

A- I'm here today with doctor Manon Bolliger. Well, I guess the first thing I was going to ask was you've been here in Vancouver for how many years?

B- Only three years actually.

A- Three years? Okay, you know it's funny because I remember walking by your office when it first opened and it just seemed like almost from the beginning you had a full practice.

B- Yeah, it's true.

A- That's great!

B- I've moved about four times but my practice has pretty well gone with me. My homeopathic practice. And the Bowen practice, people get better so it's referrals that keep coming. So even here when I started I had referrals from Ontario and from Nova Scotia.

A- Oh, I see.

B- So it just like..immediately got going.

A- Right. I was amazed. So I understand that you're a naturopath, a homeopath and a Bowen therapy practitioner?

B- That's correct.

A- So you wear three hats, sort of?

B- Yes. Well they are all under really naturopathic medicine. But as a naturopath what you have is a medical knowledge to assess, and ideally what you find is what's the best therapy for the patient. Philosophically I've really focused and believed in two things, the Bowen technique because it's a physical therapy. It works very much in the same way, it's like physical homeopathy, but homeopathy is the more internal medicine approach. But it's completely holistic as well and it triggers an immune response from the person. Similarly to Bowen. What would be the difference?

A- We're going to be talking about homeopathy. Is the bulk of your practice in one of those areas?

B- No it really depends on what people are referred for, for one, because if they're in pain typically the first thing I do is Bowen. Because Bowen starts, first of all it removes a lot of injury type pain and it also starts a detox process. After that there may be things left over like sleep problems, anxiety disorders, anything like that and that's definitely homeopathy. So if people come in and what they have is essentially first and foremost that, then I will start with homeopathy. Then if they have an old injury that hasn't healed, then we'll go to Bowen. So they work extremely complimentary but they don't, I don't do them at the same time because both of them are quite powerful techniques that do

work on cellular memory. Then I don't know which one would be doing what if I mix them, so I keep them separate.

A- Absolutely, they become confounded. You wouldn't know which is having the impact. So many people when I talk about homeopathy the first thing they ask is how does it work? How do you explain that?

B- The body when it's in a state of dis-ease, dis-comfort or dis-ease. Whether it's a named dis-ease or whether it's just producing symptoms, it's out of balance, right? What we try and do with homeopathy is find a state that we know exists in pharmacology that produces the same symptomatology. The same state of dis-ease. And by giving a remedy that produces those symptoms, if they were repeated in toxic continual doses, when you give it in a minute single dose the body recognizes that it's receiving the same thing again. So it's like you're putting into the body an artificial plant or herb or whatever, it could be natural it doesn't make any difference, it's artificial to the body but similar to it and that triggers an immune response. The law that's stated in homeopathy, the healing law, is like cures like. So it's a little bit like but in a grotesque way. Like Ritalin for kids, if a child is hyperactive you give him Ritalin it tends to calm them down. Now they are entirely dependent on it, there is no cure to process with Ritalin, if they take it there's a response, if they stop taking it there is no further improvement. But if you give Ritalin to a child who is not hyperactive it produces hyperactivity. So in that sense we can say yes, like so-called cures like. The reason that it isn't curative, I'm using the word a bit loosely here but truly healing I suppose is what I mean, is that it's grotesque. It's just the hyperactivity that is being addressed, not the whole being not the whole child that may be experiencing a whole bunch of things. Maybe having sleeping this way or can't sleep or craving this or not able to eat, not digesting. Being a bully type of child or being insecure or there's a whole set of symptoms that are individual to that child who's expressing symptoms of hyperactivity. All that Ritalin does is the hyperactivity. Whereas in homeopathy what we do is we look at all the symptoms that the child has, including the hyperactivity, and we match a remedy that produces all of those symptoms. So how the body receives this is like curing like, and then there's an immediate healing response. A process that begins where the body starts to heal, the person starts to heal. So that's how we work, so how do I explain it to people? The phenomena of like cure like actually was known by the Greeks **Parcelcius** in the fifth century so it's an old principle, but it's

Samuel Hahnemann who actually turned it into a medicine. Who was able to say, we noticed this is how the body heals, so all we need to do is match, keep matching and that's why the interviews are two hours long and we go into detail about every single thing about the individual, not so much the disease. Because the disease that they may have, may have very common symptoms. If they come in for multiple sclerosis, yes there's going to be numbness and heaviness and tingling and those are not the way we're going to find the remedy. We're going to find the remedy because of their emotional, mental mindset their cravings, their history, maybe the traumas. Everything else about that person, so that's how we'll find it.

