

Homeopathy & You

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RELATIONSHIPS & THEIR HOMEOPATHIC PERSPECTIVE

Relationships mirror our psyche. More so, in a homeopathic consultation — whatever the patient tells about ‘the other person’ applies to oneself, no less.

I am he as you are he as you are me/And we are all together — I Am The Walrus.
The Beatles

Just about every patient who comes into our offices will talk about relationships because relationships are inevitable: even if we are the only child and live like a hermit, we have a father and mother and, thus, a primordial relationship. It is by living among humans that we are taught how to be a human; had we been left with the wolves, we’d grow up to be wolves.

Relationships are our mirror, our challenge and the stage on which we play out our drama. They show us who we are, and reflect how we act and how we feel. They are



**By Dr ANNE
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our ultimate tests: no matter how kind, patient and loving we think we are, if we have disharmonious relationships, we know what to work on.

We have the tendency to analyse a relationship problem in psychological terms too, with the underlying convictions and beliefs not recognised or questioned. We think there are rights and obligations; we talk about respect, needs and desires. We often think it’s normal to measure how much we give and how much we receive and calculate the balance. We want our share of love; we are in debt, or pay back. We think that love is a game of give and take. It often sounds like the logic of economics. We don’t realise that there is a greater truth; that love gives freely, unconditionally and without expecting rewards.

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THE CHARM OF HOMEOPATHY

In daily reality, we mortals often feel the 'other' is disappointing us, playing power games, behaves egotistically, or is hurting us. But, since there is 'nobody out there' [as I wrote in my book, *The Charm of Homeopathy*, and on my blog, about this phenomenological approach], nobody can do all those things to us unless we have such sensitivities within us.

Earlier I used to say we perceive reality through coloured glasses; this is our delusion. If we are afraid of thieves, we see thieves everywhere. Now, I tend to think we actually have mirror glasses on and see in the outside world the same things that we experience in ourselves.

Practically speaking, this is a help in a homeopathic consultation: whatever the patient tells about 'the other' applies to himself/herself. Since most people have no problem complaining about others, we get a lot of information in this indirect way. Also, taciturn children or adolescents who are dragged in by their parents, but determined not to share their inner world, might be willing to tell about their siblings, classmates, friends, or idols.

When we approach the patient's suffering in a psychological way — let's say they feel unloved, taken for granted, betrayed, not appreciated, or understood — we can judge how 'healthy' the relationship is. We might calculate how much the patient gets out of the relationship and then give advice. Look somewhere else for the fulfilment of his/her needs and tell him/her they 'deserve' a warm and supporting relationship. If we think a good relationship is proof of success and a lovely personality, this will colour our judgment.

In homeopathy, we try to avoid this. One reason is because we don't know what life lesson the patient has chosen to experience regarding relationships; we shouldn't project our ideals on them. Yet another reason is that judgment contains the danger of putting ourselves in the place of power, because we know how healthy relationships are and ours go unquestioned in the consultation room.

I'd rather listen to the patient if s/he has a seemingly unusual relationship with the outside world; it's only the

patient who can convey the experience. We can't judge what is meaningful for the patient and what is not; we can witness what it does and how it feels. May be, the patient 'needs' this to learn how to assert oneself, to gain self-esteem, to look at his/her shadow, or sides, to evolve to a level of profound compassion. May be, we'll stimulate him/her to assert himself/herself.

Unconditional love is the goal and we are all on the way. A homeopathic remedy can be a great help for this: it makes a person feel okay with himself/herself and miraculously everybody around, all of a sudden, seems to be less annoying, egotistical, and unreasonable — yes, even easier to get along with.

I always consider it a proof that the remedy is doing its work when, may be, for the first time in his/her life the patient sees things from the other person's point-of-view. Or, for the first time she/he allows the thought that s/he wasn't always as easy for other people to deal with either.

UNDERSTANDING THE CONNECT

It is clear by now that I don't grab the Periodic Table and look for a suitable remedy in the third row, as soon as the patient starts talking about difficulties, or worries, in relationships. The third row is known as the Relationship Row and, time and again, we end up with the *Natrum*s, *Magnesium*s, *Silicea*, *Phosphorus*, or *Sulphur*. Since virtually everybody talks about relationships, there is no surprise.

Is it not true, then? Isn't the third row of the Periodic Table about relationships? Sure, it is. As is the second row. The second row is about symbiotic relationships. The third row is about dependent relationships. The fourth row is about family relationships. The fifth is about relationship to an audience. The sixth row is about power relationships. Do only mineral kingdom remedies have problems with relationships? Surely, not.

Animal remedies — such as *Lachesis Muta* and *Sepia Officinalis* — are bound to have a lot of difficulties, because their relationships are always unequal. They always feel superior, or inferior, towards the other and they have that effect on others too. A recipe for conflict and trouble.

Plants — such as *Pulsatilla*, or wind flower — are easily affected by everything and they react before thinking. Hence, it is to be expected that they will be strongly affected by something so emotionally charged as their relationships. This means that relationships are at the centre of our patients' stories; together with their work, it is the most important theatre to express vital sensation. This is not the conclusion of the case though; it is the opening scene. ■

Dr Anne Vervarcke graduated in oriental philology and anthropology and took courses in classical homeopathy in Belgium and The Netherlands. She established The Centre for Classical Homeopathy' [CKH] in Leuven, Belgium, and was teacher and director for 15 years. She has also had a private clinic since 1989. Currently, she presents international training and seminars in different countries. She also does Master Classes with live cases. After attending countless seminars, investigating, practicing and teaching for about 25 years, Dr Vervarcke has developed her own style and method in the art and practice of homeopathy. She lives in Belgium.