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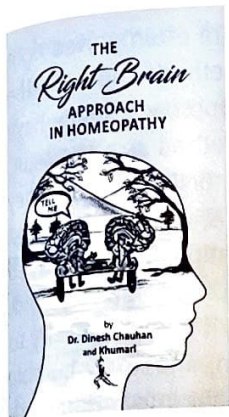
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AUTOIMMUNITY

THE RIGHT BRAIN APPROACH IN HOMEOPATHY

by Dr. Dinesh Chauhan and Khumari

Reviewed by Deborah Collins



Homeopathy has reached a level where we no longer need to prove that it actually works. Most of us rest in the fact that homeopathy remains alive and well after more than 200 years of clinical experience, while for the eternal skeptics, no proof will ever be enough. This somehow frees us up to explore even deeper into this incredible art and science, without feeling that we need to justify every step that we make. More and more, we are exploring the borders of our consciousness, going beyond the known and the visible into uncharted territories in order to discover the roots of illness and the source of wellness.

Sankaran's Sensation Method has been a huge step in this direction, taking us into the subconscious of the person, where the source remedy speaks directly to us. Scholten's sense provings, where the prover brings himself in direct contact with the essence of the substance in a rather shamanic approach, reminds us that we can gain access to otherwise hidden information, since we are in essence all connected. The use of meditation provings, hypnosis and shamanic techniques is helping us to widen our own consciousness and to come into deep contact with our patients.

At the same time, these new techniques are exposing a rift in our homeopathic community, with some claiming that they are causing the downfall of homeopathy, while others are saying that without this expansion, many of their cases would be unsolvable. One could say that this is the rift between two distinct ways of thinking – one is more related to the rational, linear part of our mind, associated with the left brain, and the other is related to the artistic, imaginative right brain. The left brain is more Yang in its approach, the right brain, more Yin.

Dinesh Chauhan's newest book goes deep into the exploration of the capacities of the right brain, by the use of techniques to still the busy mind and to listen to what is happening underneath the noise. Based on his immense curiosity and his desire to understand his patients at the deepest level, the level where all symptoms come together in a natural, logical whole, he has spent years developing ways to listen beyond the chatter of the mind. He tells of personal experiences, those breakthrough experiences that have opened up new vistas for him. Some of these have

come through times of illness, when he was too unwell to continue his overfilled agenda and had to come to a place of rest. Playful aspects opened up, such as making endless series of photos of random objects and people at the nearby Juhu beach, and then later looking at 'familiar' scenes with fresh eyes.

Sages of all times have encouraged us to do just this, to still our minds and to bring the child's mind into play, both for our health and sanity and for the ability to find new solutions to old problems. Einstein reminded us of the power of imagination, without which he would never have made his famous discoveries. More recently, June Huh, recipient of the highest honour in mathematics, the Fields prize, revealed that he never works for more than three hours per day at maths, spending instead much time walking in the woods near his campus. He emphasised the parallels between artists and mathematicians, saying that in both cases „It felt like you're grabbing something that's already there, rather than creating something in your mind“.

Dinesh, too, has spend much time walking in the woods and the mountains, freeing up his mind and allowing new insights to arise. His book is timely, it comes at a moment when more and more homeopaths are searching for ways to combine the two approaches symbolised by the left brain and the right brain. He has studied many ways of bypassing the logical mind, which is often the one in control in daily life, and has come up with fourteen different techniques which he carefully explains. He encourages his patients to use abstract art, rapid writing, scribbling, fairy tale telling, diary writing among others, anything in order to give the illness a voice and to contact a source of deep wisdom within. This encourages the person to be an active participant in the process, not someone simply listing their signs and symptoms and telling their story. Each method is provides a unique way of coming into intimate contact with the problem, while taking a healthy distance from it at the same time, as if one is truly witnessing that which asks to be healed.

Some techniques are already in use in homeopathy, others are additions from Dinesh himself. He skilfully sees the individual needs of each person, which method might suit them best, and when to switch tactics along the route if this is not yielding results. He thus tracks down the belief systems of the person without getting stuck in their theories or justifications. His demonstrations give us pointers to where we, too might get stuck in cases, and how to get unstuck and keep the case moving towards its depth.

