

Inspiring Homeopathy

Treatment of Universal Layers

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Introduction
(from the 2008 edition)

I have practiced homeopathy for more than 30 years, first practicing as a lay homeopath before doing my medical training (at 31 years of age). I have studied with Jacques Imberechts and Alex Jacques, who taught me the basic principles of homeopathy and with George Vithoulkas, Alphons Geukens, Rajan Sankaran, Jan Scholten and several other international teachers. I finished my medical studies in 1986 and have been teaching in different European countries, the USA, Australia and Nepal. I have always believed that the therapeutic possibilities of homeopathy were not fully exploited, and I sought for a deepening of this marvelous medicine. I noticed a frequent phenomenon: often a treatment started well but did not progress any further after a year or more and no other remedy seemed to offer any advantage. Spoiled case? No! Finally, I found the solution to this problem, step by step, as evidence gradually began emerging out of my daily practice. Without realizing it at that time, upon publication of my understanding of the mental picture of *Cuprum metallicum* based on 20 cases (*Homeopathic Links* 2/92), I took a first step in that direction. I received two prizes for it: one from the Liga Medicorum Homeopathica Internationalis for the best article on homeopathy published in 1992; the other from The National Board of Homeopathic Examiners, a first award in the category of *Materia Medica*.

At that time I was also working a lot with *Carcinosinum*, which is very close to *Cuprum metallicum*, and I became aware of the need for a specific remedy following *Carcinosinum* to go still deeper into the human energy. The discovery of *Saccharum officinale* permitted me to make the next step to another important aspect of man, namely affection and love. Out of all these experiences grew the conviction

that different aspects of the human being are layers and can be treated one after another. I feel that my approach to a human being is similar to that of Carl Jung.

Layers have to be distinguished into three types: accidental layers caused by vaccination, accidents, allopathic drugging or important emotional afflictions; the individual layer; and the universal layers, as I currently conceive them - lack of self-confidence, affective problems, incarnation problems, lack of boundaries, old traumas (victim issues), guilt (perpetrator issues) and disconnection with our soul/center. In totality there are seven universal layers. At the individual layer everybody needs his individual remedy, but once a person arrives in the universal layers only a few remedies have to be used. These remedies are: Carcinosinum, Carcinosinum cum Cuprum, Cuprum metallicum; Saccharum officinale; Lac maternum; Vernix caseosa; Rhus-toxicodendron, Anacardium and Hydrogenium. This aspect of universal layers, where the individuality of the patient seems to be lost, can be for the classical homeopath a big obstacle. But, in fact, once the patient enters these universal layers practice proved to me that these remedies were the best ones to resolve their problems and to help them to evolve to deeper awareness and more stability in physical, emotional, mental and spiritual health.

The picture of Carcinosinum (“Carcinosinum, Cancer, a Deeper Understanding”) has been published in the *Homeopathic Links* 1/98, the materia medica with cases of Saccharum officinale (“Saccharum Officinale, the Magic Sugar”) in the *Homeopathic Links* 3/95. Lac maternum (“Lac Maternum and Mother Earth”) was published in the Millennium issue of *Homeopathic Links*.

The most compelling part of this method is that the patient can be helped further after an initially successful start of the homeopathic treatment on the individual level. It is my experience that this way of homeopathic treatment really goes to the roots of mankind’s suffering

and is quite different from the classical homeopathic treatment; that is why I gave it a new name: *Inspiring Homeopathy*.

It took me more than five years to understand what exactly the difference between classical and Inspiring Homeopathy is. The study of many classically treated patients and the analysis and treatment of these patients with Inspiring Homeopathy made me finally grasp the difference. How is it possible for a good classical prescriber to find Sepia for a patient when I could clearly see Carcinosinum or Rhus-toxicodendron for the same patient? In a general way, we can say that classical homeopathy is focused on symptoms, whereas Inspiring Homeopathy is focused on the process the patient is in. It is a more horizontal way of looking versus a more vertical way of looking. In the chapter “Deeper understanding of the patient, causation” this is worked out in more detail.

*“We are all one.
Ours is not a better way,
ours is merely another way.”*

*The New Revelations
Neale Donald Walsch*

The whole system of seven layers is now completed, which doesn't mean that everything that has to be discovered has been. In the future new insights into the whole system of Inspiring Homeopathy may occur with greater experience. Once I have the feeling that Inspiring Homeopathy has passed its puberty and has become an adult, I will publish it as a book. Now I still prefer to publish photocopies allowing me the opportunity to correct it or add still new discoveries or interesting cases.

This new publication has been edited by Tim Owens, homeopath and English teacher, living in the USA, who participated at one of my summer Initiation Courses in Inspiring Homeopathy in France. He generously offered to edit my *Inspiring Homeopathy* book, and he did this tremendous work with great dedication and love for homeopathy. In addition, he made very precious remarks on its content, which

helped me a lot to present every layer as a complete entity (this is not yet finished!). His work brought this book a big step closer to its final publication as a book, and I am planning this for 2009.

At the end I removed the publication on the post-vaccination syndrome. In between I have written a book on autism (*Autism, Beyond Despair*) that gives a good idea about how important and successful the use of isotherapy as detoxification of accidental layers has become (see www.cease-autism.com). It explains clearly the process of detoxifying vaccines and other allopathic drugs or diseases. I believe strongly that through the application of isotherapy, a therapy capable of treating all kinds of causations, homeopathy will regain respect all over the world and will go uphill again. As homeopathic professionals we have to use all the possibilities that homeopathy has given us through the inspiration of Samuel Hahnemann; isotherapy is just one of them, as is classical homeopathy and Inspiring Homeopathy.

It is important to remove accidental layers before starting the treatment of universal layers and even before starting a classical homeopathic treatment. In my experience patients are too often treated with a 'constitutional' remedy when an accidental causation should be removed first. The use of potentised vaccines proved to be so successful that I consider it to be a regrettable omission not to start the treatment with it in case of vaccination damage. The step by step approach is often more successful and quicker than the search for and administration of a unique remedy that should take away all the symptoms.

*Dr. Tinus Smits
The Netherlands, March 2008*

Editor's Note

I began my studies of homeopathy in 1990 at a time when most of the available material followed the model of 19th century writers of materia medica. Information was compiled as lists and often seemed inaccessible and difficult to apply to living patients. I read Boericke, Phatak and Kent and struggled to find ways to translate what they said about remedies with what people living in an era of depth psychology said in my office. It was not easy.

I still remember finding a bootleg copy of George Vithoulkas's *Stolen Essences* and feeling like I had just stumbled on the Holy Grail. At last someone was describing remedies in a way that allowed me to begin to connect what I heard from my patients with understandable descriptions of materia medica. As someone with a strong background in the English language, I continued my search for materia medica that could be understood and applied with ease.

Sometime in the late 1990s I happened across Tinus Smits's article on Carcinonsin. Although the article was written with an occasionally stilted Dutch-English flavor, it was perhaps the clearest, most useful and insightful piece of materia medica I had ever read. When I started to use the remedy according to Dr. Smits's recommendations, I began seeing astonishing results and the remedy became for me not just understandable but in a larger sense a kind of friend. Later I obtained a copy of Tinus' work-in-progress, *Inspiring Homeopathy*. Although it was clearly written by someone speaking English as a second language (actually Tinus spoke five languages), the brilliance of his understanding of these nine remedies still shone through. I read and reread this work and used it constantly in my practice.

In 2005 my friend and colleague, Kim Kalina found out about Tinus's course in Inspiring Homeopathy at his villa in the south of France and throwing caution to the wind decided to go. When she came back she was transformed and virtually ordered me to go the following summer. Thank God I listened to her.

The first time I met Tinus was the day before my class started. I arrived on a Sunday afternoon to find this tall (around 6 foot 6 or 2 meters), stooped, rawboned Dutchman, dressed in nothing but gym shorts and a pair of authentic Dutch wooden shoes about the size of rowboats and covered in sweat, dirt and weeds – he had been clearing brush on his property. He stuck out his hand, introduced himself in brisk fashion and then proudly showed me his recently installed self-composting toilet with all the enthusiasm of a new father. Tinus did not put on any airs – he was as real as dirt.

The class the following week was a revelation. I have been a teacher in some capacity since 1973. I have taught meditation and yoga, homeopathy and for the last 26 years high school English in a large urban setting. I can say without reservation that when I see a great teacher at work, I know it. And Tinus was amazing. His knowledge, his experience, his skill as a facilitator and his intuitive abilities in understanding his student's immediate and long term needs were as good as I have ever seen. The basic design of his class was simple: take the first morning to create a cohesive class by allowing each person to tell his story; then work through each of the Inspiring remedies one at a time, allowing each person to take or hold the remedy in whatever way he chose; follow this with 20 minutes of meditation; and finally allow each student to share out what the remedy felt like with Tinus wrapping it all up by giving clinical observations and cases. By the second day I was astonished by the depth with which he could teach these remedies, using this disarmingly simple process. We "proved" eight remedies over four days, a pace that I initially thought was completely bizarre. But with Tinus managing the process it not only

worked but also proved to be uncanny in its efficiency. On a Thursday afternoon I took a dose of 30C Anacardium, the second last remedy in the week's sequence. As the remedy touched my lips I could feel a palpable rush of ugliness rise up in my being. I immediately spit out the pellets, stood up from my chair in the middle of a field out in front of Tinus's villa and ran/walked two miles out and back through the nearby town.

When I got back to my seat visibly shaken by what was happening, Tinus looked at me and said, "Is everything all right, Tim?"

