

Contents

Dedication

Acknowledgements

Overview of the Book: By the Author

TALK THE TALK: After Birth

- ✚ The Child: The Purest Form of Energy
- ✚ Child Energy: A Unique Pattern; Child Disease Energy: A Unique, Altered Pattern
- ✚ The Journey into Witnessing the Altered Pattern of a Child: Prerequisites
- ✚ Listening: The Essence of all Techniques; Witnessing: The Mother of all Techniques
- ✚ The Case Witnessing Process: A Child-Centric Approach
- ✚ Fear: A Window into the Inner Pattern of a Child
- ✚ Dreams: Royal Roads into the Child's Subconscious
- ✚ Unfolding the Child's Altered Pattern through Art
- ✚ Sense in Non-Sense through Internal Witnessing

TALK THE TALK: Before Birth

- ✚ The Womb Connection

WALK THE TALK

- ✚ Note to the Reader

1. Speed, Concentration, and Accuracy Is a Must
2. My Friend Is Mad and Contaminated
3. Alone in the World
4. I Am Scared of Injury
5. I Like Colours
6. Mixing Bright, Glittery Colours that Shine in the Dark
7. It Is a Bomb Not a Ball
8. My Mother Is a Dragon
9. I love My Mother's Smell

A Reminder to All Grownups

Bibliography

About the author



The CHILD: The Purest Form of Energy

A young child is, indeed, a true scientist, just one big question mark. What? Why? How? I never cease to marvel at the recurring miracle of growth, to be fascinated by the mystery and wonder of this brave enthusiasm.

—Victoria Wagner

We have all experienced the enthusiasm of this young inquisitive scientist. All of us have gone through grilling question sessions instigated by children of various age groups; certain questions make us rake our heads and think hard, and some questions never occurred to us even as adults. Sometimes, out of desperation, we even give up seeking; however, when we ask a child for explanations to these questions, we often discover that he or she answers them easily and in the simplest way. It is amazing to see that every child speaks and expresses whatever he or she wants to say, even about the commonest of things, in his or her unique and innovative way. Children possess so much individuality at a young age. We are often amused by what little children do and at the way they think. Sometimes, their answers make us wonder, *Where did that come from?*



Children can say and do amazing things because they are intelligent and their sub-conscious is pure and uncompensated. Little children have an amazing capacity to observe, learn, and know. As well, they have sharp memories. Filled with zest and energy, children are eager to discover life in their own way.

Have you ever engaged in spending time with a child? Have you ever played with one? I am sure all of us have. Just think about the time you have spent with one child, and you will agree that it provided you with one of the most pleasurable and de-stressing moments you have ever experienced.

If we stay within the aura of a child for an hour, engross ourselves in their activity, start doing what they are doing, and play with them, we become a child ourselves for some time and experience the child within us, which was lost or forgotten somewhere. The child magnetises us completely. Soon, we become one

with his or her age and enthusiasm, we vibrate with him or her with the same energy and frequency that he or she radiates, and we forget all our inhibitions and fatigue.

As we play with the child, he or she gives us all the attention that we need and, in return, he or she also seeks the same. Without even realising it, we find ourselves giving in to his or her wishes. The child is creative and innovative, possessing lots of ideas and action plans. He or she has abundant amounts of energy, which we surely cannot match. Recently, a unique competition was held between a hefty wrestler and a small child. In the competition, the wrestler was supposed to completely imitate the child and do everything that his little competitor did. The wrestler should run if the child ran, play as the child did, make faces like him, say what he said, eat what he ate, do exactly what he did, and act exactly like him. And guess what? The wrestler dropped dead from exhaustion within five hours, but the child continued with his antics and mischief without experiencing even a trace of fatigue. This is true not just for the wrestler. Even if anyone stronger than the wrestler tried to do this experiment with a small child, the competitor would be bound to get tired. The child would emerge as the obvious winner. The same principle applies to anybody who dares to compete with a child who is full of energy.

4

Why do you think this is so?

This is because a child has a tremendous amount of "free energy." In reality, he or she is a storehouse of energy; this energy is expressed time and again.

