

The Scientifically Intuitive
Case Witnessing Process:
A Journey of Three Steps

Dr. Dinesh Chauhan
Dompoo

Text Copyright © Philosia publications

Artwork Copyright © Dr. Urvi Chauhan

All rights reserved. No part of this publication may be reproduced, transmitted, or translated into any language in India or abroad in any form or by any means without permission of the author and publishers.

First Edition: 2011

Published by Philosia Publications

B/1 New Putlibai Kapol Niwas, Next to Venilal Saree Showroom,

S. V. Road, Vile Parle (West), Mumbai 400 056, India.

E-mail: info@homeohome.com, sales@homeohome.com

Website: www.homeohome.com

All suggestions/inquiries should be addressed to:

info@homeohome.com

Printed and bound in India by:

Parksons Graphics,

15, Shah Industrial Estate, Off Veera Desai Road, Andheri (West), Mumbai: 4000053

All the art work in the book (for the cover page, Oomphoo, and back cover) was designed by Dr. Urvi Chauhan.

About Dr. Urvi Chauhan

Dr. Urvi Shah Chauhan heads the Philosia publications. She is the *Head and Director of Swasthya Homoeopathic Healing*, along with her husband, Dr. Dinesh Chauhan. The creative head of Swasthya Homoeopathic Healing, she is a practicing homoeopath, yoga consultant, publisher, editor, book-illustrator, and graphic designer based in Mumbai, India. She was the editor-in-chief of two books by Dinesh Chauhan, namely, *A Journey into the Human Core* and *A Wander with a Little Wonder: Child-Centric Case Witnessing*. She designed all the illustrative art work for the book and the cover page for the latter book. She compiled *An Insight into Plants-Volume III* for Dr. Rajan Sankaran. Since 2007, she has run Athato Brahma Jigyasa Foundation (ABJF), a not-for-profit trust, with Dinesh Chauhan, where they organise free, educative homoeopathic workshops for Indian homoeopaths. She can be contacted at: info@homeohome.com

Foreword

We can look at the development of homeopathy as a relay race in which the baton is being handed over from master to pupil, from the old generation to the new. Some in homeopathy strongly believe we should strictly adhere to this image. Stay exactly in the same track and pass the baton exactly on as it has been handed on to you. In this 'mach es genau nach' race the homeopathic athlete is not only running against the allopathic team – a group of runners following a wrong track in which they pass on a malign message – but also against homeopaths that pass on false messages while following diverted tracks.

India has a beautiful tradition of passing on ancient wisdom while keeping the old masters in the highest possible respect. In his work Dinesh is showing that honouring ones teachers not excludes, but to the contrary includes, a search for new insights and techniques that can further improve the treasure that has been received.

In the Case Witnessing Process that he has developed from the rich sources that were to his disposal we find the witness of true understanding – profound insight explained in a simple way and presented systematically. Dinesh does justice to his teachers – first his patients, then his main source Rajan Sankaran, then many others – by elaborating on what they have passed on to him. May many readers and students pass on a similar (never the same!) honour to him. Learn from this work and then add your own unique talents.

Harry van der Zee, MD

Editor-in-chief of Homœopathic Links

The Netherlands, June 2011

CONTENTS

Acknowledgments

Foreword

My Journey into the Case Witnessing Process

An Introduction about Oomphoo

Section I

Chapter One: The Missing Link: The Traditional Classical View Versus the Contemporary Classical View

Chapter Two: The Key to Everything in Homoeopathy: Individualisation at the Holistic Level

Chapter Three: Understanding the Human Core in Light of Individualistic Expression at the Holistic Level

Chapter Four: The Definition of the Case Witnessing Process

Section II

Chapter Five: The Three steps in the Case Witnessing Process: A Radical View

❖ **Practical Illustrations**

② Case One: I Am a Risk-Taking Material

② Case Two: I Am Nothing

② Case Three: Exhilaration Going Up and Down

Chapter Six: The Three Steps of the Case Witnessing Process: The Extended Journey

Chapter Seven: Steps in Search of the Simillimum

❖ **Practical Illustrations**

② Case Four: I Am Strong Enough to Take Up Anything and Nothing Can Crumble Me Down

② Case Five: Cocooned In One Particular Spot

② Case Six: Something Is Caught From the Inside

② Case Seven: I Feel Totally Shut

❖ **Cases by My Colleagues**

② Case One: I Can't Be a "Mother Hen"

② Case Two: I Feel Inferior

② Case Three: Jumping Legs

Section III

Chapter Eight: Healing the Healer

Chapter Nine: The Story of a Healer

Chapter Ten: Conclusion or a New Beginning

Oomphoo Concludes...

