a rapid vacillation of moods that tends to destabilise the person.

Prescription: Crocus sativus 200C, initially once a week, later once a month

FOLLOW-UPS

The effect is immediate – even on holding a bottle of the remedy she says that she feels much calmer than before, present in her body. For someone with such a strong desire to please we can take this with a grain of salt, but in the course of time the changes become obvious.

PATIENT'S FEEDBACK

Boundaries: "I had some days of nausea after the remedy, and severe tiredness, but that is gone now. My menses were very intense at first, with a lot of blood, as though it was a purging. Now it is normal, and I don't have the usual intensification of moods before the periods that I used to have. I work well now, and I can drive the car again, no more anxiety. I am much better organised. My sleep is much better. I used to just lie in bed and listen to the birds, absorbed in their song. Now I sleep! I can sense my body and its needs better – if I am tired I rest instead of pushing on endlessly. That feeling of intense urgency is going, I am more patient."

Self-worth: "Despite all the turmoil around me I feel calm now – otherwise I would be completely swept away by the circumstances" (concerning a legal battle). "I was always in the victim role, 'Help me!' I am starting to feel autonomous. I have less need to call out for help. I can simply accept the things that happen without getting in a panic. I was always on the lookout for ways to be accepted, always looking to be loved, to be included, looking for a sort of family to make me feel at home, but now I am finding that in myself. I have less need to be hugged and caressed, and less need to please people all the time. It is much easier with my friends and with my partner now. In the past I was shy, despite my extravert appearance, always afraid that I might say something to displease someone, feeling that everything was my fault if something went wrong, but I am starting to speak up. This is the first time that I feel a real peace inside myself. Before, peace was just a nice word that you read in books."



Relationship and distance: "I look back over my life and see that I spent all my effort trying to be included, but it does not work that way. I ended up pushing people away. Now, I don't have the need to be hugged all the time, or to hug others. "Everything is changing in me, I feel like I am saying goodbye to my old self. I hardly recognize myself. It is as though I'm transforming from a dog into a cat, such a profound change. For a while I was almost afraid of all this change in myself, as if I was losing a part of me that was uncomfortable but familiar. I used to live so intensely, I was never in neutral. The old 'me' had to tell everyone about every little thing that happened in me, always in excess. I could be intensely sad for nothing at all, or over-the-top joyful for tiny things. I still feel joy and sadness, but I don't need to talk about it all the time and I don't get so submerged in emotions anymore. I used to be sensitive to any remark, taking everything personally. Now I just say 'Hey, that is not nice.' I feel an observer in me, someone who takes a healthy distance. I knew this part theoretically, but never as a reality. Life used to be such a theatre, not now. I used to feel that if I did not have those huge emotions I did not exist. It is becoming calm and smooth. I exist in myself, here, now. There is a big silence in me."

Comments: She has been able to easily wean herself off her medication, saying that in contrast to her past, where she felt such a strong need for it, she would often simply forget to take it, with no ill effects. Her kidneys are improving, and she is reconnecting with her mother, who she had not seen for several years.

¹ *Crocus sativus* belongs to the order Asparagales according to APG taxonomy but to the order Liliales according to Cronquist – see the overview by Jörg Wichmann in this issue of *Spectrum*.

Together with iris and gladioli, the crocuses belong to the family Iridaceae. The onion-like bulbs resemble the gladioli whereas irises have a more pronounced rhizome (root stock). Crocuses have been bred so long and intensively by gardeners that even specialists can scarcely keep track. The approximately 235 species of crocus (as of January 2017) are especially widely found in the Orient but also in Europe, North Africa, and as far as West China. They have been fondly cultivated for hundreds of years. They bloom early and can therefore be easily seen in the parks and gardens of the temperate zone in spring.