Interestingly, these expressions of energy are very peculiar to each child. These expressions are individualistic in every child and do not match with any other individual at any given time. These manifestations of energy are like the finger print of a person. It is unique to him or her. No other person can have the exact same finger print.

I believe that every child has a genius within. This genius reveals itself through the child's actions, feelings, imaginations, dreams, games, drawings, and in countless other ways. These are the short trailers of the child's entire film, and together they reveal the complete energy pattern and state of the child.

Picasso, the world renowned painter, once said, "It took me four years to paint like Raphael, but a lifetime to paint like a child." Even the painter was awed by the child's naïve and effortless art.

Children are innocent. Their thinking is original, and they can do things naturally and effortlessly. They skillfully express their energy through words, actions, behaviour, and varied expressions. This distinguishes them from every other creation.

All these observations and experiences made me wonder, and



I asked myself the following questions:

- ✿ If a child has so much energy, where does it go when he or she grows up?
- ✿ How can we, as homoeopaths, capture these expressions in the best possible way in our case witnessing process?
- ✿ How can we harness this pure energy? How can we keep it as wholesome and intact as possible throughout a child's life? How can we have optimum use and minimum wastage of pure energy?
- ✿ How can we elicit expressions of a child's pattern, and how can we draw out each child's very core, which contains his or her deepest thoughts, feelings, delusions, and sensation?
- ✿ Even though we as adults have well-developed verbal and non-verbal skills, it is difficult for us to experience and express our state. How, then, will a child be able to express his or her complete pattern, state, and whole essence?

As I started taking pediatric cases, my questions were answered. I noticed that some of my best cases were children's cases, because children were more capable of expressing the way they thought, felt, perceived, sensed, and reacted. Despite their limited vocabulary, they could clearly express their complete altered pattern in a beautiful manner. Not only could they experience their own state in the purest form, they were actually living their state. Their defenses were limited, very few case witnessing techniques were required, and the case witnessing process took less time. The results after receiving the simillimum were amazingly quick.

The more I witnessed the depth that exists in children, the more it gave me a deeper insight into the complete pattern and the whole phenomenon of the child's energy pattern and its expressions. The numerous cases that I saw, gave me a scientific way of witnessing the complete altered pattern of a child. I would like to take you all along the same path, which is the logical, scientific, deducible, analytical, and more importantly, reproducible process of case witnessing and observing the pattern of a child. It is a process that is scientific and logical; the end result (the altered pattern of the child) is completely non-human and non-sense.

Numerous concepts became clear through my pediatric cases. I really enjoyed these cases, and I wish to share my journey of understanding a child with one and all.

Let us start this quest from the very beginning, by examining the thoughts that came to my mind while observing these little children.

- ✿ Why does a child have so much energy?
- ✿ How do they have so much energy?
- ✿ Where does all this energy come from?
- ✿ Where do they get their ideas from?



- ❁ As homoeopaths, how can we explore this energy?
- ❁ Where does all this energy disappear when we become adults?
- ❁ Every child is a genius. Can he or she remain a genius forever, even as an adult?
- ❁ How will a child express his or her thoughts, feelings, delusions, sensation, and energy pattern?
- ❁ Can we explain this energy scientifically and logically?
- ❁ Can we explain the fact that a child has pure and excess amounts of free energy available to express his or her complete pattern?

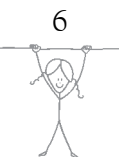
These questions bothered me for a long time. The more I thought about them, the more I became restless. Then, more questions emerged. My mind was in a state of complete chaos because, while I daily perceived the child's wholesome energy in the form of one patient or another, I still had no fundamental or scientific basis for understanding pure energy. It was still a mystery to me. I had a choice to accept it blindly or delve into the depth of the phenomenon, know it, and reason it out logically and scientifically. I chose the second option and, as always, I found my answers when I went back to the universal laws, which are the basis of everything. When I studied the fundamental laws that govern the universe, clarity came to me and my confusion was entirely removed. These laws remain true for homoeopathy as well. These are the laws of nature, which apply universally and never in isolation. On studying these laws, I came to a very beautiful conclusion.

Together, let us go over the entire journey that I took to find my answers. We are familiar with the tremendous amount of energy that all children have; therefore, let us begin by understanding the concept of energy itself.