Section IV

Summary of the Case Witnessing Process

Testimonials about the Case Witnessing Process

About the Author

Author's Acknowledgements

It is time to thank those who joined me, who walked beside me, and who helped me all along my way in the making of this book.

In my quest to understand individual aspects of case witnessing, as I proceeded with the initial steps of the journey I came across the writings and teachings of many stalwarts; some belonged to homoeopathic faculties while others didn't. I want to thank all of them. I want to thank Dr. Samuel Hahnemann, Dr. J.T. Kent, Dr. H. A. Robert, Dr. Stuart Close, Dr. Rajan Sankaran, Dr. Jayesh Shah, Jan Scholten, Misha Norland, and Dr. Vitholkas; physicists like Newton, Einstein, Brian Greene, Stephen Hawkins; mystics like Rumi, J. Krishnamurti, Patanjali, Khalil Gibran, Mullah Nassruddin, Lao-Tsu; and psychologists like Carl Rogers, Eric Erickson, Milton Erickson, Abraham Maslow, Anna Freud, and Fritz Pearls. All of them in one way or another provided me with certain clues that helped me develop the scientifically intuitive case witnessing process.

As I went further in my journey, my understanding of the case witnessing process grew at every step. I would like to express my gratitude to all my seminar participants from various countries, such as India, Japan, the UK, Denmark, Holland, South Africa, Belgium, Korea, Serbia, Bulgaria, Israel, Germany, New Zealand, Russia, and Egypt. The participants' questions helped me to further develop my concepts of case witnessing. Regular discussions in my clinic with all my assistant doctors also helped me refine and subtly shape my raw ideas. The script was now ready, but only in my vision.

From this realisation came an urge to put in writing all that I had understood. I want to thank Dr. Priyanka (Jain) Gandhi for assuming that responsibility. In this journey, she has walked beside me throughout, like a shadow. She was the one who gave a form and structure to all the concepts about case witnessing that had rested, formlessly, in my vision and heart. I was confident that the concepts dwelling in my mind would be transformed into a readable form through Priyanka. And I certainly feel that she has stood up to all my expectations. I can easily say that she is ready to share this concept of a scientifically intuitive case witnessing process with the homoeopathic world in her own individualistic way. Thank you, Priyanka, from the bottom of my heart, and I wish you the best of luck in the journey ahead.

I would like to thank Dr. Kadambari Khona, who joined in the journey and treaded the path alongside Priyanka. Dr. Kadambari Khona's skill, zeal, and eye for perfection offered firsthand assistance in the completion of this book. She helped in compiling several chapters, as well as cases, presented in this book. Others who assisted in the completion of this book were Dr. Devhuti Toprani, Dr. Bhavna Mav, and Dr. Riddhi Joshi. My sincere thanks to all these lovely souls.

I want to thank Dr. Kaare Troeslen, Rebecca Williams, and Dr. Atul Patwardhan for readily sharing their experiences with the case witnessing process and generously providing cases from their practice for the book.

I don't want to forget the ones who made it possible to reach the finishing line—my editors, Barbara Burgess and Julia Schiller. Thank you, Barbara and Julia, as you are the ones who helped me trim my work to make it a perfect read.

My sincere thanks to the printer of this book Parkson's Graphics.

Lastly, I want to express heartiest thanks to my wife Dr. Urvi Chauhan; she is the chief editor, publisher, and creative head of this book. After the compilation of the first draft, the entire work that ensued in the making of this book—including content editing, context editing, flow editing, finalisation of the overall presentation, design, etc., etc—was done by her. For me, she was also the first critic of my work; all the words of this book have passed under her critical eye which has checked their presence, determining their worth and weight. Words that did not reach the standard were omitted or replaced by better ones by her. Today I feel that all the arguments with her that developed, thanks to her analytical side, were worth it. She has also published my other two books. Thank you, Urvi, from the bottom of my heart; for you, my heart has no bottom. Thank you for making me complete.

I wish to thank Oomphoo for being a co-author of this book. Though Oomphoo feels itself to be an intelligent and humourous character, to me it is only a silly cartoon. But, on second thought, I feel it was good to have it along with me; together, our work balanced weighty concepts with light humour. Thank you, Oomphoo.

Finally, I want to thank all my readers for their trust and faith in me.

I hope the ideas presented in this book provide you with insight and a new train of thought in your concepts about case taking, and I hope that they help you make your way from the case taking process to the case witnessing process.

