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HOMOEOPATHIC APPROACH IN LIFE

While visiting the homoeopathic clinics in Europe, a place where 8 homoeopaths work together, I was invited to their weekly meeting and was asked to speak something. Before this I observed a discussion between them about some problems they were having with each other. This discussion was in German, yet I could grasp some of the things that were happening. One of them felt that the problems of the clinic needed to be solved by a counsellor whereas the leader of the clinic felt it wasn't necessary and that he could solve it himself. A fierce argument ensued and the Dr. who wanted the counsellor became more & more attacked & the leader became more & more attacking. One of the other Drs. strongly supported the leader, 2 were quiet & the others took a role each. Soon the leader established his supremacy, suppressed the 1st Dr. who was almost crying & the whole discussion ended with some kind of agreement albeit a forced agreement, to keep things status quo or to discuss the whole thing at some future date.

When I was invited to speak after the discussion, I took the whole group as an example and began by asking "why does a homoeopathic group find an allopathic solution to a problem." After asking this question, I said that the homoeopathic solution would be to look at what is happening and to see the role that each one is playing and to ask the question why does he need this role. I asked the leader why does he feel threatened when his leadership is questioned & I asked the other Dr. why does she feel

victimised and why does she get into this situation where she is going to be pushed down and yet she gets into it. In other words what the psychological payoffs for these roles and what is the delusion about oneself that necessitates one to find these payoffs.

Turning to the leader, I started to examine his leader role in other areas of his life & why he needs to be always the one in the centre & on the top.

For the one who strongly supported the leader, we had to ask what it meant for him to always support this one person without going into the merits of the argument. In this way slowly the weaknesses of the different members of group came out & because there was an atmosphere of togetherness & basic good feelings for each other, the group did feel some confidence in bringing it out.

The result of such a looking inwards and also looking at the other, which also meant looking at what happened between the 2 and in the group almost instantaneously brought about a visible easing of the palpable tension that was felt earlier. I then explained that for me this process was homoeopathy and we could see it working in the group itself. Thus I could demonstrate the basic idea DISEASE IS DELUSION AWARENESS IS CURE.

What had happened earlier was, allopathic solution to the problem which is to suppress the whole thing & pretend it is

solved & everybody knows that nothing is solved at all. Awareness is the only solution, the only cure, but there are a number of substitutes which we all use in solving problems. I wish to discuss some of these substitutes and perhaps you can see them in yourself & in the world around.

THE ALLOPATHIC SOLUTIONS:

1 DENIAL

Explanation:- to say that the problem does not exist, to say there is no problem at all, only a figment of imagination and we should pay no heed. Example- You go with burning feet to the Dr., he says you have nothing wrong with your feet.

2 IGNORING IT

Explanation:- to say that the problem exists but it is not worth looking at.

Example:- You go with burning of the feet and the doctor says just forget it.

3. Explaining it

Explanation - giving a reason why the problem could exist.

Example - with the burning feet the Dr. says it must be due to this. And usually the reason has no solution.

4. Avoiding it / Living with it

Expl. - Doing nothing about it.

Eg. - You have burning feet, the Dr. says you have got to live with it.

5. Relieving it

Expl. - When the problem becomes acute enough not to be denied / ignored / then it has to be relieved in some way.

Eg. - You go with burning feet, the Dr. says put it in cold water.

6. Positive thinking

Expl. - (This is the worst of the solutions). Telling yourself that not only you don't have the problem but that you have the exact opp. of the problem. You have already conquered it.

Eg. - Dr. says tell yourself 10 times / day 'I have no burning feet, in fact, I have the

coldest feet'. To a person who feels weak, you make him say I feel strong, there is hope, nothing is impossible the sky is the limit. I will do it. In allopathic terms it would mean injecting a remedy which would produce coldness of the feet or even numbness.

7. Taking it away

Expl. - This is the surgical solution to the problem.

Eg. - When the feet burn too much & none of the above work, just cut off both the feet. A divorce, breaking of relationships, leaving a job, moving out of troublesome area in life, these would be the psychological solution.