- A- So what's always kind of puzzled me is that if my body is fighting a kind of flu, and then I give a minute quantity of similar, isn't that just adding to the pot? Isn't that just kind of my body is already overwhelmed with this kind of attack on my system and now I'm going to give a minute more similar thing. Another attack? So why is the body responding differently?
- B- Well I guess there you could look at it's the same principle in vaccinations, right? There the idea is you give an attenuated dose of the virus or the bacteria and so the idea is that when it comes along in real form, that the body already has some and it creates antibodies and therefore it will ward away most of the symptomatology of the actual influenza or whatever is going around. So it is kind of a, giving a bit to the body but in homeopathy it's sort of the other way. It's similar principle that like cures like. Again with vaccination it's again a bit grotesque, it's one thing it's one virus one bacteria it's not the whole person. In homeopathy we use the whole person idea, but it was an observation, Hahnemann actually was a polyglot. He spoke fifteen languages, he translated medical books from everywhere around the world. This was two hundred years ago, so he was unbelievably knowledgeable fellow and physician. He started to recognize by observation, this is how people heal. That's how he, why he wrote the Organon of Medicine which is really the observation of the healing process which is something we don't have in modern medicine. We don't really have an understanding of healing process, it's absent. We have theories, physiologically of how this works, but we don't know how the body functions but we don't know how it heals. And so it's not that he knows how it heals, he knows that if you do this, it heals.
- A- Right.
- B- And we don't understand why that actually happens we say it's the law of similars, like cures like. Beyond that the real why I

- don't think is known, why that is. Why is it that the body is triggered towards healing by seeing it's similar.
- A- Right. So that sort of answers my question. Like when somebody gets a vaccination they don't already have that illness, like they don't have the mumps or something. They don't have it. But with homeopathy the person already has something.
- B- That's right.
- A- So it's a little bit different.
- B- It's a bit different. You are right when you give a remedy because you're giving artificially the similar state totally attenuated, right they're infinitesimal doses. Because of these infinitesimal doses you're not putting in any material worseness to the person but it's almost an energetic resonating similarity and the patient will typically feel worse, for the first two three days. In homeopathy we call that an aggravation. It's like the bodies already got it now it gives it more. But what that does by giving it more it forces the body to wake up and start fighting this foreign copycat.
- A- Oh, I see.
- B- And when it fights this foreign copycat it actually musters up a healing energy. And then they start improving and that the process of homeopathy. So it's something needs to trigger, Hahnemann called it the vital force, we can say it's the immune system, it's whatever it is that moves us to heal. So I think vital force is probably a good term really because we don't know what's involved in all of that. Sure immunology's part of that, there's many other components right, but something's triggered to heal.
- A- That wasn't happening before
- B- No
- A- That wasn't, the system was fighting it but very maybe sluggishly?
- B- Well, sluggishly and also uncoordinatedly. And I think that's one of the main differences between the fundamental tenant of naturopathic medicine and homeopathy. In naturopathy, they believe that the body has an innate wisdom to heal. But in fact Hahnemann proved that that is not true. The body tries to heal but it doesn't heal necessarily intelligently. In other words often it's the reactions of the body that will kill it. It's often the diarrhea in response to evacuating a toxin that will dehydrate and kill you.
- A- Right. That's not very bright.
- B- So it's often the bodies best response and you can see that you know on a physical level and that's why with Bowen also it works

so so well because when you hurt yourself you swell. It's perfect. When you swell it protects the joint and then when it's swollen you have all your white blood cells and you know immunoglobulins doing their little work and everything else. But then what happens is it stays stuck often and people then are the body continuing trying to repair something that it can't go any further so people get these patterns of pain. And it just stays like that so it needs something to direct the vital force to let go of these holding patterns. And the best attempt to heal but something's got to shift it so it actually can heal. And I think that that's what happens with the so called natural healing of the body. It does the best it can but it isn't, it needs to be directed.

A- So it's kind of getting these negative feedback loops

B- Absolutely. And it's the same even emotionally you can get into patterns. Well, if you've been hurt then what you can do is close down and not get hurt, right? But you know very well that there's a limited thing. You may not get hurt, but is it really true? If you shut down emotionally you're not really going to stay not hurt. It's just that that's what you do it's your reaction to not getting hurt. Right? But really healing would be allowing life to be as it is and deal with it. Hurt is, really hurt is something that you're learning from or growing, there's movement in healing. Whereas I think naturally the body stagnates easily in its attempt to heal. Whether it's emotionally, physically, physiologically. And so that's where the homeopathy comes in wonderfully because you're stuck with what you've got in your face. And the body then goes okay, away we go with these symptoms and it starts a healing process. So now it's vibrant, it's moving energy. I think that's how I see why all these patterns break down, and then you have to remind the body to keep going. There is a, homeopathic follow up is crucial to the treatment. It's not just finding the right remedy that triggers the immune system, it's really observing what exactly is happening. And to help the person, guide the person to heal. It's not complicated, but that's where the education comes in and proper follow up. I teach homeopathy to third and fourth year at Boucher, the naturopathic college here, and for me really understanding the healing process is crucial to proper case management. So that you can really follow what is going on. There is an order in which the body heals, which again has been observed by Hahnemann, so this is not new news. It's two hundred years old. But the body tends to heal the most life sustaining things first. So if there's a cardiac problem, it will help the heart before....Let's say a person comes in, they say I've got

psoriasis. I wanna get rid of my psoriasis and let's say they're on angina medication and then they're on a few other things. You know it's like they may want to heal their psoriasis...

A- But the core problem.

B- The body will go or after a stimulus from the remedy, is like an internal economy. The remedy will go and hit exactly what must be healed to be most life sustaining. So it will go to the heart.

A- Makes sense.