I opened my mouth to answer and out spewed some of the darkest things I have ever said or felt. I didn't just talk about Anacardium; I was Anacardium. Nevertheless, the unflappable Tinus walked me through this rather unsettling process with the ease of a 1960s-style "trip doctor" and then finished the class with all the other students as if this was the most normal thing he had ever seen. And two hours later as we were ending class, all the craziness that had been bubbling up through my consciousness suddenly vanished, to borrow from one of Tinus's favorite expressions, "like snow in the sunshine."

At the end of my week with Tinus, I was feeling not only great affection for this wonderful man, but also a sense of indebtedness. I was so moved by his generosity of spirit that after we all had sat in his tree-covered yard and enjoyed an idyllic final lunch together as a group, I pulled him aside and said, "Tinus, I think your book *Inspiring Homeopathy* is a work of genius. But as an English teacher, I think it desperately needs a really good editing and I'd like to offer my services to you if you'll let me."

Over the next several years I maintained an email correspondence with Tinus, editing first this book and then, when he suddenly became inspired (!) to publish his experiences working with autistic kids, editing *Autism Beyond Despair*. I cherish the time I spent doing this

task and the delightful email exchanges I enjoyed with this visionary. Tinus didn't publish *Inspiring Homeopathy* right away and several months after his death his son Yannick contacted Kim to see about doing a final edit so that it could at last be published in hard cover. For the last several months Kim and I spent Saturdays together, working very hard to see if we couldn't present a version of this extraordinary work that would open itself up to English speakers and allow them to really understand the power and depth of Dr. Smits's insights. It was my final promise to Tinus that I would see this happen.

In that I am reminded of Plato's dialogue, "Phaedo", in which he tells the story of the death of his revered teacher, Socrates. Plato writes that the last words his teacher ever said were to one of his followers who asked what he could do for him before he left this world.

Socrates's first thought was of his physician and he told his follower, "I owe a cock to Asclepius. Will you see that the debt is paid?" And in the final line of the "Phaedo", his faithful disciple responded, "The debt shall be paid."

With this publication, Tinus, wherever you are now, I hope the debt has been paid.

*Tim Owens, MA, MEd, CCH
Niskayuna, New York, March 7, 2011*

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The Five Fallacies about Life

Human beings are separated from each other.

There is not enough of what human beings need to be happy.

*To get the stuff of which there is not enough, human beings must
compete with each other.*

Some human beings are better than other human beings.

*It is appropriate for human beings to resolve severe differences
created by all other fallacies by killing each other.*

The New Revelations Neale Donald Walsh

PART 1 - Theory

Inspiring Homeopathy

The root of the word '*inspiring*' is from Greek: *spira*, meaning *spiral*; so *inspiring* means the process of entering the spiral to his own center, to his essence, to his Self, to his Divine Nucleus, his soul or whatever name one wants to give to it, by increasing the centripetal force and resolving one by one the centrifugal forces of *want of self-confidence, lack of (self)love, lack of incarnation, lack of protection, old traumas, guilt and disconnection with the Self.*

Inspiring Homeopathy can help the patient to become aware that he is turning around his center in a circle-like movement, repeating continuously the same experiences. It catalyzes the process of resolution of deeper problems and helps the person to become more (him)self.

Inspiring can also mean *inhaling*, our first action in physical life. This is an act of acceptance of our physical state and a confirmation of our readiness to learn through the experience of this world.

Finally, *inspiring* also means being *inspired* by our Self and the Cosmos, connecting with and being in harmony with a greater whole. In fact, the Soul and the Cosmos are the same. In this way *Inspiring Homeopathy* can be a helpful tool to spiritual growth. All this requires a special attitude from the homeopath as well as from the patient. Health has to be considered not as a stable state but as a dynamic state. (*more later*) Loss of balance is an invitation to resolve deeper underlying problems and to grow in consciousness to a deeper understanding of the purpose of life and to attain a higher energetic level. *Therefore, the purpose of the therapy is no longer to obtain a stable healthy state, but to engage in a process of growth on the physical, emotional, mental and spiritual level.* This means that the patient is willing to release such a stable state for momentary chaos and crisis to attain a state of higher awareness and functioning. These perturbations are already well known in classical homeopathy when the patient sometimes

has to go through an aggravation after the administration of a well-chosen remedy. To be 'cured' requires that the patient accepts this process and is willing to dive into the deeper perturbations that have caused his illness. The same upheaval can happen when the patient has completely resolved a layer and passes to a subsequent layer. Here the patient has to be prepared carefully, because at that moment he will lose the stable state previously established. Everybody wants to conserve such a healthy and stable state, and the shift to a new layer is not always welcomed with joy. The remedy that was so helpful before is then of no use, and the patient can sometimes feel a big loss of energy as well as the onset of sadness and physical problems, depending on what layer is coming up. Before reaching a new stable state of good energy and mental and emotional balance, some time can pass, and this passage to a new and higher level of awareness and energy has to be carefully and professionally managed by the homeopath.

To prescribe these remedies successfully, homeopaths must direct their consultations in a special way. There is a great difference between our usual method of collecting symptoms, repertorising and prescribing the most probable remedy on the one hand and the deeper understanding of the patient that leads to the correct inspiring remedy - often without (much) repertorising - on the other hand. Inspiring Homeopathy helps the patient to get in a process that is more than the cure of his symptoms. And doing this requires a special attitude and awareness on the part of the homeopath because there are different levels of interrogation and prescribing. The patient will only reveal certain aspects of his deeper inner self if there is some invitation on the energetic level from the homeopath, otherwise he will only present more superficial facts. It is important to be aware of the level of energy at which the consultation takes place. This is a matter of resonance. There is not only resonance between the energy of the patient and a well chosen remedy, but also between the patient and the homeopath during the consultation. This resonance decides if the patient feels at

ease and if something deep can happen. A colleague who sat in on my consultations for two weeks wondered why patients spontaneously told me symptoms belonging to universal layers without my even asking for them. The only explanation is resonance. To prescribe according to the insights of *Inspiring Homeopathy*, it is absolutely necessary that the homeopath has done personal work in the emotional and spiritual field and has himself gone through the different universal layers. If he is not able to prescribe *Carcinosinum*, *Cuprum metallicum* or *Saccharum officinale* successfully, his resonance with these energies does not exist. He will not find the indications to prescribe them, or his prescriptions of these remedies will not be successful. At a certain moment in the life of a homeopath progress is no longer made by studying more small or new remedies but by working on his own personality, enabling him to go more deeply into his own energy as well as his patient's.

From the Piscean to the Aquarian era

Inspiring Homeopathy helps the patient to make the transition from the Piscean era to the new world of Aquarius. The Piscean era is characterized by external authority. We have collectively trusted in authorities such as the church (pope, bishops, priests, ministers, dogmas, etc.), gurus, politicians, military authorities, social communities and God as an external force; we spent much of our time in judging good and bad. In that era belief in the inferiority of the individual human being was used to control people, to make them obedient members of whatever community. Personal responsibility was given away to and overtaken by external authorities. This idea is still expressed in the liturgy of the Roman Catholic Church in the prayer: 'Lord, I am not worthy that Thou shouldst enter under my roof. Yet say but the word, and my soul shall be healed.'

Even vaccination is a system that is part of that past era. At a very early age it gives the little child the message that he is not capable of

defending himself successfully, that he needs an outer force to be able to resist outer attacks. The whole conventional system of medicine is based on this idea that our energy, our immune system, is too weak to resolve our problems, and an external force has to take over what our own vital force/immune system should have done. Therefore, we administer antibiotics, corticosteroids, replace whole hormonal systems or just cut parts out or correct mechanically. Typically, our energy is left in a more deplorable state after such interventions. Many people are put on chronic medications for the remainder of their lives and, again, we become dependent, this time not on the church but on a completely new religion called the pharmaceutical industry. And that is not the only industry we depend on. We are made to believe that we need more and more possessions to be happy, more and more things to enjoy. But this overconsumption is only for the happy few; four fifths of the human population is still starving or dying from illnesses that could be easily healed if they got the necessary ingredients to live a healthy life. But in this new era the consciousness will break through, and we, the privileged, will understand that we cannot go on keeping for ourselves the bulk of the resources of this earth while the rest of humanity has such limited access to them. The consciousness that we are all one will break through: that it is better for everybody to share food, resources, etc. and that there is enough for everybody; that there is no better religion, no better country, no better race, no better society, no better philosophy, no better God; that we are just different, with different beliefs, body shapes, skin colors, traditions, religions, social systems, etc.

In the new era people will have to rely on the inner self, the inner knowledge and judgment, their inner force. God will no longer be an external being or force anymore, but the essence of the person himself. There will be no separation anymore. That means that we will no longer be judged by an omnipotent superior being, but we will only judge ourselves. As Jesus said 2000 years ago 'Aren't we all Gods!' and 'The Father and I are one.' We will live in harmony with

our physical body, a body that will no longer be considered as a source of sin or inferiority or whatever, but as the divine expression of our earthly existence, according to His image and resemblance. Sexuality will be an integrated part of the human being, no longer a source of sin, but a possibility of expression of deep feelings of love and joy.

This new era invites us to take up our own responsibility and to get out of the vicious cycle of inflictor and victim. We will become responsible not only for our selves but also for the world around us and for the whole world in general. This is not to contradict what I say in the chapter about Vernix, that we need a conscious separation between our own energy and that outside of us. We can only be responsible if we connect with our own center and understand who we are and what the purpose of our life is. When we are still mingled with all the energies outside us, we are confused and tend to accuse others or the outer world of our problems.

The Piscean era is also characterized by the feeling of shortage which leads to conflict and wars. It is the era in which we try to weaken the other and hide our own feeling of weakness. In the new era we will believe in our own strength and reinforce each other mutually. The old time is a time of conservation, of fear of change, of fortification of our position to avoid being oppressed by the enemy. The new time is a time of change, of experience, of exchange for the benefit of all.