My Journey into the Case witnessing Process

The Three Steps: From Science to Scientific Intuition

"I, !Nqate, live in the Kalahari. I know all the water holes and pans around here, the places where the animal comes. *When you track an animal, you must become an animal.* You feel a tingling in your armpits when the animal is close. These are the things we know. When tracking is dancing ... this is the great dance ... you are talking with God when you are doing these things." ("The Great Dance" by Craig and Damon Foster)

-"Ecological intelligence" by Ian McCallum

I heard about the Bushman tribe of the Kalahari Desert from my colleague, Fotini, from South Africa. Once, when I was talking about my understanding of the case witnessing process, she happened to share with me the art of tracking animals in the Kalahari. To help me learn more about this phenomenon, Fotini recommended a book by her friend, Louis Liebenberg, called *The Art of Tracking* and subtitled *The Origin of Science*. As I read Liebenberg's book, I came across the description of the Bushmen's way of hunting, known as *speculative hunting*, wherein they follow three steps.

The **first step** of hunting is simple, yet scientific. Here, everything happens in the field of vision. The tribesmen start the hunting process by *inspecting the footprints or tracks left by an animal*. On each outing, the trackers systematically take note of all signs of animal movement. This information enables the tracker to get a clear picture as to what has happened and to devise strategies that will ensure success in hunting. The gathering of information about spoor is an ongoing process. After seeing the animal tracks, the tribesmen start walking in the footprints and create a working hypothesis on the basis of their initial observation of signs, as well as their knowledge about the terrain. *A working hypothesis is like a temporary focal point*—one uses it as a basis for further tracking.

The trackers now know what to look for in order to recognise the animal. *After covering some distance, they start running along the tracks of the animal. This is the second step, where they are trying to become one with the animal.* While doing that, they also understand the animal type, size, sex, and the depth of the footprints. Having mentally taken note of the animal's activities, trackers look for signs that indicate the animal's whereabouts. In this process, the tracker not only understands what type of animal they are pursuing, but he knows which group the animal belongs to, what is the gender of the animal, the whole pattern of behaviour, its thought process, its speed, and the distance to its current location. By reconstructing the animal's movements from its footprints, the tracker is able to visualise the animal and actually "see" it; thus, *the hunter enters the being of the animal.*

This is *the third step*, where the whole story will unfold. Now, it is possible to follow an animal even when no further tracks may be seen. *The hunters become scientifically intuitive and predict where the animal must be at a given moment in time. In order to attack the animal, they now stop following its footprints and directly go to its current location. They think, feel, perceive, and react like that animal.* Thus, to track down an animal, the tracker must ask himself what he would do if he were that animal.

Keeping in mind the three steps of tracking animals, I kept exploring. I perceived how in the universe everything happens in three steps, and I came across more and more universal phenomena that supported this theory.

The *first step*, as in tracking animals, is simple and *scientific*; everything is noticed, observed, and taken into account as it is, without any addition or subtraction of facts. Here, everything is done consciously. To start with, everything is disorganised and there is minimum coordination. Following this is the *second step*, which is about gathering all observations and premises. Then, one diligently follows those premises until the connecting link between all of them surfaces. This conscious phase is partly logical, and the subconscious is partly illogical. One can analyse and follow the steps simultaneously. While doing this, the analytical part slowly starts becoming less and less prominent. A *third step* comes, where logic and reasoning completely cease functioning and things are more spontaneous. Everything becomes automatic and effortless. Coordination is at the highest stage. Science then becomes an intuition—like that of “becoming the animal itself” in the third step of tracking.

Let us understand this through the example of learning how to drive a car. On the first day, a beginner sits besides the trainer and feels jittery. The *first step* is to consciously follow instructions. It is about taking things as they are, such as this is the gear box, this is the steering wheel, this is the braking system, this is the accelerator, etc., etc. In the first session, you just take in the whole system of the car. The conscious brain takes images of everything and imprints it in the trainee’s system. Initially, as you begin driving, everything is uncoordinated. You need to tell the mind each step and then it gets done, from starting the car, loosening the hand brake, adjusting the gear, placing your hands on the steering wheel, glancing at the rear view mirror, to learning foot work about the accelerator and brake, and learning how to use the clutch. This is the *second step*, where your skills move towards coordination, even though they are not yet coordinated. This is conscious coordination, which is followed by the *third step*. The third step is the stage of subconscious coordination, in which you are able to drive on a highway with loud music on, and this just happens effortlessly.