B- And then the psoriasis may get worse in the interim, but when it's time to heal the psoriasis there is like a natural order to how the body heals. Then the psoriasis will be addressed. So, and the same with any mental, emotional disturbance that's automatically healed first. So if somebody comes in and they have schizophrenia and they have asthma and they have a history of eczema. Right? So they come in and they're on medication for schizophrenia or bipolar disorder or something like this. And they're on steroids for asthma, and they really don't want to take cortisone for their eczema that has started to come back. You can give them a remedy but what will happen first is that their depression or their mental state will be the first thing to be healed. And so that's what the body looks after. So as that heals and their able, you know we never take people off anything until it becomes unnecessary for them or dangerous for them to be on medication, right? But the body will naturally heal that first then the asthma might act up because that's the next thing the body needs to deal with. Then we treat the asthma, this could all be the same remedy or it could be a changed remedy. And finally when the asthma is under control or gone the eczema will flare up like crazy, time to deal with the eczema. And then we could say well they're in a state of homeostasis, they're no longer exhibiting symptoms of dis-ease.

A- You said something interesting there, so the same remedy can ? Is gonna go to what is most critical or fundamental to the organism, like what's gonna enhance survival here, what's gonna give it the best chance of survival.

B- Yes

A- Oh, very interesting.

B- And sometimes you change remedies, sometimes, and the other thing to that's another observation that really belongs to homeopathy, or to Samuel Hahnemann, is that the body heals the symptoms in the reverse order that they appeared. So there's a few things going on, so if the last symptom you come in with is a headache. You've got it for six months, but you've had asthma for ten years, right, and a history of eczema. Well

the first thing on the right remedy to disappear will be your headache, cause it's the last symptom you got.

A- That's going to be the first thing to go?

B- Yes. And then your body will deal with the asthma. So there's several factors that are taken into account and there's several possibilities. If the asthma is life threatening that's the first thing the bodies going to deal with. If the asthma is managed then the headache will be the first to go. Cause it's the last symptom of derangement of that same individual who is able to produce eczema and asthma and headaches. Right cause were always treating the individual not the disease per se.

A- Right.

B- Right. But let's say they get rid of their headaches and now their into their asthma, well maybe by looking at how is it that they have their asthma, what makes their particular asthma worse? Is it in spring, is it worse lying, better or worse with exertion? Does it come with any other symptoms or any other mental emotional state? You know it could be a whole concomitant set of symptoms. Then it might be the same remedy but it could be a different remedy. Whichever that's the job of the homeopath, you know, what is now presenting. What is to be healed. Right? And then we go from there. But typically in the curative stages of healing it's all physical discharge like symptoms. So it's very common that there's loose stools, acne or at least pimples, or if there's a suppressed eczema or something that it will flare up and then heal. But the person knows they're better cause their energies much better, their mental clarity is better, their emotional state is good. And yes it's disturbing to have eczema once again but by that time most of the patients are completely understanding what's happening to their body and they are very comfortable with how they're actually feeling. They're feeling much much better. And yeah, eczema will go away, when it's healed properly.

A- Right, at the base of it rather than dealing topically.

B- Well you see, you could only suppress otherwise. And that's the thing about healing is that there is an innate order to healing, and that's one of the geniuses of Hahnemann is his ability to observe systematically how people heal. You know and that's when he was a professor at the medical school in Germany. He had all these doctors experimenting with the remedies and seeing what are the symptoms produced and what happens. One of the first things that made him realize how it works is with Peruvian bark, it's with quinine, it produces when you take it in toxic amounts intermittent fevers. So you've got these fevers

that have specific times of appearance and certain patterns of chill and perspiration and etcetera. Typical of malaria. So that's how he recognized well if you have malaria, then would Peruvian bark work for it? Right, now, yes it will in some cases. Because in some cases the way Peruvian bark produces it's symptoms will be similar to some cases of malaria. And we know quinine that's what they're using to prevent malaria. But again it's some cases of it. Now we can deal with malaria, with all kinds of cases of malaria, because many more remedies of Peruvian bark produce intermittent fevers. So now we have at least a hundred remedies to choose from for malaria. Not just quinine.

A- Oh, I see.

B- So it's much more sophisticated and exact a science than just saying, oh yeah quinine does it. Same like digitalis ?, that's a heart remedy and Hahnemann was actually the one who discovered digitalis. Well great. That works for certain heart conditions. But there's remedies that work for all kinds of heart conditions. The same with angina as well. I remember in Nova Scotia I had a cardiologist, cause I had one of his patients, and he had terrible angina. Many times a day, and he was given several beta blockers, this that and whatever, and nothing really was working. So I gave him a remedy, and I actually don't remember what it was, actually it was cactus, that's what it was. So he improved maybe 90%, a dramatic improvement, enough so that I got a call from the cardiologist saying what did you give him? I said I gave him homeopathy, cause I didn't want to say the name, and so he said well I wanna know what you gave him, I've never seen results like this. So finally I said okay the name of the remedy was this.

A- Oh because he wants to give that to everybody.

B- Exactly! And that's what he did! So he gave that remedy to a whole bunch of patients and had only about two that had a positive response. Why? Because all the other people with angina needed a different remedy, because they're different people with angina.

A- That's just the way the body expresses it. That's the problem.