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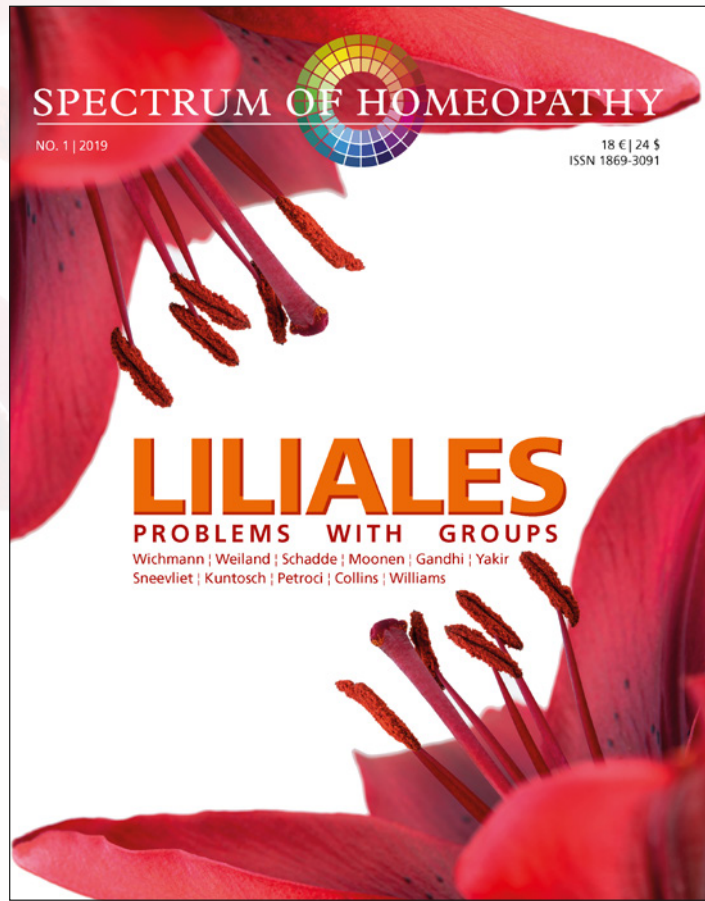


DR DEBORAH COLLINS

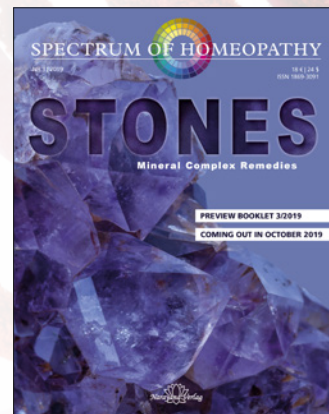
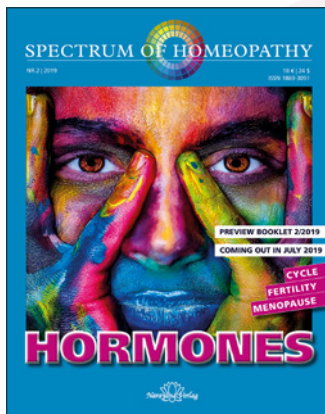
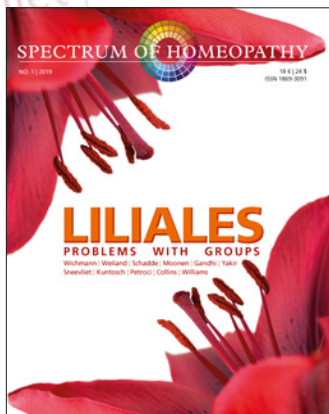
born in Canada in 1953, she studied medicine in Holland, and then homeopathy. She has been in homeopathic practice since 1986. After teaching for many years in Europe, she emigrated to New Zealand, and in 2011 to France, where she continues to practice and teach. She is chief editor of

the online journal 'Interhomeopathy' and the English edition of 'Spectrum of Homeopathy'. Deborah is closely involved with Dr Jan Scholten's new plant system, and has written a manual explaining the use of this system.

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