

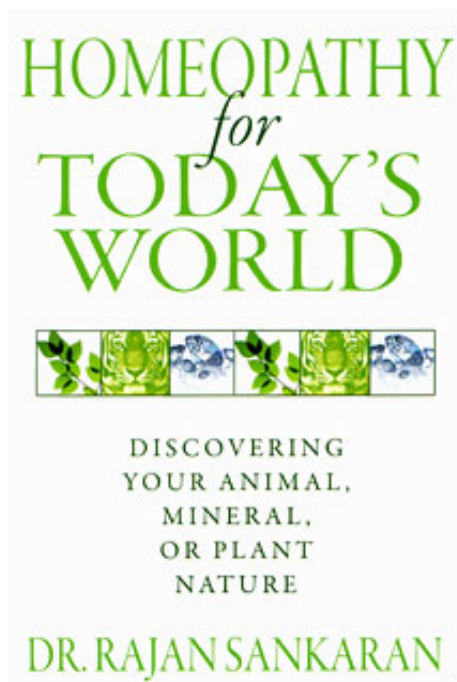
Rajan Sankaran

Homeopathy for Today's World - Imperfect copy

Leseprobe

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von [Rajan Sankaran](#)



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Preface

WHAT IS IT that makes each one of us who we are? What is it that makes us feel, perceive, experience, and act in a unique manner? Wherein lies this uniqueness and its source? What is it that generates stress in each of us? Questions like these are not merely interesting and intriguing but also vital to an individual's understanding of his persona. "Know thyself" is but the way to "Heal thyself."

I had an opportunity to explore these questions in my own life when I was invited to country X for a seminar. The process of getting there was interesting. I applied for a visa and was told I would have to go to Delhi for a private interview. I wrote to my hosts in country X to ask if they could talk to their ministry to arrange that I be allowed to talk on the phone for the visa interview rather than go in person. They left a message with the ambassador and then told me to telephone him. When I called, however, the embassy said that he was away on vacation for one-and-a-half months. In his absence, the vice-consul didn't do phone interviews. So I wrote an e-mail. There was no response for ten days. What to do now? They said they would arrange for me to speak to the vice-consul. "We don't promise. However, send your papers." So I sent them the papers, but after two weeks there was still no response. It was now three months since I'd initiated the procedure, and there was still no result.

At this point I was supposed to be leaving in a week for a big world trip of seminars, and all my papers were delayed. After thirty to thirty-five phone calls, they told me the visa was ready. I sent somebody to pick up

the papers at 9:00 a.m., and they made him wait until 4:00 p.m. and then told him to return the following day. The next day the same thing happened. They said my papers were not ready. The papers were for a different Sankaran, who wanted to leave on the same day. Then they asked for a bank paper, which would take a week to process. In the meantime the ambassador had returned, so I phoned him. I said, "Give me my passport back, with or without the visa." He said, "You are an honored guest, you must go!" So again I sent a messenger. He arrived at 10:00 a.m., and throughout the day they told me they were putting the visa in his hand, while he reported he was still waiting outside. He got the visa at 7:30 p.m.

Why am I telling you this story? This is a typical stressful situation, and it provides a good opportunity to inquire into the nature of stress. If we can perceive what stress is in this given situation, maybe we can get an idea of what stress is in general. Surely I was very stressed in this situation—but what was happening within me that I labeled as "stress"? What did I feel and experience throughout this process? I could observe that simultaneously there were different things going on, as if there were different levels of experience within me.

I had a need for a visa so that I could go to that country. I needed my passport back so that I could go to the other countries on the lecture tour. I needed the passport back within a particular time so that I could make my scheduled flight. I had to calculate what to do in case I did not get the visa, what changes my itinerary would require. A practical mind was working out these facts. This was one level of my experience at that time.

On another level—namely, emotional—I was angry and anxious. The anxiety led to physical symptoms, such as palpitations. I was very upset.

At another level I was speculating as to what might be causing the delay. Why was it not working out? What could be the reason? Several theories came to my mind, but a prominent thought was wondering if this was deliberate on the part of the embassy. Was it a conspiracy?

I can now see that this kind of suspicion and perception is not lim-

ited to this particular situation and is familiar to me from other situations in my life, past and present. But if you were to ask me to go deeper into myself and ask what I was actually experiencing in the moment—not what feelings I had, or what I imagined about the situation, but what was I experiencing? What was I feeling in the very core of my being? For the most part, I (like most of you) am not aware, not conscious of this aspect. However, I let myself go into that experience, observed it, and got in touch with a deeper level of experience. It was a sensation I could feel intensely within my whole being. I can only describe it as a kind of gagging. The word alone is insufficient to describe my experience. It was a choking, a constriction that went up my chest into my throat. To fully express it I needed to make sounds and gestures. If I went deeper into this sensation, I could see it as a part of an experience of being caught, trapped, and overpowered.

This sensation (and the overall experience) actually had nothing to do with the ambassador, ministry, visas, or conspiracies. It transcended the barriers of time and space. It is an experience I have had many times in my life and that I will have in any future stressful situations. This experience has no name, no fact, and no emotion to it. It is intrinsic to my unique, inexplicable experience of reality.

This experience is part of a pattern that is deeply embedded within me. The deeper I perceive this pattern of experience in my life, the more I realize my state and the root of my stress. This is true not only for me, but for you as well. Awareness of this pattern is the path to liberation from it.