B- Exactly. And it's also you have angina, angina does not have you. And so we cannot just treat angina, you treat the whole person. So if he had said would you like to treat thirty patients of mine with angina I probably would have come up with twenty-eight different remedies. Sure, all of the anginas would be treated, provided I could find a match. But the thing is not with one remedy.

A- Right. Which is sort of the very, that's the medical model.

B- That's the medical model.

A- Find the one treatment that's going to have the lowest side effects, that's going to be applied to as many people as possible.

B- Well, that's right. That's the common denominator and it's nothing to do with the individual expression, nothing to do with healing. It's simply holding the symptoms, masking the symptoms, alleviating the symptoms. And occasionally the body sorts out how to heal and the symptoms go. But if usually you stop the medication, the symptoms are back.

A- Right. Like you were saying with Ritalin.

B- With Ritalin, it's exactly like that. So the thing is, sure some of this can be life saving absolutely if you can't find the right remedy. But if you can find the right remedy then there's hope for so much more healing.

A- Right. The whole person, everything.

B- Yes. The whole person's going to get better.

A- Well, one of the things in doing some reading around this for this interview I was reading about how even somebody will come in, well my nose is always running. So the doctor gives some nose drops, it takes away the symptom and that what's happening is it's just containing the symptom. That's the way the body is eliminating and it's gonna have to find another way to eliminate.

B- Absolutely. That's the part of it, I mean it's hard to prove this but especially now that we have all these specialists, so people go to a general gp which is pretty hard to find but mostly when you have eczema you go to a dermatologist. Right?

A- Right.

B- And then when typically five to seven years later you develop asthma you go to a respirologist. Right?

A- Right. You just keep going.

B- Yes, you just keep going. You go for your parts, you know? But, in the older times and still in some outreach communities the same doctor goes hmmm, strange. Five, seven years later now you develop asthma after using a local treatment for eczema. So what Hahnemann, he had the advantage of being, you know it's two hundred years ago so specialists were not the vogue at the time, the same doctors could see this pattern. What Hahnemann saw was that yes the moment you give a remedy for the asthma, and the asthma liberates and disappears, the eczema comes back. So in other words the original expression of disease comes up for healing. So if you mask that, it's like suppressed, the bodies looking for another outlet. It'll develop asthma, after asthma it might be developing arthritis. It just has to go somewhere, because it's not fixed. Symptoms are masked,

we're putting band aids on every part of the body. Something's gotta go.

- A- You know when you really get this and you see what's really happening in the medical model you must get really, I don't know, just I think I could feel really discouraged about people going down these paths, taken off and not really getting to the core of their problems.
- B- No. No, and I think people are seeing that as a problem because not only is it not getting to the core. On top of that, so much of the medication has true side effects. And then you need drugs for the side effects and by that time iatrogenic disease which is disease caused by medication, is responsible for a large percentage of deaths.
- A- 300,000 a year, apparently in the US.
- B- That's huge. So, I think you do your best to try and manage your life but the more knowledge you have the more options you have in healing. And deciding to do homeopathy in an engagement. It's not, it's certainly no quick fix because there's no magic cream that gets rid of the eczema just like that, in fact the eczemas going to get worse before it gets better.
- A- Right, you gotta go be able to tolerate that to know in advance that this is a chance this is going to happen.
- B- More than a chance, it likely will.
- A- More than a chance, it will. That's what you actually want, that's what you're looking for, then you know you're on the right track
- B- And usually worsening is about 30% of the standing discomfort. So usually people can, the most perceptive patients have expressed it to me the best. They say you know, I feel better but my symptoms are about 30% worse. In the first few days and that's exactly, I think that sums it up. They know something good is happening despite feeling worse. Its almost like a separation. This is what their bodies doing, or even this is what their mind is doing. So even like emotionally they'll say well I'm just grieving, I'm watching myself grieve. Instead of being stuck in the grief and not seeing through it just operating without observation. When they take a remedy, they see themselves grieve. And that, I don't know whether it's the consciousness of that in part because I mean the mind does incredible things in both directions, both positive and negative. I don't know if you want to look at it that way but what's fascinating is that there's kind of a consciousness that comes with the healing process. And then they'll realize wow, it's like the same reality took place, you know, yes I lost my parent or my loved one or whatever it is, it's not that life changed. The events that take place are

there, the way that you observe and you think about what happened feels different inside you, the sort of repetitive panic state about it or the poor me state or the grief state or whatever it is that hooks you into the unquestioned thought, unquestioned state. You can't go back there quite the same. It's a little bit different. And then you feel freed from it and then you go how can that be that I feel freer?