HOMOEOPATHIC SOLUTIONS

1) SPECIFICS

Expl. - To have only 1 explanation a set explanation for that problem.

Eg - burning feet- this must be Sulphur.

2) COMBINATIONS

Expl. To say that the problem could be due to anyone of 5 reasons & since you don't want to take trouble of deciding which one, you give all 5 solutions together and hope one of them works out.

Eg. - You have burning feet. It could be due to Sul / Phos / Lach / Ars. So mix 4 of them and give it to the patient.

3) PATHOLOGICAL REMEDIES

Expl. Here, this is similar to the specific remedy, except that you know the pathology behind the symptom and assume the pathology has a specific solution.

Eg. - You know that the burning feet is due to thromboangitis obliterans & thus try secale cor.

4) MIASMATIC REMEDIES

Expl. - Here you do not get any solution from any where & you assume that there is some block & try to remove this block.

Eg. - The burning feet hasn't gone with Sulph. So you think there is a block with sycosis & you give Medorrhinum.

5) REPERTORIAL REMEDY

Expl. - Here you collect randomly some features of the problem & mechanically sort out what could be the likely reason without understanding it at all except because such and such a reason has been found with these various features so it must be the main one. So there was burning feet, appetite, desire sweets, desire bitter. Sul. covers 3 out of 4 i. e. it covers 3 out of 4 places, therefore it is the remedy.

6) FITTING IT

Expl. - Here we look at several aspects of the problem but we fit the whole thing into one block or prefabricated solution.

Eg. - The burning feet is found in the man who is crying when alone, had d'sappointment in love and therefore this person must be having the del. of Nat Mur. & it must be that his basic feeling must be the feeling of being unworthy of the love of the person he values & his destiny is grief & it must have come with disturbed relationship with the father as a child.

7) SUPERFICIALLY SIMILAR REMEDY

Expl. - Here the problem as it appears on the surface fits nicely into a pattern but actually this problem & this pattern are based upon something deeper which we have not touched and therefore it seems as if the person is better but this only lasts for a very short time till an exciting factor rebuilds the whole pattern. Therefore the fundamental problem is intact.

Eg. - The pattern looks like Stram.

JOKE: With a computerised matrimonial system a man wrote he needs a woman who can sing, entertain, be in the house most of the time, energetic & said he doesn't mind if 1 or 2 of these things are missing. The computer came up with a TV set & said it has all the features asked for except one.

But the question is why is this man in a Stram like pattern-you may find that this stram like pattern is brought on by a frightful situation of the base of Calc. Carb. below i. e. he looks terribly frigh-

tened & you might say del. he is alone in a jungle but if you ask why is he in darkness then you might see that below it is there is the feeling of being weak unprotected & insecure - the feeling of Calc. Carb. The Stram. might make him feel better for the time being but he will land again and again in Stram state unless he becomes aware of the Calc Carb below it.

THE REAL REMEDY

The highest ideal of cure, that is rapid, gentle & permanent restoration of health can only be achieved by the unprejudiced & real awareness of the root of the problem, which is usually a delusion.

One can see that the solution we will choose depends often upon the intensity of the problem and also upon how much is our will to really go to the depth of it. The world is not ready for homoeopathy yet. Probably most of our problems are not yet intense & threatening enough to compell us to go deep and avoid temporary & superficial solutions. In fact, even as homoeopaths we tackle most of our problems in one of the above 14 ways. To deny / avoid / suppress / explain / cut it off or fit it into seem to work & certainly one much less troublesome and exacting than going into & becoming aware of. Problems between nations too are solved superficially and hence are usually never cured but as long as the world turns around people are not too concerned.

Slowly yet surely, however, a sporadic few have started to introspect. The movement towards spirituality, holistic health, environmental awareness are just sure signs that there is a change towards the homoeopathic way of life & healing. When this sporadic movement gains momentum, when the intensity of the worlds problems prove superficial measures insufficient & when all people will be compelled to see the global problem as originating from the individual problem and also the global cure as the cure of the individual, real cure through awareness - it is then that homoeopathy would have a right & become the medicine whose time has come.