When I think about energy, the first things that come to mind are the laws of thermodynamics, which talk in-depth about the energy in the universe.

According to the first law of thermodynamics, energy can neither be created nor destroyed, but it can be transformed from one form to another. Energy per se has no form of its own. It can take any form, or it can be converted from one form to another. For example, during photosynthesis, plants use sunlight (light energy), along with chlorophyll and carbon dioxide, to create food (chemical energy). Similarly, when humans consume food, it passes through our digestive system, gets broken down, and then reaches the cells. Here, through the process of metabolism, it is again converted back to energy (ATP's), which we use to carry out various functions and various activities. Similarly, a stone kept on a shelf has potential energy. When we push the stone, its potential energy gets converted into kinetic energy. When the stone hits the ground, we hear a sound. The kinetic energy is converted to sound energy.

You might well ask, "What connection does this law of physics have with the pure energy of a child?" As we all know, this is a universal law. Since it is universal, it should be applicable to all phenomena related to energy. We will see



if this law is also able to shed light on the phenomenon of excess pure energy in children.

Let us examine this phenomenon as it manifests in human beings right from the conception of life. Parents-to-be "think" of having a child; this thought itself is a form of energy. Then comes the conception where this energy of thought gets a form. The zygote, embryo, fetus is a bundle of energy with a form. A child in the womb is energy. This energy is very pure and wholesome. In the womb, it is in the most uncompensated, unadulterated form, thereby making the expressions of this energy very evident. Since the child has no separate existence of its own, it depends on the mother for everything in the womb. Thus, it expresses itself in the form of the mother's expressions. The child's energy is expressed through the mother: through her thoughts, feelings, perceptions, sensations, imaginations, etc. (which is her state during pregnancy). The child's energy gets transformed into the mother's expressions, and the mother's body is a host to the way the child thinks, feels, perceives, and senses himself or herself and the whole world around him or her. (Note: For more details, refer to "The Womb Connection" chapter.)

Every life begins or originates as a form of energy. This energy is formless, structure-less, and it cannot be defined. Life in the womb also starts as energy. This energy is abundant, wholesome, and pure; therefore, its manifestations are prominent. Later, it gets a structure and a form. As the child moves from a formless state (energy) to a form (mind and body), or from a higher level of energy to a lower level of energy, at every step, energy is converted, and the total amount of free available energy becomes less.

Compared to a child, who has a lot of free pure energy, an adult's energy gets converted into lower and lower forms. It gets utilised in the development of his or her thoughts, feelings, and physical body. As the human being grows, the energy is used in the formation of cells, tissues, organs, organ systems (the respiratory system, the digestive system, etc). Thus, the free pure energy gets divided and consumed in multiple activities. As the energy gets converted from one form to another, it decreases at every step. *Is this not contradictory to the first law of thermodynamics?*

According to the first law of thermodynamics, energy can neither be created nor be destroyed. The total amount of energy in the universe remains constant, but then how can energy become less? To understand this, let us study the second law of thermodynamics, *which states that every time energy is transformed from one form to another, a penalty is exalted.* That is, in the conversion of energy from one form to another, a certain amount of energy is lost. Thus, the total available free energy becomes less. It gets converted into an irreversible form, which cannot be converted back into free energy. This means that the total amount of energy in the universe remains constant even after conversion, as the part of energy that was lost actually gets converted into an irreversible energy.

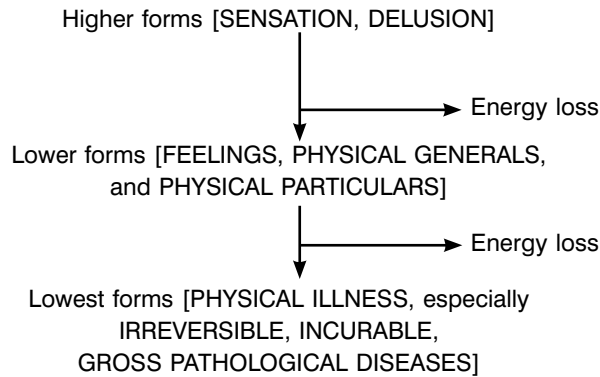


$$\text{TOTAL ENERGY} = \text{FREE ENERGY} + \text{IRREVERSIBLE ENERGY}$$

[which can no longer be used]

Thus, we can draw the following conclusions:

- ✿ As compared to an adult, there is a lot of free available energy in a child.
- ✿ As every human being grows in age, energy gets converted from higher forms (sensation, delusion) to lower forms (feelings, physical general, and physical particular) to the lowest form (illness). Some energy gets converted into an irreversible form, which cannot be converted back to free energy.