A- Right

B- Then typically what happens with homeopathy cause it's not a one shot deal and off you go and you're healed. What happens is it's like triggering a response, and that response can go on for two weeks three weeks, six months. But at some point and it's probably typically a month to six weeks, we call it a relapse. It's like the body loses the momentum and the symptoms that were improved start to come back a bit. So let's say in the case of grief they were actually fine and then they noticed that they're a bit grieving again. They recognize that state. They take the remedy and again it heals. It may be two three times that they go back to revisiting the state and then the state just disappears. And then it moves on to other things it needs to deal with. So if they came in with arthritis and grief, for example then the grief might come back two three times and then it never comes back again. That's it. They feel fine and now their joints are aggravated. Fine. Then the joints start healing. Then they repeat the remedy because the joints aggravate again. Right, or not aggravate but relapse and they get worse again. You got to retrigger the immune system to keep moving. So, but I think there's something about observing really how incredibly, how we were made and how we heal. I think that's the hugest gift to medicine, you know what Samuel Hahnemann's observations, that we can actually see this happening. It's totally reproducible. Individually. But there's a definite pattern, so you can really feel like yes we were getting somewhere with people. And people know it. Most of my patients they'll come back and they'll say okay, this aggravated, this is gone, this relapsed, this is why I took it and this is where I'm doing now. And people participate in their healing process. Which is just extremely exciting. And it's not palliative, were not suppressing anything at all.

A- Right. I know that some people will have a hard time with the notion that, well this is physical. This isn't anything about my emotions, like how could this relate. How do you help people understand that sort of mind body relationship.

B- Well, we don't know if it's psychosomatic or somatopsychic and I'm not going to judge that. All I'm doing is taking the symptoms

- of what is. What is it you feel? What is it you have in pain? What is it that's going on? And I don't actually judge it or say oh yeah, your mind is doing this, or your pain is doing that. How can I play god? I don't know.
- A- Well the whole notion of psychosomatics is really pejorative.
- B- Yes, absolutely. It doesn't help anyways
- A- It doesn't make sense because any kind of...usually in my field, the work I do if somebody's agoraphobic, that's a coping. That's the nervous system managing stimulation in the best way they know how.
- B- Absolutely. Exactly. And so what can you say about it other than okay, agoraphobia. So in homeopathy we don't have to judge, we just say ah, agoraphobia one symptom. Right? Fear of the dark. Another symptom. Right? Craving pickles, a third symptom. So it all has not quite the same value but there's a way of valuing each symptom without making a judgment or trying to make an understanding. Oh your mindset is doing this and whatever. But the thing is we produce the state were in. Whatever is, is what has to heal. Right, that is the whole thing. Will people change their characters, well fundamentally no. But the thing, the way I see health is that it's freedom on an emotional level on a mental level and on a physical level. So that anything that has to be a certain way is a lack of freedom. I have to sleep on my left side, I have to sleep on my right side.
- A- Ah, yes.
- B- Okay. And I'm afraid of the dark, it's a statement, it's a limiting statement. Now I don't judge it as far as so you have fear of dark, you have fear of dogs. Great. Who cares? Were on that level right? But what changes is that when people get better they say well, gee no I don't think I care anymore which way I sleep. Fear of dark, well no I'm not taken by the fear of dark. I take precautions, I'm a single woman, blah blah blah. Sure. But I'm not frozen by that. Yeah, I've been bitten by dogs so yeah I stay away from them, but no I don't have the panic that comes with the unquestioned physical reaction that maybe took place. It's like those places are liberated so you're sort of like a free manager of all those levels. So that's kind of what changes in people. And sometimes phobias disappear entirely. There's was program I think about eighteen nineteen years ago, I can't remember, on phobias and homeopathy with Dr. Andre Sann and I've forgot who the TV person was but lots of people were interviewed. And phobias disappeared entirely. Those are irrational fears, but so what? It makes no difference to the treatment what we look for and there's still no judging.

- A- Yeah, and even that like how I look at those is that at some level, some weird level there's a rationality for that.
- B- Oh, there probably is.
- A- Because the brain is associational. It's always putting two and two together. It works optimally that way.
- B- And at a root level we are one person. Like whatever we produce on whatever levels is what we produce. So that's how I tell people, I say I know you're coming in here for whatever it might be, ulcerative colitis or whatever, but how do you feel? How do you sleep. Of course the stools would be significant in this case but when somebody's coming in with a non digestive issue I still want to know how their stools are, what their sputum looks like if they have it. If they have post nasal drip, if they have hay fever, if they have whatever it is.
- A- It's all part of the package.
- B- Exactly. It's all symptoms you've produced. And how you find the remedy, because there's over 3000 remedies so that's why it takes a good two hours and usually I work on it after that because it's not always clear. What stands out is the most peculiar unusual symptoms is what makes me able to find the match. So somebody could come in with a common cold and they say oh, it's a cold I'm stuffed up. And maybe I can't find the remedy at all. Whereas they come in with a much more severe condition, but they have very clear symptoms that belong to their vitality. Easy to find the remedy. So it is nothing to do with the difficulty of the case as far as one disease is more curable than another. Or treatable than another. It depends on how the person is able to express, how much vitality, how much symptoms it can produce that are rare, peculiar, unusual. So your common cold they say there are stuffed up the moment they go inside the moment they go outside, their nose runs. The moment they see the sun they sneeze, something like that or their cough happens every time they enter a cold room or every time they enter a warm room. And they're craving cold drinks or they're craving warm drinks, whatever it is. Those are the things that are going to go aha! That's the remedy. That's the peculiar way that you are expressing this symptom.
- A- These are the kind of things that show up in medical doctors offices. It's personally this kind of symptom, but it's the kind of thing the doctor says well, that's life.
- B- Right. But it is life.
- A- Like, they have, I don't have anything for that. That's just the way it is. But there's a sort of, I can hear when the patient's articulating this they know. They're articulating it because they

know something's wrong. Like they know that this is not how I'm used to experiencing myself.