The notion of the foundation of *three steps* in everything we do became a strong belief of mine as I saw it reflected in almost everything. It pertained not only to learning how to drive a car but to learning anything; for instance, in children learning how to speak a language. Initially, they just babble, repeating anything they hear. This is followed by making efforts towards speaking a few words. Then one fine day, effortlessly, the whole language flows. The same holds true when one learns how to make *chapatis* (Indian bread) from wheat or any dough. The first step is to watch somebody making *chapatis*. The second step is to make them with concentration and effort, followed by the third step where the whole process is effortless, coordinated, and automatic. The

shapeless shapes of all the *chapatis* become rounder, more exact, and identical as the process becomes easy.

When we look at the whole process of lovemaking, we can appreciate how the whole process actually happens in three steps. The **first step** is of foreplay, where physical and psychological intimacy begins. The couple passively initiates and enhances sexual desire by kissing, touching, cuddling, embracing, talking, and other means. This is a way of preparing the body and mind for the union of two adoring souls. Without this preparatory phase, the whole process can be full of resistance. This initial step heightens sensitivity and prepares the couple for the ensuing act to be more natural and graceful. Any one of the many means that are used in foreplay can usually help centre the couple. This marks the beginning of the **second step**, wherein both partners actively move ahead in one mode. *This is experienced individually.* What could be arousing and stimulating for some people could be resented by others. The partners enter into a more serene phase with each other, and their flow will now be uninterrupted. In this stage, one gets into a more uni-directional course, which unfolds the next progression into the final act. The whole being is further attuned and moves ahead with synchronicity into the **third step** of the final phase of intercourse. We could name this as the Active-Active phase, where there is now no conscious effort. Effortlessly, the whole being reaches the climax. The two passion-filled entities become one with each other not only physically, but in all aspects. Time stops. For a moment, the pendulum does not move, and that single moment seems to be almost eternal. The two persons are no more two—for a moment. They have melted into each other.

I realised that what was true in all these occurrences taking place throughout the universe naturally had to hold true for everything. This is when it struck me that the whole case witnessing process starts *with a scientific effort and then becomes intuitively effortless.* Thus, the steps of the case witnessing process also correspond to the three steps outlined above.

The first step is about collecting all the out of place information from the patient. We allow the natural flow of the case to happen, and we passively listen to the verbal and nonverbal fragmented, individualistic expressions. This phase is applied universally to all patients so that we can see what naturally comes up. It helps highlight the most important, characteristic expressions at every level. That which gets repeated at every level is the focus.

The second step is where the flow is directed inwards, towards the altered pattern, to get the whole phenomenon. The surety of the focus is established with this step.

The third step is where the whole pattern is unfolded. Complete, innermost verbal and nonverbal patterns come to the surface when the patient touches the inner core in its totality. Both the patient and the physician feel that peak experience where time is lost, where both have lost all physical sense, and where both come in contact with their Highest Self. That's where the healing starts in the truest and most complete form.

The beauty of these three steps is that one gives way to the next so that the whole journey can be free of resistance. The scientific aspect of the first step effortlessly converts into intuition in the last step. The three steps are an inseparable part of each other. It is not one colour—it is shaded throughout. There is no distinction per se, as everything happens simultaneously. The steps are like a rainbow where the colours are separate, yet cannot be separated, as they emanate from one

source. Further on, I strive to explain, one by one and in detail, the three steps of the case witnessing process. However, let us not forget that the transition from one step to another cannot be methodical; the flow of the whole process is never separated into one, two, or three.

*The centre is only **three step inwards**.*

Go inwards to the centre

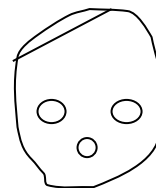
Like an arrow.

I hope this book, "The Scientifically Intuitive Case Witnessing Process: A Journey of Three Steps", helps you go inwards, towards your patients, and helps you return to your own centre in the most scientifically intuitive way.

—Dr. Dinesh Chauhan

2011

An Introduction of Oomphoo



First of all, let me thank Urvi (**U**) and Dinesh (**D**) for giving me space as a co-author in this book. To be more precise, I am the brainchild of **U**, a product of some chemical diffusion that happened somewhere in her brain.

In this book, I act as the umpire that keeps watch over **D**'s work (all the time). At the same time, I am a commentator on the making of his work. I am not a silly little cartoon as **D** portrayed in the acknowledgments; rather, I represent the collective voice of all the readers who choose to speak out. I am the critic, present in each of you, who possesses the right to pop its head up in disagreement with **D**'s work, whether seriously or non-seriously. But that is not all. I also put forward the creative voice of **U** and, for that matter, the creative voice of **D**, as well, which remains overpowered by **D**'s intellectual self. In short, I come as a recipe which is simultaneously spicy (critical) and sweet (creative). Dislike for this recipe is highly unlikely. I am not sure if **D** will ever admit how deeply he relishes this recipe (my presence in his book), but I know that, deep in his heart, the truth is otherwise, as somewhere I do represent his hidden voice.