To be able to enter this era we need to resolve our basic problems as expressed in the universal layers of Inspiring Homeopathy, our ego problems, lack of self-love, incarnational problems, our loss of boundaries, our traumas, our tendency to harm others and, finally, our struggle to connect again with the greater Self inside each of us. In this era we will feel connected again with our physical world, feeling responsible for the earth, because it is all an expression of our own divine nature. The responsibility belongs to us personally and not to any authority outside of us, because we are also part of that.

For hundreds of thousands of years we were in a process of removal from our center, from our Self to the periphery. This was necessary to experience life. To have a deeper understanding of light, we need to experience darkness; to experience unconditional Love we need to experience conditional love and non-love. A fish can only become aware of what is water when he experiences non-water; in other words, he must know what it is to be dry. How can God condemn us for doing wrong if it was His idea to send us away from Him to experience what we call the dark side of life? Therefore, it is impossible for the human being to stay always on the “righteous” path; that is not the purpose of our life. Experience is essential. All this is written down wonderfully and clearly by Neale Donald Walsch in his book: *Conversations with God: an uncommon dialogue*, book 1. In the life of every person comes a moment of awakening, a point where he stops the centrifugal spiraling away from his Source. The spiral transforms in a circle and finally starts a centripetal spiraling movement back to its center. Not only is the individual being making this movement one day, but the earth as an entity is ready now to make this important turn in its development as well. This is the transition from the Piscean Era to the Aquarian Era that takes place at this very moment and will be completed in the year 2012. Inspiring Homeopathy can help greatly to activate this way back to our center. Inspiring Homeopathy is the understanding of life connected with the Aquarian energy.

It is clear that not every patient is ready for this process, just as not every therapist is ready to use this kind of homeopathy. If there is not sufficient resonance with these energies it will not work and other means of cure have to be used. The reason that the majority of our patients are women and children can be explained in the same way. In general, women have higher energetic vibrations than men; they are more connected with their feeling, their emotional state, whereas men are more linked with their thinking, their mental state. Men have a tendency to suppress their emotions. Women are more often interested in spiritual life, whereas men are more often linked to the

material world and have, therefore, lower vibrations than women and children. They typically choose more materialistic forms of medicine, e.g., antibiotics when they have an infection; they have no time to be ill. They have a tendency to compensate for their hectic lives by calming their nerves through alcohol, fast food and cigarettes and, ironically, limiting the amount of vital physical exercise because of a lack of energy. At a certain level of vibrational existence materialistic medicine can lower our energy to the point that the physical body reacts strongly and does not accept the medication at all, e.g., by allergic reactions. That does not mean that we should refuse in all circumstances low vibrational medicine. Sometimes an operation or a course of antibiotics can save life and be necessary, because parts of our energy are still or momentarily in this lower vibration. But it is important wherever possible to choose for higher vibrational medicine, because it helps us to raise our vibrations instead of lowering them.

Far too many times I have seen the energy of a patient lowered or blocked by the use of vaccinations, anti malarial prophylactic drugs like Nivaquine or Lariam, contraceptive pills, anesthesia, operations, antibiotics, beta-blockers, steroids, etc. Happily, there is a simple way to correct these energetic perturbations with homeopathy. The use of the potentised drug that is causing the perturbation in the different potencies 30K, 200K, 1M and 10M or D30 or C30, etc, can correct these perturbations completely (see chapter “Universal, individual and accidental layers”). The perturbations after surgery can be resolved in the same way, although often it is not that easy to find out what anesthesia was used and to have it potentised. Therefore, I treat the problems caused by anesthesia, which are very frequently seen and almost completely misunderstood by regular medicine, with *Nux vomica* in climbing potencies or sometimes with other remedies like *Opium* or *Staphysagria*. The results are excellent.

The energetic perturbations caused by the operation itself are provoked mainly by the non closure of the energetic body leading to

important losses of energy or by the blockage of important currents of energy so well known by acupuncturists. These perturbations are not easy to treat with homeopathy, but acupuncture, neural therapy or osteopathy can help to resolve the problems successfully.

Homeopathy and spirituality

Is there such a thing as spiritual homeopathy? Can homeopathy help someone in his spiritual growth? The answer is yes, by Inspiring Homeopathy. That doesn't mean that other kinds of homeopathy cannot do that, because every experience in life, whether it is felt as positive or negative, is a creative process and helps the subject to become more aware and to approach his center, his Essence. So a well chosen homeopathic remedy can help someone greatly in this growing process, to cure not only his physical complaints, but also his emotional, mental and spiritual disturbances. For a lot of people homeopathy is even the starting point of a more conscious process of spiritual growth. It is, however, also true that even in centers of new age and spiritual development there is still little understanding of the tremendous help that homeopathy can offer for the struggling human being. That is not so much because of ignorance on their part, but more because the homeopathic world itself had, until now, no clear idea of how to help the patient consciously in this process. Spiritual growth was, until now, only a kind of side effect and not the aim of the homeopathic treatment. Indeed, homeopathy is still often misunderstood. Often teachers in spirituality tell their students that they have to do everything on their own and nothing else from outside can help them. Sure, you have to do everything yourself, but the misunderstanding is that if you take a homeopathic remedy you are not doing it yourself. Homeopathy is only a *catalyst*, acting primarily to accelerate not replace the individual's initiative. A process that might take 20 years or even a life-time of hard struggling can now be passed through in one or two years and find a profound solution, at least if we use the insights of Inspiring Homeopathy.

I, myself, attended a lot of courses for personal growth and saw not only that the attendees would benefit greatly from a homeopathic treatment but also their teachers. Meditation and other 'spiritual' exercises can easily become a subtle way of escape rather than guidance to the solution of the deeper traumas and problems.

Example: One day I saw a 41-year-old lady sent to me by a bio-energetic therapist. She had started a course of intuitive training a half-year before. In addition to instruction this course consisted primarily of energetic exercises and manipulation, opening of chakras, etc. There was no intake at the beginning of the course. Half a year before the start of the course, her father had died suddenly and at the same time her husband had entered a deep depression, taking away her opportunity to feel the pain and sorrow of the loss of her father. Quite soon after the beginning of the training, she started to weep endlessly, apparently without any reason. After two months she became more and more upset, dizzy, unsteady on her legs and oversensitive to noise.

Her teachers encouraged her to continue the course, saying that this was a good process and that it was important to throw everything out. But she felt increasingly as if the ground under her feet was sinking away and she could hardly walk. She avoided falling down by taking support wherever she could. During her winter holiday she was unable to ski, her legs were flabby and she fell all the time. She had difficulties finding her words and had memory problems. She was afraid to say anything because words were coming out twisted. She could hardly understand what people were telling her. If she looked down she felt as if the ground floated up high, and she would lose her balance. She returned home with her husband and had numerous tests done in the hospital, EEG, ECG, EMG and brain scan. No abnormalities were found, but her state was worsening. She dropped things and had bad concentration even watching TV or reading a newspaper. For a short time her left hand felt as if made of wax, and she could not move

it, sometimes for 20 minutes at a time. Then she became sleepless. Her bio-energetic therapist was aware that she had lost contact with herself and sent her to me.

This lady had never had emotional problems, but it was quite obvious that there must have been something in her past that provoked these severe perturbations. To quit her body completely when she had just started to feel it told me that there must be something deep. If there are severe symptoms there must also be a serious reason. This principle has helped me often in practice and could be verified in almost every case. The investigation in the hospital was surely necessary, but it is clear that the real reason for her dramatic state is a severe trauma in the past activated during the intuitive training and not understood correctly by her teachers. Indeed, such a course should never be engaged without a serious intake done by experienced teachers and therapists who are capable of handling deep processes of catharsis.

Inspiring Homeopathy can be of tremendous help for all persons that start to contact their deeper traumas and who enter a process of catharsis spontaneously provoked by a homeopathic treatment or other treatment or stimulating process. With homeopathy it is possible to facilitate this process and enable the person to release the pressure gradually, avoiding hospitalization, allopathic drugging, misunderstanding of people around them, etc.

So let us consider now the past of our patient. She was the youngest child of four. Her father was furious and cursed when she arrived, his fourth girl in a row. Her parents gave little attention to her because of the butcher shop they ran and which kept them constantly busy. She was breast-fed for four months. She remembered having chronic flu with repeated otitis and bronchitis in her childhood. Her father was very aggressive and several times put her in a storage container for meat and locked the door. She experienced an indescribable terror and was still afraid of the dark. Once he nearly beat her to death in

an excess of blind rage, because she didn't obey him fast enough. She woke up in the arms of her sister. She could not feel any emotion as she was telling these events to me. She always had a tremendous fear of her father, never venturing to contradict him. Her puberty was boring because her father controlled every step she made. She went out secretly in the evening, climbing through the window and feeling as though this was a real escape. During her entire childhood she had this desire to flee from home. She was anxious about a lot of things, driving in a car, violence on TV, etc. In the dark she was afraid that someone would jump on her neck or loom up out of the dark. At my question as to whether she was suspicious she first said 'no', but then she admitted that she was very ashamed of her mistrust of her eldest daughter. This feeling of mistrust she also had for her parents in her childhood.

Two homeopathic remedies can be considered for this patient, *Lac maternum* and *Rhus-toxicodendron*. In general, both can help a person come down into the body again, but *Rhus-tox* is much more linked with threatening situations, physical violence, solitary confinement with the desire to escape and mistrust.

To avoid aggravation in this dramatic state, I prescribed for her the LM6 of *Rhus-tox*, because even a 30K could give too strong and too long an aggravation which would be inappropriate in her case and could possibly take away her confidence in the curative process. Later, after some time in homeopathic treatment, when these profound wounds are completely healed, *Lac maternum* will probably be the complementary remedy that can help her to incarnate completely.