B- Exactly. And that's what a homeopath will pay attention to. Like since you developed rheumatoid arthritis, what's different about you. Oh well, since then I've been really chilly. And I've been, but strangely I'm craving ice cold water. It's like that's very illogical it would seem. Well, it's very particular and peculiar and easy to find a remedy. So that's the kind of thing, I've burning pains but I want to heat my knees. With a burning pain. So that seems odd. Who with burning pains would want to use heat, right? So it's the weird things. If you say I'm menopausal and I have hot flashes and I sweat well, whatever. We can't find a remedy on that alone. If you say at two o'clock I'm woken up with these hot flashes, okay, now we look at remedies that wake at two.

A- Oh.

B- We get more specific because everything, that's the whole science part of homeopathy. All those remedies, every single symptom they produced were written. Every single thing that came out. Now, you don't have to have the whole array of fifty pages per remedy to need that remedy. You just need to have the peculiar standing out symptoms of that remedy for the body to recognize that as a like. To trigger a response. But all the symptoms are written. So that's what we constantly do, well what's similar? What's the most outstanding peculiarity that really jives with what you're saying. What remedy produces this? At the time of Hahnemann they had fantastic provings while people were dying of lead poisoning and mercury poisoning and arsenic and all the other, these were the drugs of the time, right?

A- Right.

B- And bloodletting and whatever. But they could see what the pathology or the drug effect on the person was. So somebody with arsenic, they would get more and more paranoid. Well a paranoid person exhibits those symptoms of paranoia and xyz, that arsenic has those symptoms, would benefit by a non material dose of arsenic. Again like cures like. But it's not good enough that they have arsenic poisoning, that's not how it works. Right? We can't just give, that's what's happening a bit in homeopathy these days. People know something's working about it, let's do a cookbook approach to homeopathy. Lets say headaches, were going to use twenty remedies mix them up in one tube and were going to give people headache remedy.

A- Really?

B- So that's happening more and more right now because studying homeopathy in this type of depth takes a lot of years and a lot of experience.

A- Is this what you call classical?

B- Classical homeopathy, yes. It's a whole other thing. Some medical doctors and just naturopathic doctors and anybody actually who takes a course usually from pharmaceutical companies selling homeopathy, they'll say oh it's easy. For headaches you do this, for PMS you do this.

A- Oh yeah, you go to the health food store and you'll get a remedy for this. I see, that's what that is.

B- And the thing with that, first of all they're all low doses. There's a chance that one of them in there will be somewhat similar and maybe you'll get some improvement, right? Maybe. But there's no way of following it and there's no curative long term action and it doesn't trigger the vital force. It doesn't do the healing that classical homeopathy can do. But you have people going well my kids teething, there's a chance that in that little conglomeration there's something that will help, the same way as painkillers or whatever. But it's a palliative cookbook approach.

A- Right. I know, I've used it for sneezing, sneezing quickly and I'll take it and it's gone. It's marvelous.

B- Right. But that's not real homeopathy.

A- Right. It's cookbook.

B- It's not classical homeopathy.

A- It's not really addressing the whole person.

B- It's the same mentality as allopathic.

A- You're right. It's a medical model

B- It's the same thing. They'll find a disease name and treat the disease not the person. And that's what is so different with homeopathy, it treats the person. It's great. I do as a naturopath have all the diagnostic skills as well, but I have no problem working with medical doctors who decide that this is the diagnosis. No problem. Right? I may agree or not agree it doesn't matter, it doesn't affect the remedy that's going to be given. So the great thing is people can come in with, these very sick people, with my blood work shows I'm perfectly fine but I am sick like a dog. I don't need to worry about disease name I'm going to give them. Or judgment that I may make. I just take their symptoms.

A- Right. Get away from the whole labeling thing.

B- The whole labeling thing too which in and of itself can be a bit disturbing. I mean especially with people with MS and how many

- times they get misdiagnosed. And a lot of the syndromes, it's like they're syndromes if you have five out of twelve or seven out of fourteen symptoms, then you have this syndrome.
- A- It's just a way of labeling a bunch of symptoms.
- B- Exactly. It doesn't tell you how to cure it. Or it doesn't tell you anything other than now oh I have fibromyalgia.
- A- And that's a syndrome.
- B- That's a syndrome. Chronic fatigue's a syndrome. Actually lots of these diseases are syndromes. And even when you do the best of medical testing available. And I do use that so I'm not at all against it whatsoever. It's true for 70% of the population, like demyelination. Well you can have demyelination and not have any MS symptoms. Same with strepA, you can have it. It doesn't mean you have strep throat. You might carry it. How do we know completely. Things like that it doesn't help us for the treatment.
- A- One thing that I do know is that when your kind of going crazy with some symptoms that are sort of bizarre. They don't seem to fit a pattern and then you go in to the doctor, the doctor gives a label. Oh, that's good. Now I don't have to, you know I have something, I'm not going nuts. That kind of thing, you know what I mean.
- B- It can do that and it can also do the opposite.
- A- Yes, oh absolutely.
- B- Of oh, I've got that?
- A- I think where it stems from is that there's not a respect for the symptoms, the combination of symptoms that the person has or for the person. They're discounted. Oh this is happening and I don't understand. Well, that's just the way, as we get older these things happen. That kind of thing instead of seeing that these are signs of distress, body distress.
- B- Yes. I think it's not against the medical profession, they do the best they can.
- A- They're very good at acute for example. A broken bone.
- B- Oh. That kind of thing.
- A- A cut, open wound.
- B- Absolutely. And that type of surgery, that's fantastic. I think it's also really good to have a backup. I mean antibiotics they have their place. There are times where if you can't find a remedy it's great to know they exist. But the way that it's abused most people don't respond to it anymore. Now we have all these strains that are antibiotic resistant and so it becomes a huge problem. We're ruining the best of what is in medicine by