The concepts presented in the book attempt to keep science in the lap of intuition. To me, it all looks like science fiction. However, it would be a mistake if **D** were credited for those concepts, since the work originated in his dream (his subconscious self), in which he (his conscious self) has no role. Why the great caravans of special cosmic dreams chose a mediocre mind to rest in is a puzzle that **D** himself has failed to solve.

Anyhow, the book was written after years of struggle that was dotted with despair and hope, moments of enlightenment, and moments of realisation of the illusory nature of enlightenments.

D's work in this book emerges as a conceptual structure on which all his concepts are laid, one on top of another. He has managed to erect a tall building, and he is confident that it is well-ventilated. He documents illustrative cases in the book with the aim to provide a tough cementing for his conceptual bricks. **D** claims that his building is ready, tall, and artistically fashioned. Few have risked their lives by residing in it; the reviews, cases, and testimonials by **D**'s friends presented in the last few pages of the book are the proof.

In his first draft, **D** attempted to mix humour along with concepts. But the fact is **D** has a horrible sense of humour. Whenever he tries to dive deep into the sea of humour, he drowns!

Ultimately, he surrendered. The result was this manuscript, inclusive of my presence—a script that tries to balance concepts with humour, and science with art; in short, a manuscript that is less imbalanced than the earlier one.

"He does not think there is anything the matter with him because one of the things that is the matter with him is that he does not think that there is anything the matter with him; therefore, we have to help him realize that the fact that he does not think there is anything the matter with him is one of the things that is the matter with him."

—R.D. Laing

“None of the things that I am writing about are wholly original. Some of these concepts have already been presented by me in a somewhat simpler, albeit less cohesive, fashion. In this book, I have integrated and clarified them. The whole is, therefore, more than the sum of the parts. The very interconnections between the numerous concepts represent the essence of my own contribution in the field of homoeopathy.”

—Dr. Dinesh Chauhan

A great classical musician died and left the complete collection of his original works to his son, for him to carry on. The son was a great man in his own right, but he composed classical music in a completely different manner than his father had done. The people who had become used to the father's ways came to the son. "You are not doing what your father did," they complained.

The son replied, "But indeed I am. *He imitated no one, and I am imitating no one.*"

Chapter One

The Missing Link: The Traditional Classical View Versus the Contemporary Classical View

More often than not, I have witnessed that whenever a new concept is introduced, there is some resistance, especially from the believers of the old classics. I am often asked these questions when I travel throughout the world:

“Is there any connection between the traditional classical homoeopathy and the contemporary classical homoeopathy?”

“Why does the language of contemporary classical homoeopaths sound so unfamiliar?”

“Why are Dr. Hahnemann’s and Dr. Sankaran’s views so different?”

“Is what we have studied in college about traditional classical homoeopathy all useless?”

Many people debate whether or not the concepts of the contemporary classical method (which also includes the sensation method) are acceptable in light of Hahnemann’s established principles.

I firmly believe this conflict exists simply because we consider the two to be different. We do not perceive the existing link which unites them and, therefore, this link is often not revealed. *The new never replaces the old; instead, it includes the old. The new is the further extension of the old view.*



It reminds me of these lines by Albert Einstein. He said “Creating a new theory is not like destroying an old barn and erecting a skyscraper in its place. It is rather like climbing a mountain, gaining new and wider views, discovering unexpected connections between our starting point and its rich environment. But the point from which we started out still exists and can be seen, although it appears smaller and forms a tiny part of our broad view gained by the mastery of the obstacles on our adventurous way up.”

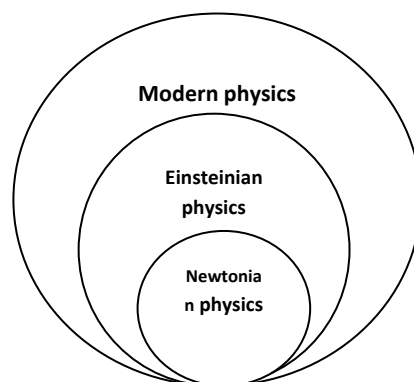
Einstein was a wise man besides being a great physicist. His work on the subject of physics and other matters speaks volumes about the greater insights he acquired during his life time. His omnipresent being (his work, his writings) is truly inspirational for many people, specifically **D!** **D** has written two books and this one is his third. Mind you, the concepts presented in each of these books were gathered from the great works of Einstein and many more, rather, anything that **D** could come across—be it universal laws or any stream of science or philosophy. As you move on through this book, you will see how **D**’s work is in reality a conglomeration of borrowed ideas from everywhere. Is anybody frowning at this true confession of mine? Let me begin with the countdown!