8



From the above paradigm, we can derive the following two inferences:

- (1) The more energy is converted from higher to lower levels, the less available free energy is, as energy turns into its irreversible form.
- (2) As less energy is converted from higher levels to lower levels, free energy becomes more available, and the irreversible form of energy decreases.

As a human being ages, a lot of free energy gets used up in forming lower forms, and it is used in the wear and tear of cells, tissues, organs, etc. In this process of conversion of energy from higher to lower forms, a certain amount of energy gets lost forever, i.e., irreversible energy; by contrast (to adults), there is a lot of free available energy in a child. The presence of free energy in a child is expressed through the child's imaginations, fears, nightmares, dreams, behaviour, actions, feelings, thoughts, and perceptions. Thus, in comparison to an adult, a child lives a state that is uncompensated. This uncompensated state reveals what the child truly is.

Childhood is the most uncompensated phase and is the best indicator of a person's original state. That is the reason why we ask adults, when case witnessing them, about their childhood, since that will reveal their sub-conscious and help confirm their current state. It is easier to know the way a child thinks, feels, perceives, senses, and reacts. It is also easier to ascertain how a child is coping with his or her illness, with himself or herself, and

with the world around him. This is because minimal external unbalanced forces influence the child. His or her energies are pure and uninhibited.

What happens to this free energy when the child grows up? I have never observed as much free energy in adults. When we mature from a child to an adult, we utilise free energy in the formation of lower forms, which are the physical aspects of human existence. Also, we become more "aware" of society, culture, systems, and of our surroundings. We try to physically, mentally, emotionally, and socially adapt to societal customs, traditions, and norms. We come to know what is "right" and what is "wrong" and in the process we become compensated. The pure self begins to wear layers of clothes that veil or conceal the true self. Thus, we develop a coping mechanism, a defense system, which creates many internal and external imbalanced forces, leading to physical and psychological ailments and inhibitions. In this process there is a lot of energy loss—the formation of irreversible energy. Consequently, the total amount of free energy is diminished. As children, we know nothing about this; we have a less compensated mind.

Compared to an adult, who has extremely well-developed verbal skills, a child does not have well-developed verbal skills. However, children's non-verbal skills come naturally to them. As well, their actions, behaviours, and movements are strong indicators of their energy. Energy is pure; thus, its manifestations are distinct and conspicuous.

A child builds weak and subtle defenses (if any) to cover up his or her pattern. Hence, the presence of free available energy is more evident in them. This energy is easily expressed through the child's gestures, actions, moves, behaviour, and mannerisms. The child does not mould or adapt itself according to what others think is right, and he or she freely does what he or she feels. The child is not afraid to be judged, and he or she expresses his energy pattern without restraint. Thus, in a child's case we get to see the unbiased, unmasked, pure, and original form of his or her state. His or her life is like an open book. He or she expresses easily and, with no resistance, allows the physician to have a clear view of the child's energy pattern. There are no barriers to entering a child's world.

In undertaking this journey and by utilising the help of the universal laws, I was able to understand that (1) children's energy is very wholesome and pure, and (2) the case witnessing process in children is easier as compared to case witnessing adults. Because of the child's abundant free available energy, it is easier to assess his or her depth and pace, as well as to know-how he or she feels, perceives, and senses himself or herself and the whole world around him or her. In children's cases, the energy pattern, and sensation is well expressed and most of the cases reach a higher level of experience. Because there are no (or minimum) coping mechanisms, the whole case is also perceived in less time. By contrast, adults require much more time to break through their barriers and move from one level to the next. The scope of a good prognosis is high in children.