So my prescription was *Rhus-toxicodendron* LM6 every day or less frequently if there were any aggravations.

After the first dose she had a strong aggravation of her complaints and a strong floating sensation, but she misunderstood my instruction to

take it less frequently with any aggravation. She continued to take a granule every day. She was not any better and she had a nightmare just before coming back for her consultation. She dreamed that she was locked up with some other women, and men removed their hearts, uteruses and breasts. She felt enormously threatened and tried to flee, but she could not find the door. She was scared to death. This is really a typical dream of Rhus-tox.

I advised her not to repeat the remedy for at least a week, because of the overstimulation and when the amelioration set in to wait until there was again some kind of aggravation.

Five weeks later she was much better and had taken the LM6 only once a week. After a dose she felt drowsy and very tired, but by the third day her energy was much better, her balance was good and her headache that had lasted for 4 months was completely gone. Her mood was stable again and her memory was much better. She was able to work in her garden again and had almost completely regained her stability. At the end of the week she felt tired, again walked with difficulty because of lack of balance and experienced trembling. That was the sign to take again a granule of Rhus-tox LM6. Unfortunately, she didn't continue the treatment. Such patients need years of treatment to get rid of their trauma and to work out their problems, but always we have to respect their choices.

Inspiring Homeopathy can treat so nicely the lack of self confidence or lack of self-love, or deep sadness, anger, anxiety, etc., and only a very few people are aware of this. Most people believe that homeopathy is just a more natural way to treat infections or other physical complaints.

Awareness of the body

In the homeopathic conception of the human being, the physical body is considered as a part of the whole being. The physical body with all its complicated operations such as metabolism, heart action, respiration, digestion, movement, vision, hearing, smell, taste, speech, thinking, etc., can only function if there is a higher energy (Hahnemann called it 'vital energy') that directs all this. As soon as this energy retires from the physical body, all its functions fall apart. If we want to live in harmony with these higher energies, i.e., with our Higher Self, it is important to respect our physical body and give it what it needs - love, care, good food, sound physical exertion, rest, sleep and relaxation. The conscious person is aware that he has to take care of his body; that his body is the expression of his energy, of his Self and that perturbations in his energy will sooner or later express themselves in the body's language, what we commonly call symptoms or illness. If his body is ill, the wise person knows that the body is attempting to tell him something and that this is not just a simple matter of bacteria or viruses. In this way illness becomes an invitation to resolve an underlying problem, to work out what disturbs the harmony.

An important aspect of this care for our body is food. It is amazing to see how little attention most people pay to what they eat, as if they have a very expensive and beautiful car and they can put whatever gas or oil in it that they can find, no matter the quality. Most people in the Western world live on completely denatured food with large quantities of refined sugar (60-70 kilograms a person a year in the Western world), bad fats (with an enormous lack of omega-3 fatty acids) and a glut of animal proteins. It is amazing that the body can live as long as it often does with such a quantity of toxic and denatured food.

A healthy body will tell us exactly what we need, just as many wild animals know exactly what herb to eat to be in good health or to be cured whenever they fall sick. If a healthy body is in need of some vitamins, it will enhance our desire for a special food containing that

special vitamin and when this desire is followed the special need will disappear again. In this way our body will always get the substances that are necessary to be in good condition. A cancer patient who started to eat organic, healthy food knew after about half a year exactly what kind of food she needed for every day. She said: '*Something inside me is telling me what I have to eat that day*'. This was completely new for her and, what is more, she started to cure and her metastases disappeared against all expectations. But most people have completely lost that capability because their body has not only a lack of small quantities of certain substances, but they need so many and such a big amount of vitamins, minerals, enzymes, etc., that the only signal our body can give is a non specific signal to eat. Our energy tries to resolve all these deficiencies, but because of the bad quality of food the body can never be satisfied. To be sure, there is also a deeper meaning behind this behavior. If someone needs love but he has learned to compensate for this with sugar, he will never be really satisfied and this pushes him to repeat continually the same habits from pure frustration.

The conscious person knows as well that it is not only healthy food that is providing him with energy, but that also higher non physical energies provide him with the necessary food to be healthy and to be in good condition. He is capable of keeping his own energy clean (see Chapter on Lac maternum and Vernix caseosa) and capturing non-material energy to stay in good health on every level, physical, emotional, mental and spiritual.

The conscious person knows that his body is important and deserves the best food he can get. He will choose organic, non-denatured food that is able to provide all the vitamins, minerals, proteins, fats and enzymes that his body needs for good functioning and health. He will follow his intuition and provide to his body whatever it needs. When a shortage is overcome, the desire for that kind of food that contained the special substance that was lacking will disappear spontaneously. Such a person has a good intuition because his body is not overloaded

with toxins, and there is a good supply of what the body needs. In an 'intoxicated' person with a lot of deficiencies, the body can only give the signal that it is hungry for (good) food.

Our mind can be another obstacle to having good intuition about what our physical body needs. We have been taught a lot about how we have to eat, what is good for health and what is not. We were told that cow's milk is important for our calcium supply, and we teach our children that they have to drink milk, that they will not thrive otherwise. We were told that sugar is good for our energy, that we have to take a substantial meal before starting our day, and so on. Or we adopt a certain diet following a list of food articles that are allowed, avoiding ones that are not allowed. Often our mind takes over and in this way we block our intuition.

Sustaining food is food as nature offers it to us. In our modern times we are champions in the denaturing of food, pasteurizing, sterilizing or cooking in water, adding preservatives, artificial colors, flavors and taste fortifiers and altering food by genetic technology. Often, we do not even know how the original food tastes or what it looks like. Most people continue to believe that if they eat a sufficient variety of foods they will get what their body needs and they can stay healthy with that. Other more conscious people know that our food is deficient and take a lot of pills with vitamins and minerals. But most of the time these pills are artificial, having been produced synthetically. Big industries make us believe that these vitamins are exactly the same as in nature, that there is no difference. But these synthesized vitamins are not the same as the natural vitamins, and they lack all the accompanying enzymes, coenzymes and minerals that are necessary for the good assimilation and functioning of these vitamins. We really cannot copy what nature offers us so abundantly. We have to respect nature; nature is always right. Those wishing to learn more on this subject can read the excellent book of Judith A. DeCava, *The Real Truth About Vitamins and Antioxidants*.⁶

Non judgmental homeopathy

In principle any doctor should be free of judgment in whatever kind of medicine he or she is practicing. A doctor's duty is to heal the patient and bring balance again or to help the patient in his process of growth. Nevertheless, there are still doctors that behave as priests and tell a patient that they will not treat a patient anymore if he goes to an alternative doctor. Or they will not treat him if he doesn't stop smoking. I remember this cancer patient who had been told he had only a few weeks left to live as he was full of metastases: in his brain, ribs, lungs, vertebra, hips and liver. He told me that his cigarette was his only pleasure in life. Curiously, he managed to live for three more years smoking a pack of cigarettes a day. And, he died peacefully. I also remember a lesbian who lived with another woman and wanted to be treated for infertility. A homeopathic colleague refused to treat her because she didn't agree with the donation of sperm in her case. The list goes on. It is very fundamental for a doctor to be free from judgment. The patient is his own director. Nobody can take over the responsibility of the individual's own life. Nevertheless, doctors say, "I cannot take responsibility for that" or "If you don't behave in the way I tell you, I cannot treat you" or even worse: "You are not healing because you don't want to be healed."

When we practice Inspiring Homeopathy judgment can block every possibility of resolving the universal layers of the patient. The soul will simply not allow that to happen. The consciousness that every patient is trying his best to live his life in the best way that is possible for him should make us mild and respectful for the choices that he has made in his life and that he will make in the future. Our own moral values have nothing to do with that. These choices are just symptoms that help the doctor to choose the right remedy to help his patient. The doctor is just advising and not imposing his treatment. If the patient comes back telling you that he stopped taking the remedy because it didn't feel good anymore, he should be praised for that and not reprimanded. Some homeopaths have the habit of not telling

their patients which remedy they prescribe. This is also a way to keep your patient in a dependent state, creating an unbalanced relationship where the omniscient doctor is allowed to know all while the patient is kept in an infantilized state of ignorance. I always take time to explain to the patient what my analysis of the case is and why I prescribe this or that remedy. The understanding of what happened in the patient's life is already part of the healing process, and if reactions follow he will be more able to accept them and to understand them. I am not afraid that I will be incapable of understanding the reaction of the patient on the remedy because he was reading the symptoms in a homeopathic book. Just explaining what you intend to do and why you have chosen that layer to be treated can open up this layer and make a good start.

Let's finish this chapter with a case that explains exactly what I mean. This 45-year-old lady lived alone with a dog. She had so much affection for this dog that she spent a lot of money for the wellbeing of this dog and her whole life revolved around this dog. It is important to know that this lady was severely traumatized when she was 10 years old. She was raped by a loner who was working on the farm of her father. Her entire life was a big struggle to maintain her emotional balance. I had been treating her for some years when the little dog got diabetes and other complications as well. At every consultation she told me about her dog. Finally, the little dog died after she had spent a fortune on the veterinary bills. You can understand how painful the disappearance of the little dog was to her. After this death she ordered a coffin of the finest wood she could find. The coffin had a silk lining where she lay down her beloved little dog. A cross covered the little coffin. She dug a hole just outside her front door where she buried the little dog. A special stone with nice words for her dog was placed over the grave. She also wrote a long poem about her and her little dog that she buried with him and which she showed me at her next consultation together with a lot of nice pictures of her dog. I realized how important all this was for her wellbeing and how she

was learning again what real love is. Through this little dog she slowly but surely was learning to have confidence in human beings again. I think she was able to tell me without any suspicion and with complete confidence how she felt, what she did and how important all this was for her, because I fully accepted all her choices without any judgment. It would have been easy to think this whole ritual was excessive and that she should have spent all this money for hungry children, but that kind of judgment would have missed her deeper truth.