In physics, we have the Newtonian era, the era of Einstein, and the present era of modern physics. Newton, at the macroscopic level, proposed that the universe is a three-dimensional space which is absolute, always at rest, and unchangeable in nature; whereas, at the microscopic level, the elements of the Newtonian world were material particles which he saw as small, solid, and indestructible objects, of which all matter was made. These particles also moved in the same

absolute space and absolute time. In simple words, in the microscopic view, all living and non-living things are made of atoms, which constitute the smallest, most basic, indivisible units of everything that exists. Newton viewed those atoms as the building blocks of all matter. The whole universe is made of atoms, and it functions like clockwork according to definite laws. Newton succeeded in explaining the motions of atoms and all living and non-living things through the concept of gravity.

Einstein asserted these same laws, but moved a step forward, offering quantum theory and the theory of relativity. In Einstein's universe of quantum physics, all subatomic particles are regarded as bundles of energy, which he defined as the smallest unit: the *quanta*. He concluded that the subatomic units of matter are abstract entities that have a dual nature. Depending on how you look at them, they sometimes appear as particles and sometimes as (energy) waves. This phenomenon is known as the “wave particle duality paradox”. The beginning of Einsteinian physics never meant the end of Newtonian physics; the two sets of laws coexist together.

Einstein refined the explanation of the microscopic angles of things, but could not spell out the connection between the microscopic world and the macroscopic world. As science progressed, the understanding of physics also evolved, and modern physics appeared, providing an extended answer to all queries; it introduced the “*theory of everything*”. This theory claims to fully explain—and link—the known micro and macro worlds. It posits that each of the elementary particles belonging to all living and nonliving things is actually a one-dimensional string. All of these strings are absolutely identical. However, differences between the particles arise on account of the different resonant vibration patterns of their respective strings. (According to string theory, the mass of an elementary particle is determined by the energy of the vibration pattern of its internal string.). Thus, the vibration pattern of energy decides the form of matter. (Hence, only energy patterns may be taken as the ultimate reality in science today.).



This is how science evolved. In time, as our understanding further grows, new derivations will be added to existing theories.

The new includes the old in it to make it more complete.

In light of this truth, and since homoeopathy is a true science, the new method of practice has its roots deep in the traditional classical method which has been adhered to since the time of Hahnemann.

Dr. Hahnemann discovered the three ground pillars of homoeopathy: *individualisation, holism, and the law of similars*. He proposed the use of PQRS—the individualistic characteristic symptoms—as the basis of the search for the simillimum. As time passed, Dr. Kent said that knowledge of the individualistic state expressed at the level of *mental generals, physical generals, and physical particulars* was vital to reach the simillimum. Furthermore, Dr. Vithoukas perceived individualistic expressions at the mind, body and spiritual plane and called them the "essence" of an individual. He considered the essence to be of prime importance in unveiling the simillimum. Then Dr. R. Sankaran, who had introduced the new concept of seven levels of experience to homoeopathy, explained that the higher the level of experience, the closer one was to his or her individuality.

Now, taking this one step further, we believe that ***individualistic expressions at the holistic level*** will decide the correct simillimum. Here, we witness the unification of everything, i.e., individuality, holism, and the law of similars. With this we can now understand whether or not it is the individualistic PQRS, the individualistic state, or the individualistic essence. When these three are perceived at the holistic level, where the mind and body are connected, it will provide the correct simillimum. Individualistic expressions at the higher levels of sensation and energy, which represent by and large the holistic level, will bring out the right simillimum.

All of the great homoeopaths looked at the individualistic expression of the patient in order to arrive at the simillimum. Thus, we can see that the whole concept of individualisation—from Hahnemann until today—has not been replaced; rather, at every step it has been understood in greater depth. Kent never replaced Hahnemann, Vithoukas never replaced Hahnemann or Kent, and so on and so forth.

The observation of individualistic expressions at the holistic level is the long sought missing link

Chapter Four

The Definition of the Case Witnessing Process

When we are reaching to the core and getting the essence of an individual, the most important factor is how we understand him or her through the case witnessing process. As I started working and meditating on this aspect of case witnessing, certain questions surfaced in my mind.