We all desire to minimize our stress and suffering; we desire peace. We try to find the solution to the problem we see as the cause of stress. We try to avoid situations that are stressful. We attempt to change our job, our partner, or our location. We try to change ourselves. We read self-help books. We meditate. We go to religious services. We talk with people about our problems. We seek professional help. I'm sure you are familiar with whatever you do to deal with your stress.

When we have an argument with someone, when we feel hurt in a

relationship, when we are having difficulties in our work or face a business loss, we tend to see the problem as being outside of us, something we need to solve. We analyze the issue to find logical explanations or reasons why such a situation has occurred and determine what we should do about it. We might say, "The problem between my wife and me is that she simply does not understand me; I think we need to go to a counselor." We tend to justify our emotions; for example, we may say, "It is natural for me to be anxious when business is so bad," or, "Who would not get angry when his friend acts like that?" We classify situations, give people labels, sometimes even give a name to our own state. We could say, "That man is a tyrant," or, "I have an inferiority complex."

None of these attempts to solve the issue has lasting effect, for one simple reason: We have not gotten to the root of the issue. The problem is not outside, but in our experience of it. When we communicate with others, we reason or we argue but we do not see that we are not getting through. We are saying something, but it is not what we say that is important. What is important is where it is coming from, and that is a deep level within us, beneath or beyond our consciousness. Until that level is touched by us, within us, our communication and dealings with the outside world will remain problematic, superficial, and ineffective in the deeper context of our inner peace.

Let us use an everyday example to illustrate this idea. You come home from work and see that your parking space has been taken by someone else; a neighbor, perhaps. Your emotions are excited. This is not the first time he has done this. You have told him before politely, but he has done this too often. What happens? At one level you know what needs to be done, and this level is simply fact. There is no stress here, only a calculation. But at another level there is anger: "How dare he? Who does he think he is?" This level is stressful, your nerves are excited, and your mind is working overtime. When you look into this experience, you will see that this stress does not come from the situation but from your perception of it—your innermost experience of that anger, your feeling of being victimized, trapped, caught, helpless against a stronger opponent in your

struggle to survive. Or you experience apprehension that the parking space will be lost to you. Or you feel fearful about facing the rudeness of the neighbor when you confront him about what he is doing, desiring to avoid the rudeness, since you are very sensitive.

Whatever your experience, you realize that this experience is not limited to this situation but transcends it and applies to you as a whole and for most of your life. That this experience is who you are. That is the stress for you; it is the constant source of stress.

At some point we do realize that stress comes not from the outside but from the way we perceive and react to reality, which is unique to each one of us. In fact, it is the way each one perceives and reacts to reality that makes him unique, gives him his individuality. Thus, our stress is inseparable from our individuality.

Most of us realize that ultimately, to minimize stress, it doesn't help to change our outside circumstances but that we need to perceive the true source of our stress. Psychologists, therapists, and others do a lot of work on this. We are familiar with the ideas that stress comes from incidents like your father having beaten you when you were twelve, from constantly arguing with your wife, from concern that you don't have enough money, and so on. But while these may be the situations in which you feel stressed, your unique experience of stress arises from something much deeper, which is also expressed in areas of your life that are not considered stressful. It actually underlies your entire experience of life.

In my work as a homeopathic doctor I definitely need to know as much as I can about the inner process of each individual who comes to me for treatment. This has certainly been a strong motivation for my work, but I've been equally interested in discovering what lies at the core of my own self.

In my practice I repeatedly see people go deeper into the experience of their stress, their disease, their joy, their grief, and each time a characteristic pattern, unique to each person, is revealed. Such a pattern exists in me, in you, in everyone. If you increase your awareness of this pattern, you will experience less stress and more peace.

You can experience the truth of these ideas through a simple process of inquiry. This is not a process of analyzing or classifying, but a process in which you go deeper within and observe your experience in the moment. The depth and totality of this experience is the truth.

We go deeper by asking the *what* of something and not the *why* of something. When we ask ourselves why something is this way or that, we come up with reasons that may seem like the truth but can always be debated. On the other hand, when we go deeper and deeper asking, "What is?" we uncover the true inner experience where there is no room for interpreting, theorizing, or analyzing. It is a process of pure observation.

The essence of this work lies in the concept that our behavior and feelings stem from something much deeper in our beings. This basic, inexplicable experience, unique to each one of us, is neither emotional nor intellectual; it is a sensation felt in the body and mind simultaneously, one that is constant, one that colors our whole experience of life. This sensation is our constant companion, the "other song" that keeps singing within us. And this song resonates with something in nature, be it an animal, plant, or mineral.

The awareness referred to here is not an intellectual understanding or an observation of a behavior or thought pattern in ourselves; nor is it a flash of realization, or an interpretation by someone else. It is a process. It is a process of going within the self without the mind, of diving into the depth of one's experience over and over again. It is a process that can begin now and extend over several months or years, a gradual awakening to one's inner world. It is a nonverbal, nonintellectual process that allows one to hear the other song that is playing within and to become aware of how it has shaped everything in his life.

The ideas in the book have had a considerable impact on the homeopathic practice. They are not theories, but observations from daily practice and life confirmed by colleagues all over the world. All case studies in this book have been successfully treated with homeopathy and helped by the interview process. However, the concepts are universal and can be applied in any field of human involvement.

HOMEOPATHY *for* TODAY'S WORLD



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