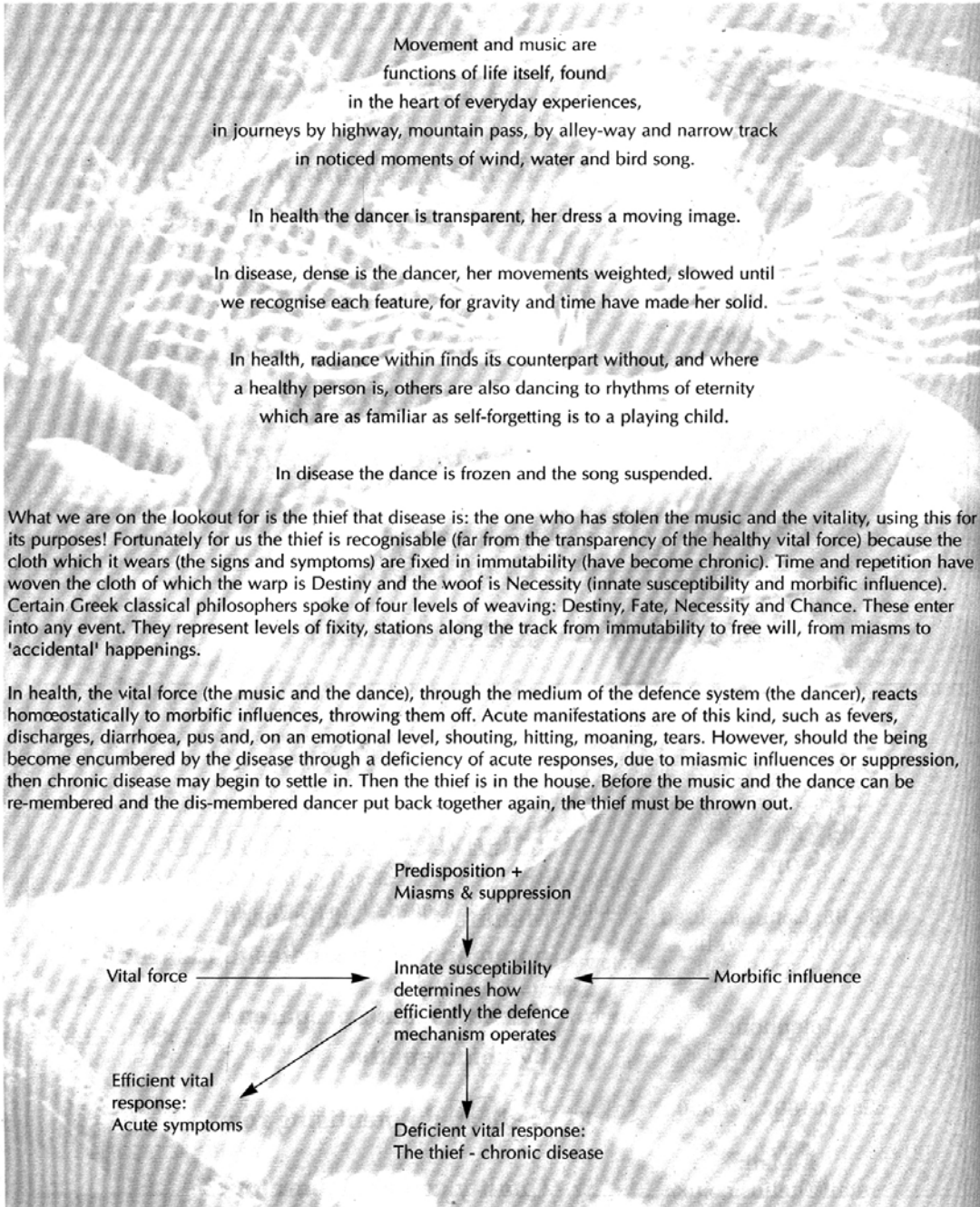


In Sickness and in Health

Speculations on the Homoeopathic Model of Disease

by Misha Norland





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It flies in the face of clinical experience to assume that there is only one thief at work within the dwelling, for there may be a band of them! However, it is usual for there to be only one active henchman at any one time. Symptoms which are here now, when they are related to their aetiological and historic roots, are the best guide to identifying the henchman. It is a matter of finding the golden thread which links time present with time past. Here it is that appropriate listening and observation during time spent with a fellow sufferer is most revealing. The consulting room represents the safe and private space of the birth of a new integration and the death of an old disintegration. The obscuring mechanisms of rationalisation and other defensive posturing may be bypassed by allowing the case to unfold within the safety of the consulting room/womb/tomb, in the sacred space which is created between healer and fellow sufferer. Then words, inflections and gestures 'speak' the language of the thief, an unobscured language of affect and effect, of feeling and response. We find what is felt and perceived to be 'true' on the one hand (the delusion), and its characteristic outcome, its expression, on the other. We look out for what is desired on the one hand, and what is realised on the other. Thus we find the thief, the one who usurps the flow.

This revelation is not achieved by asking set or standard questions according to a prescribed format, but rather by allowing the other to follow their own associative threads. This is analogous to unweaving the web. We can feel and see this happening when a shift of level of energy from physical to psychical, or vice versa, occurs, or whenever a time shift into the past occurs. It is because this happens that therapeutic activity is associated with case-receiving even before similar remedies are prescribed. How much more powerful this is when coupled with a homœopathic stimulus, because this speeds up integrative processes whereby past flows into present. The 'now' happens, because suffering, which had been stuck in the past, is brought into acute discharge in the present. Rather like taking the past out of the deep-freeze for a thaw!

The utility of the homœopathic system is that results come from finding a similar enough remedy, and not necessarily an exact symptom/ essence/substance-signature match. Often we are working with archetypes of suffering for which there are a finite number of polychrest remedies, which is why homœopathic practice has survived barefoot in war and in village, as well as in busy city consulting rooms.

The thief is that dense dancer whose crude music is off key and beat and puts us out of step. When this happens, we cannot experience unconditional love or return unconditional love, cannot trust or be trusted, but feel separated from grace. It is an uncomfortable revelation to me, that the Holy Bible begins with the Fall and ends with the Apocalypse. From psora (the Fall) to syphilis (the Apocalypse) with a good measure of insatiable and guilty sycosis in between. We have been writing this into our everyday script of disenchantment, shame and desparation for quite some time, forgetting that everything celebrates life itself and in so doing keeps the thief at bay.

Awareness knows itself by how much love we can make
returning pain to its source of songs.

In gardens cauliflower and courgette
soak up rain (which is as grace that washes and brings salts of the soil to roots) rejoicing to render up nourishment:
our vegetables and fruits. Since love is music in our souls,
(contracting most and expanding least)
we sharpen our knives against the stone
and cut with joy our supper feast.

Since we are no longer attached to sin
or to making all the bells of religion ring,
we can trust ourselves and truthfully hymn
that You, dearest beloved, live in everything.