❖ Can the whole process be *simple* while thoroughly *scientific*?

To understand this we first need to know the meaning of science in real terms. Science comes from the Latin word "*scientia*", meaning "knowledge". In its broadest sense, it includes any systematic knowledge-base or prescriptive practice that is capable of resulting in a prediction or predictable type of outcome.

In his book *Secret Lanthnides*, Jan Scholten defines science. He writes: "Science is a theory or structure based on facts".

This definition has two aspects to it: the first encompasses the generalisation of ideas and theories, while the second refers to truth. The ideas have to be true and in accordance with reality. In brief, science can be defined as "true ideas".

Science is the search for universal truths; it is something which, if true for one part, has to be true for the whole. Everyone should be able to perceive it and apply it universally. The same applies to the case witnessing process. Only when it is scientific and, simultaneously, exists beyond the boundaries of any system, does it get universally accepted to reach the real centre of the patient.

The hallmark of truth is simplicity. This is why Feynman says: "...the law (of gravitation) is simple and therefore it is beautiful, and nature has simplicity and therefore a great beauty".

Any authentic science has to be both simple and scientific. Albert Einstein did research related to physics, but all his examples explaining the theory of relativity and quantum mechanisms were simple. He explained his theory of relativity by saying that when a man is sitting with his girlfriend, one hour seems like a minute. He also said that if you put your hand into fire, even a fraction of a second seems like years. Two hairs in my cup of milk are too much, he reasoned, whereas two hairs on my head are too few. The complex and scientific theory of relativity can be easily comprehended through his simple explanations and analogies, such that even lay persons can grasp it. One of Einstein's famous quotes is the following: "If you can't explain something simply, you don't know enough about it."

Karl Popper, generally regarded as one of the greatest philosophers of science of the twentieth-century, stated: "Science may be described as the art of systematic over-simplification."

It is astonishing to know that both Einstein, a great scientist and physicist, and Karl Popper, a great philosopher, concurred that science is the simplified version of theories!



Oomphoo with impressive expressions upon his face

Only when this criterion is fulfilled, is it real science.

The whole process of case witnessing should be based on simple concepts that can be easily explained to non-homoeopaths or laypersons. It should be extremely scientific so that we can communicate it to logically oriented scientific people, including physicists and doctors currently practicing allopathic medicine outside the homoeopathic community.

All the questions that the patient is asked during the case witnessing process should be thoroughly scientific and logical, not because of any whim or fancy, nor because a homoeopath “feels like” asking those questions, nor because his “experience” prompts him to ask those questions. The process should be undertaken in a clear manner and without the interference of the homoeopath's personality traits. It requires no analysis. It should be self explanatory and based on facts observed about the patient. The homoeopathic case-witnessing process should bridge philosophy and science.

Philosophy is the implicit, inner knowledge about reality; whereas, science is the explicit, external knowledge. If these two are allowed to combine, then the complete picture of the truth, i.e., the patient's altered pattern within, will surface.

- ❖ ***Can there be a scientific case witnessing process which is ageless, timeless, and beyond personality?***
- ❖ ***Is it possible to make the whole CWP integrative?***

During case taking, many of us perceive the patient on the basis of our preset understanding, our knowledge of remedies, and according to our belief systems. Our acquired knowledge of *Materia Medica* often colours the case. Then we find ourselves in complete disagreement with other homoeopaths, and the final outcome creates a conflict. We do come to individual conclusions, but in the process, we often miss out on the real centre of the patient.

When we practise case taking according to our preconceived notions, we can become divided; however, if we witness a case in an integrated way, the case witnessing process itself will unite the different groups of homoeopaths.

Integrative comes from the Latin word “integrare”, which means “make whole”. Can each homoeopath belonging to a different system or school of homoeopathy, having a different approach of case receiving, connect with it? Can this whole process of case witnessing be made so simple that homoeopaths belonging to the traditional classical homoeopathy, as well as contemporary classical homoeopathy, identify with it, thus making the case witnessing process ageless, timeless, and beyond the personality?

This is what our founder, Dr. Hahnemann, must have meant when he wrote in *Lesser Writings*: “How often have I wished for the concurrence of some physician of eminence on these points! I always hoped to obtain it believing that observation conducted by really practical minds must eventually unite in truth, as the radii of a circle though even so far asunder at the circumference, all converge in a common center.”