Static or dynamic conception of health

When we study Hahnemann's conception of health, we see that he believed that originally disease comes from outside, as an outside disturbance of the vital force. Therefore, the basic chronic disturbances are for Hahnemann physical diseases: psora, gonorrhoea and syphilis, affecting the physical, emotional and mental levels. If this deeper disturbance of human energy is restored by means of deeply acting psoric, sycotic and syphilitic remedies, the patient is again completely healthy and will stay healthy the rest of his life unless a new accident disrupts his health again. In Inspiring Homeopathy the imbalance is considered to come from inside and is activated by external and internal forces. That means that our energy is already disturbed before we are born. For example, our weak ego is not only caused by disapproval and lack of confirmation in our early life as a child, but we are incarnating just to work out this ego problem. That means that physical life is an opportunity to experience the main problems that disconnect us from our center, our Higher Self, our Soul and finally to resolve them. The main problems that separate us from our center are: (1) *weak ego*, (2) *lack of (self)-love*, (3) *lack of incarnation* (because this means a - mostly unconscious - refusal to accept our assignment in this material world), (4) *lack of awareness of our own identity* caused by insufficient protection of our different energetic layers (aura), (5) *the scars of old traumas* that give us the feeling of being victims of our past, (6) *the feeling of guilt* because of what we did to others (perpetrator) and finally (7) *the belief that we are separated*

from our center. This vision means that disease is an opportunity, an invitation to work out our universal problems and is part of our life's purpose. Without disease there wouldn't be imbalance and without imbalance there wouldn't be increased consciousness. So the purpose of life is not to be as healthy as possible and to stay in a stable balance during our whole lifetime, but to experience life in order to progress and to become more aware of whom we really are. Whenever we resolve a basic problem and get rid of a certain number of physical, emotional, mental and spiritual problems, life is inviting us again to progress and to resolve another basic problem expressed by another layer. That means that the balance we experienced for some time is automatically disturbed. The best way to avoid severe illnesses is to accept this invitation to change. Sometimes people are so strongly fixed that nothing changes and they enjoy almost perfect health for many, many years. No fever, no influenza, nothing seems to disturb them. We all know that they are actually at risk to develop cancer or other severe chronic diseases that can sweep their physical life away in some months. Real health is dynamic and is characterized by a strong reactivity. That means high fever for one or two days when a viral or bacterial invader tries to disturb the energy of such a healthy person, vomiting and/or diarrhea when he eats decayed food, a flu when some extra elimination is needed to restore the balance, etc. On the emotional level the same process is perceptible: the expression of anger when someone is not respecting him, refusal to do what he doesn't want to do, weeping when there is sorrow, etc. All these reactions are short and intense.

When a new universal layer is rising to the surface, these reactive processes can be much more intense and long lasting if not recognized by a competent homeopath. In such a new layer profound unexpressed problems and traumas can manifest themselves and the cure under effective homeopathic treatment is of crucial importance and can shorten the resolution of that layer by a hundredfold.

Does this *dynamic conception* of health mean that mankind is condemned to be unhealthy and that health is an illusion? As long as we are still occupied with the resolution of our universal layers, yes. But once we arrive at our center, once we are connected with the Source, once we live at a higher level of consciousness, we are able to grow in consciousness adjusting our energy also on the physical level in such a way that we can avoid illness, at least chronic illness. At that level a person does not have any more deep hidden traumas, which can cause disturbances of a chronic nature. This is because at that level we are linked with our Higher Self, and we are conscious of the steps we have to make to develop our selves and we are no longer guided by our ego, lack of self love, etc. There is no materialization of illness anymore; we truly become the masters of our lives at every level, guided by universal Love.

Universal, individual and accidental layers

The most asked practical question concerning Inspiring Homeopathy is without any doubt: “When do you have to prescribe a universal remedy and when an individual remedy as practiced in classical homeopathy?” The answer is not so easy. A part of the answer can only be learned in practice, by experience. But let me try to clarify the subject.

Universal means what is part of every human being, part of the process through which everybody has to go at a certain moment to reconnect again with his center, his Higher Self. It is expression of the way back to the Self.

Individual means what is part of the personal process. It is not directly linked with the universal themes of life, but with a personal disturbance in the energetic balance of the patient linked to some special event in the past.

Accidental means a disturbance of energy that is related to a specific accident in our life, e.g., caused by vaccination, anesthesia, operation, drugs, grief, fright, intoxication, etc. The following case, extracted from my booklet *The Post Vaccination Syndrome, Diagnosis, Treatment, Prevention*, is a good example of a double accidental layer: “Peter, 10 months old, was suffering from colic and stone-hard stools and could scream dreadfully for hours on end following his first DTTP at three months. His mother, who is a ‘DES-daughter’, has Crohn’s disease and took Salazopyrine during and after pregnancy. As a result she could not breast-feed her child. Peter has had hard stools from his sixth week and always needed two days to expel his faeces. He would turn red, perspire over his whole body, get cross, shriek and kick. After his first DTTP/HIB he had fever for a day and his whole thigh became swollen ‘like a sausage’. He screamed incessantly for nearly five hours. After the second DTTP/HIB he again developed a fever with a swollen, red leg. Growth disorders were also observed. The third vaccine was injected into his arm, after which he again developed a fever with a swollen arm. The following potentised vaccines were administered: DTTP/HIB 30K, 200K, 1M and 10M on four consecutive days; after the 1M Peter cried all day and then started to recover. After two weeks he fell back into his old pattern of ailments. The DTTP/HIB 30K and 200K were then repeated and again he recovered. His mother spoke of a miracle; Peter was happier and no longer screamed. The drop in his weight curve started to rectify itself. He still suffered from hard stools, which was to be expected as this was the case before vaccination.”

Two possibilities can be considered then: he either had a predisposition to intestinal problems or these problems manifested themselves before birth as a result of his mother’s use of Salazopyrine during pregnancy. If the latter is the case the problem could be solved relatively easily. My initial, tentative diagnosis was chronic constipation caused by the mother’s use of Salazopyrine during pregnancy. If this diagnosis is correct the ailment should be cured and eventually entirely disappear after treatment with potentised Salazopyrine. I prescribed

Salazopyrine 30K once a week. After two months the constipation was fully cured.

To start the whole process of cure and evolution to a higher vibrational energy plane, the first step can be the elimination of an accidental layer. In classical homeopathy there is still too little consciousness of this fact. Many homeopaths believe that if they prescribe on the *totality of symptoms* the remedy will work. For me *taking away obstacles to cure* means first treating any accidental layers (see chapter “Totality of symptoms”). When there are no obstacles to cure (anymore) the question is then whether to prescribe an individual or a universal remedy. This depends on the stage the patient and the therapist are in.

When the patient is not ready to enter the spiral of universal layers, he still needs an individual remedy. That means that there will be no clear picture of a universal remedy and that there will be some clear indications for an individual remedy. But if the therapist is not initiated into this type of approach, he will also not be able to guide his patient through these universal layers, and another way has to be walked.

It is important to look for the process the patient is in. Certainly, the symptoms will help us to understand what remedy we have to prescribe, but if we don't have in mind the main themes of the universal layers, it can easily happen that symptoms of different layers are mixed up and that confusion is the result. But, if we understand what layer is active, the right remedy can be chosen with clarity. The prescribed remedy will then be the catalyst of that process, helping the patient to get through the process he is in a hundred times quicker than without the help of a universal remedy.

Homeopathy in modern times

The notion of accidental layers brings us to a deeper reflection on homeopathy itself. During the 30 years of experience in my homeopathic practice, I became more and more aware that virtually all patients have accidental layers. Especially in the treatment of children this conception is of the highest importance. It brought me to the elaboration of a highly effective treatment for autistic children and even for adults. I have given an elaborated overview of the whole approach in my homeopathy book: *Autism Beyond Despair*, which can be found on my website www.tinussmits.com.

It is highly important and essential that we ask whether the exclusive use of classical homeopathy is still adapted to our modern times. Sure, we can accuse the pharmaceutical industry, our food industry or allopathic colleagues and our materialistic and speedy modern times and believe that they are at the root of the decline of homeopathy. I personally believe that we have to reconsider homeopathy itself. Are we using homeopathy to its full extent? Have we sufficiently adapted homeopathy to our modern society? Is classical homeopathy as successful as 100 years ago and if not, why not? I remember when I first published my booklet on the Post-Vaccination Syndrome, some colleagues pointed at me saying, this is not homeopathy but isotherapy. I was supposed to get red cheeks of shame for misusing the noble art of homeopathy invented by our great Samuel Hahnemann.

Let me first quote an e-mail I received recently that can possibly give us a hint of what I mean.

“Dear Dr. Smits: I have recently studied your website and the information concerning Post-Vaccination Syndrome. I am a parent of four children, two of whom have been injured by vaccines and overuse of antibiotics. (My younger children don’t suffer because I stopped vaccinating and using antibiotics on them.) I have used homeopathy quite a bit and have had great results, interestingly, more

for my younger two children than my older two. I would like to try your protocol for my older two children.”

The question is: are these two elder children more difficult to treat with homeopathy than the two younger children or is this just coincidence? I am strongly convinced that our new generations are less sensitive to a classical homeopathic treatment, just because of a multitude of medical interventions such as vaccinations, allopathic drugging and bad food, unhealthy environment, etc. Even milk contains less omega-3 fatty acids nowadays because cows are fed with corn and soy, containing omega-6 fatty acids, instead of grass with omega-3 fatty acids. This means that babies in the US already have twice the quantity of fat they had 20 years ago.