- abusing it basically. And using it at times where really homeopathy could do the trick.
- A- For a cold or something.
- B- I mean most flus, still it's happening, people are receiving antibiotics. Well, it's a virus. Antibiotics don't work on viruses.
- A- That's so puzzling.
- B- It is unusual. And then of course they develop yeast infections and then they have a new syndrome.
- A- People don't understand that. Antibiotic and yeast infection connection. They don't get that. I often, go to your naturopath and make sure you get some acidophilus.
- B- But that's like, first of all they gave it for the wrong thing and then they cause a side effect. I can see their position. People come in in discomfort and they want something and the problem is they don't have something better to offer, so they offer the best that they can. I mean it's all you can do. You offer the best that you can. The only thing that in an ideal world it would be to have much more open discussions of what is available to people. And there certainly have been some medical doctors, quite a few of them who have taken classical homeopathy. And some quite well known psychiatrists and quite well known cardiologists who have seen yes, okay maybe we can go further. But what is annoying is this almost like a religious belief system, oh it doesn't work. What doesn't work, have you seen what it does, have you informed yourself. And that's a bit annoying.
- A- It's discouraging.
- B- It's discouraging, and you can't change the world. I certainly see a lot of medical doctors in my practice so I think it's out there that there are other alternatives.
- A- What does homeopathy say about spirituality? The role of spirituality.
- B- I think it depended on the different homeopaths that sort of made their name in history. Kent had a huge spiritual component to his belief system, but I don't think there's a statement about homeopathy and spirituality.
- A- Well how would, how do you see it in your practice.
- B- Again, I'm not sure how to answer that. I don't judge or say oh this is a spiritual practice or not. I look at what are the symptoms and when people heal they tell me what it is that it is for them. And whatever it is for them, that helps them is what they need to do.
- A- I guess no one would come in and say I'm not sure if I'm on my spiritual path. Nobody would come in to say that.

B- No, there are people who don't know or who are questioning their spirituality and that's part of their symptom picture. Or they have deep guilt issues and feel persecuted or hear the devil or there's all kinds of, but those are more mental. But even just the quest of life and what is the meaning of life, yeah, people are in those states. But if the state is an opening, nourishing, moving state nothings going to be fixed. That's perfect. But if it becomes a limiting factor, if it stops them, if it produces panic disorders and anxiety then that's what will be fixed. So, people say to you do you, because I've treated also many different religious backgrounds, it could be Buddhist, seventh day Adventist, completely fundamental different views of things. It doesn't limit what homeopathy can do. And no treatment will insure a spiritual aspect to healing or not. I go with what it is for people, and I stay clear out of it.

A- Well, you're sort of dipping into religion. I was wondering when you're talking about vital force. That's what came up for me.

B- Oh, I think it was the best name Hahnemann could put on what ignites the body. What is it. Now we say immunology, the immune system, but that's only one part.

A- One system.

B- One system. What is it that is our...

A- That's no longer there when the persons dead.

B- What is that, right? And what is it that keeps us staying in life. So I'm using vital force that way more than it is necessarily a spiritual thing. It may well be but I'm not judging that. I don't know.

A- Just curious, in wrapping up. Is there any other kinds of questions that people kind of ask you?

B- Well the process aggravating, relapsing, you know that process often needs to be really clarified. Why these doses with no material substance do anything.

A- There's no material substance?

B- No, because it's past Avogadro's number.

A- It's what?

B- Past Avogadro's number. So it's frequency is, there's less and less material the higher the dose. In other words when we change from a thirty ch to a two hundred to a one m or ten m each time we go up the stronger it resonates with the person the stronger the remedy the less material substance there is.

A- And how is that? Why is that?

B- That is just like that, that's one of those things. Now there's machinery apparently in France that can measure the resonant energy of these remedies.

A- The vibration?

B- The vibration that it can produce. And the less material substance the higher the vibration.

A- Oh, so that's like a law of physics. A physics kind of law.

B- So those are really quantum physics. It's a quantum physics kind of reality. But you know I can't explain that any more than any scientist these days trying to grapple with why that is. We know it's true.

A- You can measure it.

B- But we don't know why.

A- Well it's puzzling why the whole thing is shaken, the remedy is shaken. Why did he come up with that.

