

Anne Vervarcke

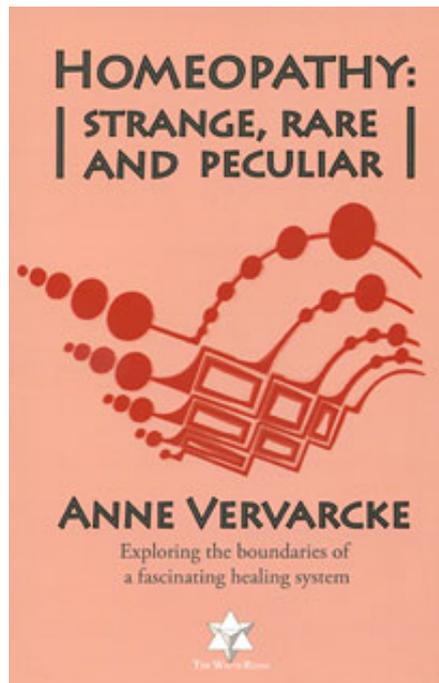
Homeopathy: strange, rare and peculiar

Leseprobe

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von [Anne Vervarcke](#)

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Kingdoms and miasms: anything new?

AvdM: In 'The Vital Approach' you made very valuable additions to this subject. Since there is already a lot of literature on kingdoms³¹ we don't have to go into detail but maybe you can give your latest ideas on the subject?

AV: What I added to the books comes from my daily clinical experience, in other words from the patients belonging to these kingdoms. The basic idea is that remedies from several kingdoms in biology and chemistry, like Plants, Minerals and Animals, show particular features in a patient. Even if patients went through a similar situation, let's say a divorce, the experience will be different according to the kingdom the remedy belongs to. For instance the patient who needs a remedy from the Mineral kingdom will tell you all about the divorce, how difficult it was and how heavy. When you question further he will say he felt his foundation crumbling under his feet because he lost his security and his trust, and his basic values in life are shaken. He might add that he feels without firm ground or support now and in his heart he has no meaning in life and feels empty. The same divorce told by a patient belonging to the Animal kingdom will sound completely different. The patient will blame the ex-partner and the emphasis will be on who the victim is and who the aggressor who is the stronger and who is the weaker, who won and who lost. A Plant remedy will tell about the divorce in yet another way. You will get a detailed report and a lot of emotions and there will be one fixed sensation in mind and body, like for instance 'shock' or 'stuck' or 'obstructed' or 'fragility'.

AvdM: I see. The very same story is experienced in different ways and that is why prescribing on the story itself, on Level 3,

³¹ Cfr. The works of R.Sankaran, J. Scholten, F. Vermeulen, and many others;

doesn't give any certainty.

AV: You've got my point. The story in itself and even the emotions attached to it can still lead to any kingdom. What we need to know is what this particular event triggered in the patient. Emotions are common to all humans: grief when there is a loss, fear when somebody is burgled and anger when criticized or harassed, these are normal and explicable. We are looking for the individual, the never-heard-before. In fact a homeopath should always let himself be surprised.

Another thing I was able to distinguish in my patients and that is useful in daily practice is the similarity between 'second dimension cases': the Elements and the Monera and the 'third dimension cases': Plants, Animal and 'Human' cases. And the other deducting from practice is the great importance of the context in which the information comes to us during the consultation. We will come to that when we talk about case taking.

AvdM: This sounds promising. And what about 'animate or inanimate' kingdoms?

AV: In general I wouldn't give too much weight to what we can call now 'right upper quadrant information': so called objective knowledge about 'what it looks like' and 'what it does'.

AvdM: The Wikipedia knowledge—

AV: Yes, a lot of homeopathic literature of the last decade is overloaded with that kind of information. In itself it is good to have some knowledge of the substance we are prescribing because it complements the picture. But we shouldn't forget that since Remedy makers remedies work as well as real remedies, the substance is just another representation of the same frequency pattern. Homeopathy is in this sense not a 'natural healing system'; it doesn't use

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products from nature. According to my understanding this is an obsolete vision and we advanced beyond that point. The main knowledge for the homeopath comes from provings: to know what a remedy means and what it the state it provokes, we have to let ourselves come under the influence of the remedy.

AvdM: And the miasm is determined on Level 5 as well?

AV: The miasm is an aspect of the vital sensation, it is the way the patient manages the problem, no matter what the problem is. It's his coping up mechanism and of course it stems from the delusion, from the distorted view on reality. These are the miasms as Sankaran defines. The Hahnemannian miasms are something completely different, as I explained. Sankaran's miasms are a classification of delusions and I think they are quite well known.

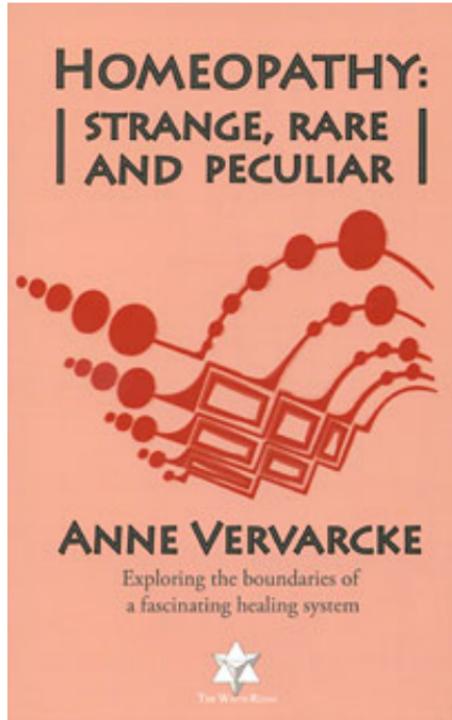
AvdM: He wrote about his understanding of miasms in his book from the mid-90's and I think he repeated them in all his books.

AV: Yes, and I worked with them, tried them out and I must say they are extremely helpful in determining remedies from the Plant kingdom. The information Sankaran gives is based on rubrics and I confirmed it-and many others with me- over and over again in my clinical practice.

AvdM: You said "in Plant kingdom cases". You don't think they are useful in each and every case?

AV: *I don't, actually. In my schemes, I give the key words for each miasm³² and for one reason or another they come up most clearly in Plant cases. I'd even say that they hardly seem to come up at all in Mineral or Animal cases. In Monera cases they often are the heart of the matter and then the patient needs the nosode, I think that is obvious. AvdM: You mean when you can boil the whole case down to the coping-up mechanism?*

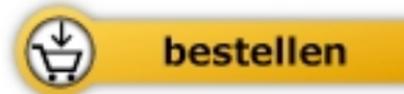
³² Key words for each miasm: see the schemes on RADAR/OPUS or in The Vital Approach.



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