The solution to these problems could very well lie within the possibilities of homeopathy itself, namely, in isotherapy, which enables us to detoxify presumed specific causes of diseases. If an autistic child ameliorates 70% to 80% just by the detoxification of one vaccine, who can honestly deny the link between that vaccine and the autistic features that are healed by the administration of the potentised vaccine? Or who can pretend that the use of xylomethazolin nasal spray is harmless during pregnancy for the unborn child if the homeopathic detoxification of xylomethazolin in a four-year-old girl provokes a dramatic amelioration of her autism. All these examples you can find in my book *Autism Beyond Despair*.

And there is more than just isotherapy. How successful is the use of nosodes in mononucleosis or Lyme disease and all kinds of other diseases that have left their imprints on the vital energy of the patient?! The most spectacular example I ever saw in my practice was a 5-month-old little girl who was born with pneumonia or at least that is what her mother told me. She had already had three pneumonias in her short life and was under constant treatment with antibiotics. Happily, the mother was wise enough to postpone any vaccination. Her little

daughter had a chronic runny nose, rattling respiration and cough. Convinced that antibiotics were not the solution for her little baby, she consulted me. I always try to answer that very important question: Why? Why did this little baby have a deficient immune system? Nothing special was found at the delivery nor during pregnancy. So the cause should be found earlier. I asked then how she had started her pregnancy. She answered: "I had been tired for ten years. When I was twenty I had quite a severe episode of mononucleosis and I had to stay home for one year. But I never fully recovered and always felt tired." I prescribed Mononucleosis in 30K, 200K, 1M and 10M over two weeks, every potency twice. The healing was immediate and spectacular. Her immune system worked perfectly again and all her symptoms disappeared: runny nose, wheezing and cough.

Isotherapy and nosode therapy can even be used as a diagnostic tool. I remember a middle-aged man who was ill for 3 years with pains all over his body, spending most of his time in bed. Everything had started with a flu, but the real cause was something else. How can a healthy man in the blossom of his life suddenly become a wreck? I suspected Lyme disease, but he protested saying that blood tests were done and that he did not have Lyme. Nevertheless, I was able to convince him to do the test with the four different potencies. After just one course of *Borrelia* [the Lyme bacteria] he was another man; he evaluated his healing already at 80%. Now he is a healthy man again. Had Lyme not been the reason for his disease, he simply would not have reacted to it, and it would have been evident that another cause should be sought.

And let us not forget drainage therapy, so important in these modern times in which so many people are intoxicated. I use this therapy as an important therapy in cancer patients, especially during radiation therapy and chemotherapy. It prevents a lot of side effects and keeps patients in a good condition. I usually use *Chelidonium* and *Cholesterinum* for the liver, *Saccharum officinale* for the whole

digestive system and Berberis for the kidneys, all in D6 (6X), in daily doses or twice a day if necessary.

A nice example of the powerful working of drainage therapy was Quintus, the little dog of a family that had already been under my care for years. Normally, I do not treat animals, but at the end of a consultation my patient asked me: "Doctor, do you have a remedy for our little dog that has been ill for so long and can't walk anymore? The veterinarian has given him prednisone and painkillers, but he is not getting better. He has heart damage and liver and kidney failure. I immediately grasped the idea that this little dog was intoxicated and prescribed Cholesterinum, Chelidonium, Saccharum officinale and Berberis D6, one tablet each, every day. When I saw the family again, the patient claimed the pills had been miraculous for Quintus. He was able to walk again, his liver and kidney dysfunction had disappeared and even his heart healed against all expectations, the veterinarian stating that he had never seen this happen in his entire career.

All these possibilities lie within homeopathy itself; let us use them whenever it is appropriate. I have the strong belief that they can give new élan to homeopathy in these modern times.

Shift to a subsequent layer

To be able to continue a successful cure, when a universal layer is completely cured and a new layer is emerging, it is necessary to understand the essence of the new layer and to recognize its expression in symptoms. Curiously, a new layer is almost always announced by more or less the same symptoms.

The **Carcinosinum** layer announces itself almost invariably with symptoms linked to a weak or overcompensated ego such as: want of self confidence, fear of failure, anticipation, an increasing fear of cancer, tension with the father, etc.

The moment to change to a subsequent layer is not when the first symptom of the next layer appears, but when the given remedy is not acting properly anymore and/or when the new symptoms are so strong that it is not possible anymore to continue the previous treatment. This change of layer has to be effectuated unhurriedly. Sometimes patients, especially children, need some years to change from one layer to another without any treatment. They are then in relatively good health. When they come back to consult again after such a substantial period, it is rare that the same remedy that cured them some years ago will do the work again; they simply need the remedy for the next layer.

The indicative symptoms of the **Saccharum** layer are: strong need of attention; feeling of not being loved; ravenous appetite soon after eating with feeling of emptiness in stomach and general weakness; tendency to eat frequently between the meals; the need to eat at the normal hour, otherwise weak, dizzy, trembling, headache, etc.; increased desire for sweets; digestive troubles like constipation, diarrhea, flatulence and pain in abdomen; a feeling of loneliness, restlessness, discontentedness, tension with the mother, etc.

To understand well both remedies, *Carcinosinum* and *Saccharum*, it is very important to investigate the past of the patient, not only his medical history, but also his personal mental and emotional past: the relationship with the father, mother and siblings; the education; the social behavior at school, with other children and at home; pregnancy, birth, breast-feeding and feeding in general; vaccination history, family history, etc.

The symptoms that announce the **Lac maternum** layer are: sadness, floating sensation, feeling of not being there, dizzy feeling, lack of concentration, awkwardness; chilliness felt in the bones; loss of hair, etc. I remember that wonderful case 7 in the publication about *Saccharum officinale* (*Homeopathic Links* 3/95, p.34-35) The lady

took *Saccharum officinale* LM6 every three days for about one year and a half, and she felt great all the time. I knew if my theory and experience about the universal layers was correct her *Saccharum* layer would resolve completely one day, and she would pass to another layer. So I waited patiently with a very curious eye as to what would happen to her. In the late summer of 1995 I saw her again. She felt in great turmoil. Her heavenly state seemed miles away and *Saccharum officinale* LM6 didn't do her any good anymore. Did she need a higher potency after one year and a half of LM6? No! Her complaints indicated clearly the *Lac maternum* layer. She said literally: 'I feel dizzy, I am not there, I cannot concentrate anymore, my head feels empty and my energy is completely gone. I am worrying about everything. I am losing my hair.' This shift between layers happens again and again, at least if we keep the curative process going and avoid switching from one remedy to another.

The **Vernix caseosa** layer announces itself often as follows: the feeling that everything enters because he is not protected; inability to stand all the things he has to cope with; hypersensitivity to noise; sensation of weakness inside; oversensitivity to all the negative things that enter his world through television, newspapers, what others tell him, etc.

The **Rhus-toxicodendron** layer expresses itself by: stiffness on waking and/or when beginning to move; activation of old emotional scars; feeling of hate or anger toward the one who assaulted him in the past; sadness; feeling of threat; desire to escape, etc.

The **Anacardium orientale** layer is present when duality has become the main struggle in life. *Anacardium* is known for the opposition between good and evil, between the angel and the devil. But this layer is much broader: when the Self is in opposition with some other forces; when the will force is partially taken over by someone else or when contradictory forces seem to block every solution of a difficult situation; when there seems to be no progress in life and

difficulties seem to follow each other without any feeling of solution; when contradictory emotional states alternate frequently, as if the person has two different personalities. It's the layer of judgment and the perception of good and evil. The choice is between these two opposites. There is no in-between. It is the layer of friends and enemies, of fighting the bad. The duality is lived on an unconscious level and there is still a strong belief that God is at the side of the good ones and will punish (eternally?) the bad ones.

The **Hydrogenium** layer comes in when lack of focus is the main problem. The connection with the soul is lost, and an outer center or outer centers have replaced it. So the center is not inside anymore but is outside, e.g., a partner, business, work, an ideal to achieve, a certain social position, fame, etc. The healing of this layer leads to the reconnection with the Self, the Soul, the Cosmos, the One, God. It enhances the process of unification with the one he really is.

For successful treatment it is important to understand where you have to focus the treatment. Universal layers have a broad basis and their corresponding remedies are not chosen on a certain number of symptoms, but on the deeper insight into the process that the patient is in; in other words, the focus is where the patient is experiencing life at that moment.

To guide a patient successfully through all these layers takes many years of treatment. It is important not to zigzag through the layers quickly, because that will activate different layers at the same time and make a successful treatment hazardous and uncomfortable for the patient. If possible it is better to stay with a layer and resolve it completely up to the 10M and even to the 50M if necessary and wait for a new layer to become active.

But it is true that sometimes patients shift clearly from one layer to another after only a 30K and/or a 200K. These patients often have

multiple emotional problems and are very unstable, shifting from one layer to another. In such cases I often start with Vernix caseosa just to protect them from all kinds of energies that enter their fragile aura. This often makes them more comfortable and easier to treat.

The choice of potency

The appearance of rather serious aggravations after the administration of a universal layer remedy has to be handled with care and be well understood. These remedies are very deep acting and a healing crisis can occur at any moment of the treatment. These can be rather physical reactions with fever, an infection, pain, sweating, etc, but often these are just emotional. These reactions can be very important moments in the healing process of the patient. When misunderstood by the homeopath they can be the starting point of a lot of problems and a failure to achieve a deep healing. One patient said to me, *“I’ll never take this horrible medicine again”* after I had given her Saccharum officinal 200K as a first prescription of that layer. She felt very depressed and had a strong desire to commit suicide. I reconsidered her case carefully and was convinced that Saccharum was her remedy. So I advised her to take an LM6 every day and to stop taking the remedy as soon as she felt any aggravation and so she did. A fortnight later she phoned me enthusiastically that her depression had completely gone and that she had never felt so good. Another patient, to whom I prescribed Lac maternum 30K, found out with her pendulum that she should take an 10M. One dose gave her such a severe and long lasting aggravation that after three months she still was not back in her body and suffered from dizziness, floating sensation and absentmindedness.