B- I don't know. I think too sometimes, I'm not sure how people, like same with the Bowen technique how did Tom Bowen ever come up with the moves that have this unbelievable language right into a persons cellular level of reaction. It's amazing. But I think what I concentrate is on what we do know because there's a lot we don't. I figure that in my practice, it's fifteen years now, I see clear results. I see what happens. I have rules to go by. The reverse order, the aggravation, the improvement, the relapse. I can see how people heal, right? And I can count on that. So I've got a method. We know that like cures like, we know that if I get the wrong remedy and it doesn't resonate at all, it's a dud. You may as well have taken a sugar pill. It does absolutely nothing. The right remedy will respond. So there's a science part to it and there's an art part to it. The art is the interviewing process, is getting people to, comfortable to speak, giving them their trust back. That yes what they complain about is what's happening.

A- Its real.

B- It's real. Let's take it as real, it's what's happening for them.

A- It's important to look at, and to include

B- Absolutely. That's the art of it and not everyone is good at that. Because that's an individual training. I concentrate on those parts. I'm hoping science will explain it one day.

A- Right. We don't have all the answers, but we do see change.

B- It actually is what interested me. I really wanted to understand this, but when you're young you kind of had different aspirations. I have a degree in law and I was this is crazy, I read all this, this cant be true. I'm going to study this. But apparently it was the same story with Herring who was one very well known homeopath, he wanted to disprove Hahnemann's provings. So he said fine, and he was a scientist and medical doctor and I'm going to redo all of this just to show how it's not true. And he

showed the opposite. He showed that it was identically true. So then that was it, I think he had tuberculosis and Hahnemann cured him of tuberculosis. He said yeah, this is a medicine for the future.

A- Is there research that we can tap into? Clinical?

B- There's several that's getting more organized, but there's certainly a lot of the old homeopaths have all their files now accessible. The Philadelphia University in the states. There's a doctor Andre Sann who's based in Montreal whose probably the most prominent researcher. He's a homeopath himself and naturopathic doctor. He's probably the one to find out most of what's going on on that level. He's extremely well researched. And there's some studies from hospitals at the time of the Spanish flu that had a huge mortality rate, well everyone who used homeopathy had huge survival rate. It was, I cant remember, like 98.7% or something. And yet the general death was quite high. So there's studies like that in hospitals when they used homeopathy and they didn't because there was several homeopathic hospitals at the turn of the century in the states. But again why did homeopathy not expand and take off, I think, there's so many theories out there. That's what I was trying to do for my masters, what is it that stopped this? I think it's just shortcuts, going with cookbook not the study that's necessary to really follow what Hahnemann was doing.

A- I think also, if you just, oh I've got something I'll take an aspirin, it's gone. What this does is increase consciousness. You really have to know, you have to be observant of your own self, you have to be really there, present. Because if you're just popping a little pill and then that's going to take that away, then I can just put that in the back and then I can go on with whatever I'm doing over here.

B- No, I think so. And at the turn of the century and all that, also painkillers were coming in, all that whole movement with maternity and giving birth and all of that. It was how can we give birth painlessly? Absolutely painlessly completely under laughing gas whatever, let's disconnect from the process.

A- No, that's a whole sad story.

B- That was what was going on.

A- I mean where it led to. It's sort of getting back on it's feet.

B- Yeah, I think now is really a time where a lot of the available drugs have too many side effects. A lot of the drugs that could have been helpful are not useful anymore. Like a lot of the antibiotics. And a lot of the diseases coming around now probably could only be treated with homeopathy because there

isn't rally a drug for that. They're getting so complex and homeopathy doesn't care how complex it is. It's the person exhibiting symptoms. So I think there's a huge, there'll be a big change.

A- I think there's a renaissance coming.

B- But the training is going to be crucial.

A- So how many years is it required?

B- Well, after the, I actually got into homeopathy right after law school before I started my naturopathic degree and when I did I guess six years of specialty just in homeopathy. And I'm still constantly taking workshops and listening to other homeopaths. And always a new angle a new, and new remedies are being proven now because it's an expanding world, right?

A- Right. New things are being discovered, new herbs and stuff. How exciting.

B- It is exciting. I love what I do, in case that wasn't obvious.

A- It shows! I tell you, every time I hear, I said to Terry, she's always giggling. She's always laughing. It's great.

B- I love to see that. It's self empowering for every single person who shares in their feeling. And I just find, and I'm very methodical. I love the precision and what I can do to make it clear what's going on. It's like a teaching part, sure I've gotta find the right remedy and that's not obvious and I don't always get that. It might take me three tries sometimes but once were on the right track. It takes time. I have some patients I'm still in touch with from Nova Scotia, it's been fifteen years, and they were crippled with rheumatoid arthritis. They don't have anything anymore.

A- Isn't that great.

B- But they'll call me for the flu, or they'll call for something whatever it is. And they just know this is what they're doing first. And one developed Lupus, right away she called. And I treated her as a child, for I forget what eczema something like that. I think it's just knowing that it's in people consciousness and that they're going to try this first. Then it's great. We follow up with the blood work, it's not like, it's not hokey-pokey stuff. We have before and after stuff. It's clear and it's exciting to see that.

A- Well, thank you!

B- Okay, well thank you!