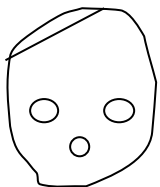
Let me explain this to you with an example:

Why do some candidates win an election by an outright majority? The answer is simple, because the voters, i.e., the common people, could identify with the candidate and his or her ideology. Similarly, a scientific case witnessing process is one in which homoeopaths from different systems can relate to it, and the homoeopaths are able to see themselves represented, in part, in the process. The goal is to bring together different schools of thought in an integrative way so that each homoeopath can speak about the same core of the patient—not according to his knowledge, but on a scientific basis and according to the patient’s individualistic centre.

A scientific case witnessing process which looks beyond the confines of single system approach or a set personality approach is integrative.

❖ **Can case taking really reflect a human-centric approach?**

The word “**human centric**” means “according to the patient,” i.e., pertaining to human beings and not just book knowledge. Nowadays, we all read a lot and there is a tremendous explosion of knowledge. We are seemingly more informed and theoretically knowledgeable about things. Yet the truth is, in spite of all this knowledge, there is no real understanding of the human core; rather, there are a lot of hindrances which prevent us from perceiving the inner altered pattern of a patient.



Hindrance? For whom? **D**
or ...?

The reason being, we receive each case while wearing our glasses of bookish knowledge. I used to often find myself in this quagmire.

Saint Kabir, in his simple but dynamic style, shows the way out in a *doha* that says:

Pothi padh padh kar jag mua, pandit bhayo na koye
dhai aakhar prem ke, jo padhe so pandit hoye

Reading books, everyone died; none became any wiser.
One who reads the word of love, only he becomes wise.

(English translation)

In this *doha*, Kabir daringly says that despite all our reading, despite all our learning, we cannot become wise. Only if we “read” Love and become loving and lovable, will wisdom dawn in us.

The same truth applies to the case witnessing process. It does not matter how much we read; it is only when we read the inside of a patient that we can bring their inner altered pattern to the surface. That is what is most essential and vital. Most of the time, we try to fit our knowledge into the patient’s centre; however, it is the patient who will reveal his centre in his own way.

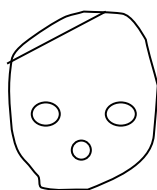
For instance, if we ask a patient about his chief complaint and he talks about his dreams, we will tell him, “No. First talk about your chief complaint”. For him, the chief complaint is not bothersome, but we still keep asking about it, because that’s how it’s done in the case taking format. In such cases, we encounter a lot of friction.

The case witnessing process should be a smooth process. It cannot be simply bookish, i.e., we cannot proceed with mechanical case taking as written in textbooks. For case taking to be “**case witnessing**” it needs to be wholesome and spontaneous. The case *witnessing* process is one in which we sit with the patient, go his way, perceive things according to his viewpoint, and see where his focus lies. Everything must transpire in the spur of the moment. Any attempt to make a standard case witnessing process is futile, as it differs from person to person.

Also, in homoeopathy we strongly believe in the concept of **individualisation**. Every individual has been born blessed with a precious existence of life that is truly unique. Each person differs from another since they feel / think / perceive / sense / react / cope with their illness and their surroundings in a unique and individualistic manner. *How then can we apply the same case witnessing techniques to all people as prescribed in textbooks?*

There is always a difference between *a tailor-made outfit and a unique designer creation, isn’t there?* An ordinary tailor will stitch the clothes according to a standard size and pattern. But a designer will tackle the same job differently. The designer will study a person—his physique, complexion, personality, the occasion the outfit is to be worn at, the colour which will best suit the client, and what pattern will go with the client’s personality. All these factors will be given due consideration, along with the individual’s interest. Everything is designed while keeping the individual person as a whole in mind. The designer will stitch together an outfit which will be meant to suit only that particular client and nobody else.

In the same way, the whole case witnessing process is aimed only at understanding the unique individualistic pattern of a patient. There has to be *a designed / individualistic / human-centric approach which the patient defines. During the CWP, the patient should be understood on the basis of his individuality, his individual “I”, at that given moment.*



Wow! **Designer’s approach!!!** I never knew **D** had an eye for fashion. Or should I say that a tailor (oops, sorry, a designer) in him has found its place in homoeopathy. A “designer homoeopath” ... sounds like a good designation indeed!!!

In this human-centric CWP scenario, my patient is the director, producer, and actor in his own film, and I am just a spot boy to throw light wherever he wishes. The whole process is designed according to the individual patient. Case taking shapes up as a spontaneous response to that particular human being. Step by step, we enter inside his being, his core. The entire process is guided by the patient.

Thus, we need to move away from a book-centric, theoretical process to a patient-centric, practical process.

Although the basic framework of the case witnessing process remains the same, (that is, the scientific part) in every case,(since our fundamental.....