There is good reason for my practice of starting with a 30K, repeating it frequently (once or twice a week) and continuing as long as there is a clear reaction, going higher only when the action starts to collapse. My aim is to cure a layer completely, going from a grosser energy to a very subtle energy. In that way it is possible to go deeper and

deeper in a layer until the layer is harmonized from top to bottom. At every level a disturbance can be met. This happened to a 45-year-old lady who had big difficulties incarnating on this earth. She went through the LM6 and LM12 with some difficulties, but on the LM18 she felt great; she called her little pills wonder pills. She started to organize her life and to order the chaos in her home. She felt more effective and as if she had finally come down into her body. But when the LM18 finished its action and she started to take the LM24, she again felt miserable. She had pain all over in her body. She became anxious again that people would hurt her. She felt tired and had no energy. Everything she undertook went wrong. She felt unprotected and anxious. She had a car accident and her bicycle was stolen. Was this the moment to stop and look for another remedy? Surely not. At this level of energy she had to resolve an underlying disturbance. This can take time, but once resolved she would be able to incarnate at a deeper level. So I encouraged her to continue the LM24 and to face the difficulties she would meet. In this way it was possible to respect her energy and to help her through her process of healing.

But there are more reasons to start with low potencies and to go gradually higher. Sometimes patients get infections such as otitis, sinusitis, angina, bronchitis, cystitis, bursitis, panaritium, etc, when too high potencies are given right away. It proved to be difficult sometimes to resolve these problems due to a too strong aggravation. A liquid solution of a lower potency of the given remedy or a more specific remedy was not always effective. Even the use of antibiotics couldn't always be avoided and sometimes antibiotics didn't work either. The infectious state has to be understood as a more reactive state, evolving during the cure away from the tumor state to the infectious state, but too strong aggravations should be avoided.

Universal layer remedies are very deep acting remedies touching profound mechanisms in the human being, and it can be hazardous to give too high potencies as classical homeopaths tend to do. In

children with behavioral problems having a rather good reactivity we can easily give high potencies such as 1M or 10M, but I found that a change to a subsequent layer often took place too early without the previous layer being completely resolved. This means that later in the therapy this unresolved layer will present itself again, and this situation has to be avoided, because changes in layers are sometimes tumultuous.

Most of the time a 30K potency acts as well as the high potencies. Starting with these lower potencies and only going to a higher potency when the given potency loses its action enables the remedy to clear up the layer completely at the different energetic levels. If a patient is reacting again and again with strong aggravations without a sufficiently long and clear amelioration, it is wise to give an LM potency every day, e.g., LM6, and to extend the intervals to once every two days when the patient is feeling the beginning of an aggravation. This avoids an overly quick aggravation and yields a gradual improvement. If the improvement doesn't last until the next higher potency, the patient will need the remedy again more often, but if the improvement continues progressively, I advise continuing the dose at the same frequency. Ideally, the patient has to find for himself the right frequency of repetition, taking into account his own reactions. (See also the later chapter, *The homeopathic aggravation*).

In the treatment of universal layers the use of high potencies without first going through the lower is hazardous. Generally the 30K needs a dose once or twice a week, the 200K every one or two weeks and the 1M every two or three weeks. Then an 10M is given every three to four weeks until the layer is completely resolved, and a new layer is showing up. In some cases an 50M is needed also. Besides, I always say to the patient to adapt the frequency of the doses if he feels so inclined.

The frequency of repetition of the remedy and suppression

After careful observation and an extensive experience over the years, I came to the conclusion that waiting for a long time after the administration of a high potency (30K or more) until there is a relapse again is a waste of time and hinders the prosperous cure of the patient. Surely, J.T. Kent in his XXXVIth Lecture warns us against a too hasty second prescription, prescribing a different remedy on the remaining symptoms, and that is, indeed, a practice to be avoided. But some lines further he says: *'The early repetition of the medicine and the continued giving of the same medicine will prevent anything like an opportunity for the making of a second prescription.'*

Later, George Vithoulkas and some followers of his school made a cult out of this and taught that we should wait months or even years before repeating the remedy, warning us about spoiled cases. I tried all this out in practice, as I did with all the homeopathic rules, and experience proved to me that this was based on incorrect observation.

At the time of Hahnemann and later Kent, everybody believed that only allopathic drugs were able to suppress symptoms. Only in recent times is the conviction held among homoeopaths that it is quite possible to suppress symptoms with homeopathic remedies. This suppression can last for months when very high potencies are used, *but this suppression is possible only once with the same remedy.* As soon as the remedy is repeated the symptoms come back immediately. This would not be possible if during the intervening months the patient was really in a curative process; then, at least, symptoms would need some time to reappear again. This means that *the correct remedy, that we are used to calling the simillimum, will never antidote the reaction of the patient, even if it is repeated too early.* If repeated too frequently this remedy will eventually cause an aggravation of the symptoms or, in rare cases, proving symptoms. But when this frequent repetition is stopped long enough, this aggravation will disappear spontaneously and the cure will progress again. *If, on the contrary, the action after the*

remedy is broken off by the early repetition of the remedy, this remedy was suppressive and the correct remedy still has to be given.

We frequently see evidence of this lack of awareness of suppression by homeopathic remedies in homeopathic journals, where these suppressions are presented as miraculous cures. A good example of what I mean is the case presented by a colleague in *Homeopathic Links* (1/98 47-48) entitled *A successful treatment with Rhus-Toxicodendron; A remedy with neuro-psychiatric applications*. The patient is a 58 year old man suffering from numbness and weakness of the right hand with paralysis of the ring and little fingers since age 30. He received first Sulphur 200K for some months, but the 'miraculous cure' started and finished with one dose of Rhus-toxicodendron 200K: *'The next day his hand is completely healed, no more paralysis, no numbness, and no weakness. He can feel heat and cold in his hand again. He has a stitching pain in the area where he had a stomach perforation, as well as stitching pains in the back. These are old complaints that have come back, which [of course] proves that the remedy was correct. For the rest of his life, he had no more problems with his hand. He died from an apoplexy of the brain with coma about ten months later!'*

How is it possible that a man who suffered for 30 years from a paralysis is cured overnight by a remedy? Where is the healing process? Even a short aggravation? This kind of miraculous cure smells of suppression. What happened to his psychiatric complaints? He had a depression with hallucinations. He was treated in a psychiatric hospital several times. He tried to kill himself more than once. He has been on antidepressants, tranquillizers, sleeping tablets and neuroleptics. What happened to these symptoms after the Rhus-toxicodendron, one unique dose, which never needed to be repeated? If this remedy was curative we should expect at least some emotional outbreaks, some emotional reaction. If we believe that cure is a process, such a severe case on the physical *and* emotional levels should have put the patient in a long and rather difficult process of solution of his deeper

problems. That some old physical problems came back surely does not prove the correctness of the administered remedy. Apparently, this patient is a master in suppressing his emotions, which is his survival strategy. But doing so he is highly at risk to develop a severe illness, in his case cardio-vascular disease because of the family background; both of his parents died from it. So my conclusion on this case can only be that Rhus-toxicodendron helped him greatly to suppress some of his symptoms to a deeper level and by doing this facilitated the fatal outcome of his apoplexy.

Nobody can be blamed for the prescription of a suppressive remedy, but we should at least be aware of what we are doing; there is a big difference between suppression and a 'miraculous cure'. Would it have been possible in this case to avoid this suppression or at least to recognize it before the fatal outcome? Yes, surely. By repeating the Rhus-toxicodendron 200K after two weeks, all the suppressed symptoms would likely have come back as quickly as they had disappeared, and a really successful treatment would have been possible at that moment.

Another example may elucidate this important point even more clearly. A 22 year old Nepali man was treated in our clinic in Bhaktapur. He came for pain in his extremities that had lasted for three years, stitching pains in his palms and in his legs, strongly aggravated by walking, even a few meters. He had ulcers on his feet with watery discharge over the past eight months. His soles were burning. He had had headaches for three years. His thirst was not much, 2-3 glasses a day. His mouth was very dry during the pain and his lips became blue-black. In addition, the skin of his feet became blue-black. The skin all over his body seemed to become that color during the pain. He often had blisters on his lips. The information about his emotional state was rather poor: loquaciousness; sudden anger, shouting; weeping a lot during the pain, day and night; fears of snakes, high places (crossing suspension bridges), and thunderstorms. He startled during sleep. Desired sweets. Aversion to red peppers because of stomach

pain. *Secale cornutum* 200 was prescribed because of the blue-black discoloration of lips, skin and feet. A differential diagnosis included: *Apis*, *Arsenicum album*, *Argentum nitricum* and *Lachesis*.

At this point it seemed to me that there was almost no understanding of the case. What happened in his life that made his complaints understandable? What benefit did he derive from his disease?

The second consultation was two months later. His father said that he was not better; nevertheless, the swelling of his feet was gone, the ulcers had dried up by 50%, he was not weeping anymore from the pain for the past month, he was able to walk a little bit, the burning of his soles was less, and some boils had appeared on his face. The skin of his feet was still blue-black, and his thirst had increased. His homeopath wrote that he was improving gradually, but the parents were very worried about the pain that had vanished as if from an allopathic drug. So *Sac Lac* was given. Three weeks later he was seen again. He is “generally and locally better” was written on the file. His ulcers were almost healed. He had more and more thirst. He continued to have pain while walking. Again *SL* was prescribed. Four weeks later it turned out that he had rather severe diabetes, but his pain was still better and better, and he seemed less angry, less sad. Again *SL* was prescribed. Then two weeks later *Secale cornutum* 200 was repeated. He was on insulin then. But after the second dose his pain increased strongly, and he was depressed again. *SL* was prescribed and *Arsenicum* was considered, but *Secale* didn't help him anymore. It was as if *Secale* had lost all its wonderful power after this second administration. Did he need a higher potency then? No, this remedy was only suppressive pushing him into a deeper illness (diabetes) and by the second repetition the suppression was lifted.