The last part of the book is where all of the above is put into practice, in a series of cases demonstrating the various techniques. He comes up with remedies that we might know, and some that we might not be familiar with, but which come to life in front of our eyes as he sorts out what is important and what is side-line, rigorously following the flow inwards. Here we can see not only the beauty of this

approach, but also the vast wealth of solid homeopathic grounding that Dinesh brings to his work. He knows his rubrics (right brain), he masters his theory (right brain) and he can rest in this knowledge enough to relax into accompanying his patient. It is like a concert pianist who has spent many years studying scales until his fingers glide effortlessly over the keyboard, making true music. He guides us along the way, explaining his reasoning behind each step, and carefully explaining the remedy he has chosen. Most cases are very convincing, a few are less so, but the overall process provides a tremendous learning experience.

The comments by Khumari (I think they come from Urvi, Dinesh's lovely and accomplished wife), add a touch of humour.

For many beginning homeopaths, the leap to the appropriate remedy would not be nearly as obvious as it is for someone with his firm grasp on materia medica and repertorisation. For instance, Dinesh describes his experience of being lost in the woods while delirious from illness. Listening to his body's signals, the feeling that his boils were being pierced with a knife, he thought of the remedy *Thea*, in the leprous miasm of the Hypericaceae. It requires skill and knowledge to recognise this remedy, especially under these dire circumstances!

Using only the right brain approach, one could easily get lost in fantasies and arrive at fanciful prescriptions where a fairly common remedy might be appropriate. And here, the

critics of the more modern methods are often proved right – too many of us want to find easy methods and avoid the hard work involved in the left brain approach. Many have for instance misused the Sensation Method as a short-cut, giving remedies such as Rabbit's milk or Kangaroo if they see their patient making certain motions, while perhaps missing the bigger picture that these motions are embedded in. As Jeremy Sherr writes in his well-considered foreword, „Non-sense is children's play, and thus it is advanced. Try to fly before you have a solid foundation, and in my humble opinion your broomstick will fall straight into a Hogwart's bowl of soup, as I see all too often in the fledgling homeopaths that attempt to soar before they can crawl. Sequence matters.“

For those who are willing and able to do the hard work required by the right brain, and daring enough to enter the unknown territory of the left brain, this book provides a welcome roadmap. It provides unique charts into our human consciousness, translated into homeopathic terms, and as such is unique in its kind.

Thank you Dinesh (and Khumari/Urvi!), for this very welcome addition to our homeopathic abilities. May the marriage of left brain and right brain in homeopathy be long, harmonious and fruitful.

BOWEL NOSODES AND AUTO-IMMUNE DISEASE

This article was first published in *New Homeopath*, Summer 2022.

Anthony Bickley

My view is that the immune system is effective whilst it is kept healthy, and implements or enforces the Vital Force which uses the immune system as one of its ways of protecting the human organism overall, where it is capable of so doing.

The Vital Force itself can be affected by the following, all of which were exaggerated or produced by the pandemic:

- Inappropriate stress
- Powerlessness
- Anxiety and fear
- Lack of stimulation
- Lack of freedoms

Whereas the Immune system is affected directly by:

- Toxins
- Infections
- Parasites
- Poor absorption of nutrients caused by
- Lack - of food, care, money, or knowledge

Treating the Immune System

Whilst accepting that some practitioners will decide that supporting the immune system is something different from treating the patient as a whole person, then how do we homeopaths know the immune system needs treatment or support? Surely this must be by the symptoms expressed, unless the patient comes to us with a named disease defined allopathically as autoimmune. Thus, whatever we *think* we are doing, we are hopefully still treating the symptoms.

The only way we can treat the immune system effectively is by considering, identifying, and then treating the symptoms of the disturbed immune system within the context of what we know can go wrong with it.

70% of the immune system depends on effective digestion, ergo the main things to go wrong with it are:

1. Poor nutrition. If the system doesn't have the tools, then it can't keep the systems functioning correctly.