That makes us wonder what happens to pure energy when the child is diseased. Is the altered disease energy also unique? We will discuss this in our next chapter.



I would like to conclude this chapter by providing the following food for thought:

"You can understand and relate to most people better if you look at them — no matter how old or impressive they may be — as if they are children. For most of us never really grow up or mature all that much — we simply grow taller. ○, to be sure, we laugh less and play less and wear uncomfortable disguises like adults, but beneath the costume is the child we always are, whose needs are simple, and whose daily life is still best described by fairy tales."

— Leo Rosten





The Case Witnessing Process: A Child-Centric Approach

“Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever or whatever abysses nature leads, or you will learn nothing.”

—Thomas H. Huxley

When we have to witness a child in a new case, the first articulation is, “Oh, my God!” We homoeopaths have this very strange perception that children’s cases are the most difficult cases to crack. We often succumb to this anxiety and develop a group of favourite remedies. As soon as the child enters the consulting room, we try to grid him or her.

*Very pleasant and communicative child, give Phosphorous.
Irritable, wants to be carried, give Chamomilla.
Fearful and clingy child, give Stramonium.*

But a child’s energy cannot be confined to such grids. Our whole science revolves around the concept of individualization. In previous chapters, we have concluded that the child, a storehouse of immense energy, is bound to cast its own shadow of presence. Thus, each child conveys his or her individuality in a perceptible way. It is we homoeopaths who need to be unbiased and open to the child’s experiences.

The most important aspect of reaching the core or essence of a child is how we understand the child through our case witnessing. As I started working and meditating on this part of case witnessing, certain questions surfaced in my mind:

- * Can there be a scientific case witnessing process in children?
- * Can case taking really be a “child-centric” approach?

A child is the director, producer, and actor in his or her own film. We homoeopaths are just spot boys who throw light on wherever the child wishes to take us. The whole process of Case Witnessing Process (C.W.P.) should be designed according to the child’s individuality. Case taking shapes up as a spontaneous response to each child. Step by step, we are led to enter inside the child’s being or core. The entire process is guided by the child. It cannot be



theoretical, i.e., we cannot mechanically proceed with case taking as written in texts. For "case taking" to be "case witnessing," it needs to be wholesome and spontaneous. Therefore, it is an *imperfectly perfect method*, which is reproducible.

The search for answers broadened my understanding of the case witnessing process. In this light, the whole process of case witnessing children can now be defined as follows:

Integrative; simple, yet scientific; child-centric; imperfectly perfect; reproducible; scientific, yet intuitive; wholesome experience.

There are two steps in the case witnessing process:

A] Passive Case Witnessing Process

(Scientific/General centric)

B] B(i) Active Case Witnessing Process

B(ii) Active-Active Case Witnessing Process

} Child-Centric/Individualised/
Scientifically intuitive

The more I fine tuned the process of case witnessing, the more I became totally engrossed in it. I began to see and feel it all around me throughout the universe. Things started unfolding on their own. I found that case witnessing was a concept which was scientific and was followed—unknowingly, yet practically—in every phenomenon. We just need to be aware and open our eyes to perceive, appreciate, experience and explore it and connect to it. Case witnessing is integrative; not only does it integrate homoeopathy, but it integrates all phenomena in the universe.

A] Passive Case Witnessing Process (P.C.W.P.)

(General/Scientific case witnessing process)

To help us clearly understand Passive case witnessing, let us use the symbol of the eagle and examine the way the eagle hunts its prey.

Initially, the eagle soars in broad circles high up in the sky. From this vantage point, it does not know anything about the prey, about where it is, or by what means it can be caught. The eagle simply soars passively, without even flapping a wing or making any movement. The eagle passively watches all the activities happening on the earth below. It might see a rabbit, snake, chicken, or any other prey. The eagle's scanning observation may continue for two, three, or even five hours, until it finally focuses on a prey. The passive phase of hunting is practiced by the eagle whenever it starts hunting its prey; thus, it is a universal practice found in eagles throughout the world.

In the Passive case witnessing process, we allow the natural flow of the case; the whole aim is to listen passively to the verbal and non-verbal language of the child without altering it.