Then he was seen by me. I asked him about his childhood. He said that he had an unhappy childhood, that his mother had scolded and beat him and he didn't feel loved. He had sudden fits of anger. But,

during the last four years of this illness, he felt that his parents were loving him again because he was a weak child, he said. He felt sleepy all day and was weak on waking in the morning. He was always hungry; even 5 or 10 minutes after a meal, he could not be satisfied. He strongly desired meat, sweets and potatoes; he had an aversion to green vegetables from childhood on. He was sad and wept because of his illness (D.M.). When he left home for one month at the age of 19 years for work, he visited his parents every one to two days, showing his dependence on his parents. At home he was very loquacious, but very shy outside. He was unable to decide anything, always demanding the advice of his parents.

Now it is possible to understand much better why he is ill, what benefit he has from being ill and what the causation of his illness is. The remedy he needs is not one out of many possible choices, but presents itself clearly, based on the deeper understanding of the case with sufficient confirmation by symptoms that are specific for that remedy. Now it is possible to prescribe a deep acting remedy that goes to the root of his problem and that will not simply suppress his most superficial symptoms, which he needed to keep in a kind of balance so his energy could avoid a severe internal illness. He was given *Saccharum officinale* LM6, every two days.

Could his diabetes have been avoided by prescribing him *Saccharum* off right away? Yes, I think so. *Secale*, which was based only on some local symptoms without understanding of the case, just pushed him into a more profound disturbance of his energy and that is what we call suppression. I don't think his diabetes can still be healed even with *Saccharum*, but we shall never know because I lost track of him. I offer this case as example only because the suppression, not the cure, is so clear.

The practice of more frequent repetitions has the advantage of giving quick information about the nature of our prescription; we can quickly

discover if a remedy is suppressive or curative. I have never seen this “antidotage” happen after a correct remedy. On the contrary, if the remedy is correct the frequent repetition of the remedy accelerates the cure. As I became more aware of this fact, I started to observe closely how long the patient was really well after the administration of the remedy and how soon before a genuine decline started. I found out that typically a 30K can be given once or twice a week, a 200K every one or two weeks, an 1M every two or three weeks, an 10M every three or four weeks and an 50M every four to six weeks. I always tell my patients that they can take the remedy earlier when they feel that there is a decline before they should repeat it and that they can wait longer if they feel still in a process of amelioration when the remedy should be repeated. I rarely saw patients doing provings, except in cases of naturally hypersensitive patients presenting the symptoms of every drug they take, but they are really very few. In such cases it is sufficient to wait for some weeks until the proving symptoms disappear, and the patient enters the curing phase. The remedy will only be repeated at the first sign of relapse. Then a less frequent repetition will avoid these proving effects as much as possible.

Some patients have a long aggravation, especially in the beginning of the treatment with a new remedy, e.g., 5-6 days on a 30K. In these cases it is also wise to wait 2 weeks before repeating the remedy; otherwise, the patient will go from one aggravation to another.

This practice of more frequent repetition speeds up the cure and in principle I change for the next higher potency when the remedy is not acting anymore or the patient has to take it more and more frequently, i.e., if the efficiency of the remedy is collapsing. In practice, I observed that this means after three months for a 30K, after four months for a 200K, after seven months for an 1M and after one year for an 10M. I often saw colleagues during supervision changing for higher potencies because they wanted to speed up the cure. Most of the time this practice causes aggravations as well as wrong evaluations

of what happened with the patient. The frequent repetition of the correct remedy permits us to resolve efficiently the treated layer and clean it completely, so that a new layer will present itself more or less clearly. *A patient can only need the same constitutional remedy for his whole life if he doesn't get it too often and thus is unable to completely resolve that layer.* This is my answer to some homeopathic schools that contend that a patient will need the same constitutional remedy for his entire life whenever he gets sick.

For two years I treated a lady with colitis ulcerosa using Natrium muriaticum, and she cured completely. She was able to stop completely her allopathic drugs. She was fine for about three years. She relapsed after a treatment with antibiotics for stomach pain, and some time later I saw her again. But her whole picture had changed despite the relapse of her colitis. I prescribed Saccharum officinale, a remedy that is quite the contrary of salt. She cured beautifully again and also changed very profoundly on the emotional and mental level as she did before on Natrium muriaticum. After about two years of Saccharum she again changed her layer, and I gave her Lac maternum which resolved all her presenting problems. Some time later she started to complain about all these people around her that were so noisy. She always tried to avoid them, fearing that they would talk to her. She got Vernix caseosa and felt happy again. This process would be impossible to effect by repeating the constitutional remedy only once every half year or longer.

A well known phenomenon in supervision is that the first remedy of a series of 10-20 or more remedies proved to be the correct one. The remedy was changed for another because of misinterpretation of the results, because of a too high potency with too strong aggravation, because of the non repetition of the remedy for a long time or because of the misinterpretation of the (too) short amelioration. Let me give some examples.

Case 1. Manon was a five-year-old girl suffering from weakness for more than a year, complaining also of headache and pain in her abdomen. She was not playing anymore and passed her time lying on the sofa looking at TV and sucking her fingers. School was too exhausting for her, and she was unable to attend her swimming lessons. Her appetite was moderate; she preferred bread and French fries. She got diarrhea from chocolate and was very fond of sweets. She had little thirst. Her mood was very changeable when she woke up in the morning, and she wept easily and felt very tired. She clung to her mother before leaving for school. She had a bad opinion of herself, was jealous, loquacious and very sensitive to pain. Pregnancy was without history and parturition was provoked with Piton-S (oxytocin). She was breast-fed for 10 weeks at which point the mother's milk dried up and she was bottle fed with no apparent problems. She was a happy and exemplary child. Vaccination was without history. A sister of her grandmother from the mother's side died of diabetes.

So I prescribed **Saccharum officinale 200K** every two weeks or more often if there was a relapse before.

The first doses worked very well but only for two days. The early conclusion could be that the remedy was wrong and had only a suppressive effect for those two days. But then, as I said above, this suppression would only happen once and not every time the remedy was administered. The remedy was repeated as soon as there was a clear relapse and after each administration the effect lasted an additional day. Finally, there was only a relapse after 9 days and that seemed to be the maximum for this potency in this little girl. She took the remedy for two months and then suddenly there seemed to be no effectiveness anymore. That was the moment to move to the 1M, which again had to be repeated every ten days. In four months time this little girl recovered completely. Over the course of two months she received two diplomas for her swimming skills. She played again normally, had no headache and no belly pain anymore. Her energy

increased constantly and her desire for sweets was slowly decreasing. How do we explain this reaction? This little girl had a very low vital energy. In a manner of speaking, her batteries were almost empty and therefore she needed a lot of energy to be recharged. With each boost in her energy, the remedy could work longer.

Case 2. Martin was a 16-month-old boy when I saw him for the first time in February 1996. He was a very restless baby from his birth on. Every night he woke up between two and three a.m., weeping until he became blue. He wouldn't stop until the parents took him in their own bed. "He is almost creeping in me", said the mother. "He really needs to touch me tightly to be reassured and to sleep". He spent much of the day with a pacifier in his mouth and touched everything he could reach. Pregnancy was perfect and her at home labor lasted 16 hours. He sucked so strongly that his mother had to stop breast-feeding after 10 days because of cracks in her nipples. He ate everything he could find the whole day long and never seemed to be satisfied. He seemed to be unable to focus, walking from one thing to another without really fixing his attention anywhere. He fell frequently, but hardly felt any pain. He wanted to play outside all the time. He had no interest in cuddling. Vaccination didn't give any problem.

So my prescription was *Saccharum officinale* 10M every three to four weeks. (This is quite an old case and nowadays I would never start with an 10M, preferring instead to start with a 30K and go through all the potencies.)

After two months there was a clear change. He took the remedy every three and a half weeks. He didn't wake up anymore in tears in the middle of the night, and he was able to stay for some time in the same place. He was better able to fix his attention, playing effectively with his toys. He fell less often also. He drank more and was able to eat by himself. The same treatment was continued and he ameliorated slowly but surely. During that period he had to take the remedy once

every three weeks and finally once every two and a half weeks. After each dose he was completely exhausted for a day. He didn't eat for the whole day anymore, and he drank a lot in the morning. In the evening he started to have problems taking leave of his parents, and one of them had to lie next to him until he slept. Nevertheless, he stayed in his own bed during the night. We see clearly his unconscious (nighttime) fear of abandonment become conscious (daytime). That means activation of his deeper traumas. He also started cuddling a lot with his mother, admitting that he needed her love and being able to overcome his fear of losing her again.

At this point he became anxious at night again, and that was the moment I decided to give him an 50M of *Saccharum officinale*. In the beginning he needed this remedy every week to be able to pass the night without being anxious. But over time he needed the remedy less and less. Finally, he took it only every 3 to 4 weeks. The parents were enthusiastic. He became a nice and active boy. He slept without any problem until 6 a.m. While he had some difficulties finishing his day, and the parents still had to stay with him until he fell asleep, dropping him off at kindergarten was no longer a problem. He was not following his mother the whole day long anymore and could play intensely.

That he needed the 50M so frequently for some time was because deeper perturbations in his energy were coming to the surface and needed to be treated intensively to avoid too much aggravation. Such frequent repetition is not needed in every case, but the patient's energy determines this and not some fixed rules.