

The Definition of the Case Witnessing Process (CWP)

In order to reach the deepest core, get the essence of an individual, and acquire an individualistic expression at the holistic level of an individual, the most important factor is how we understand him through the case witnessing process.

Why do I use the term “case witnessing” rather than “case receiving” or “case taking”? The answer lies in the meaning of the verb “to witness”.

- ▄▄▄ A witness is a close observer who gives a first hand account of something seen. (In relation to the legal system.).
- ▄▄▄ In relation to the legal system, a witness provides his or her observations of a situation as it is and does not add to—or subtract a word from —his or her testimony.

We must remember that every case that comes to us requires one hundred percent witnessing in order to understand a patient as he is; in other words, to be in a witness mode is the best way to stay unprejudiced. If we can witness our cases, only then will we refrain from superimposing the colours of our perceptions on the real holistic understanding of our patients. And that is the reason I feel it is important to use the case witnessing process with our patients and not just the case taking process!

What is the ideal case witnessing process that will help us get the individualistic expression of our patients at the holistic level? This was a question that I ruminated over for a long time. As I dwelt on this aspect of case witnessing, certain questions and issues surfaced in my mind.

1) ***Can the whole process be simple while thoroughly scientific?***

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

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

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

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

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

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

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



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

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

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

I believe, the entire process of case witnessing should be scientific; all the questions that the patient is asked during the case witnessing process should be thoroughly scientific and logical, not because of any whim or fancy, nor because a homoeopath “feels like” asking those questions, nor because his “experience” prompts him to ask those questions. The process

should be undertaken in a clear manner and without the interference of the homoeopath's personality traits. It should be off the need of any analysis. It should be self explanatory and based on facts observed about the patient.

According to me, the homoeopathic case witnessing process should bridge philosophy and science. Philosophy is the implicit, inner knowledge about reality; whereas, science is the explicit, external knowledge. If these two are allowed to combine, then the complete picture of the truth, i.e., the patient's altered pattern within, will surface.

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

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

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

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

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

Let me explain this to you with an example:

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

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

4) **Can case witnessing really reflect a human-centric approach?**

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



Hindrance? For whom? Reader or **D**?

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

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

*“Pothe padh padh jag mua, pandit bhayo na koye
dhai aakhar prem ke, jo padhe so pandit hoye”*

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

(English translation)

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

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

For instance, if we ask a patient about his chief complaint and he talks about his dreams, we will tell him, “No. First talk about your chief complaint.” For him, the chief complaint is not

bothersome, but we still keep asking about it, because that's how it's done in the case taking format. In such cases, we encounter a lot of friction.

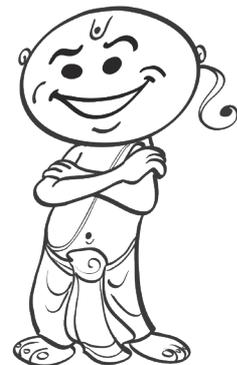
The case witnessing process should be a smooth process. It cannot be simply bookish, i.e., we cannot proceed with mechanical case taking as written in textbooks. For case taking to be "**case witnessing**" it needs to be wholesome and spontaneous. The case *witnessing* process is one in which we sit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

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

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

In the same way, the whole case witnessing process is aimed only at understanding the unique individualistic pattern of a patient. There has to be a designed / individualistic / human-centric approach which the patient defines.

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



During the case witnessing process, the patient should be understood on the basis of his individuality, his individual "I", at that given moment.

In this human-centric Case Witnessing Process scenario, my patient is the director, producer, and actor in his own film, and I am just a spot boy to throw light wherever he wishes. The whole process is designed according to the individual patient. Case taking shapes