

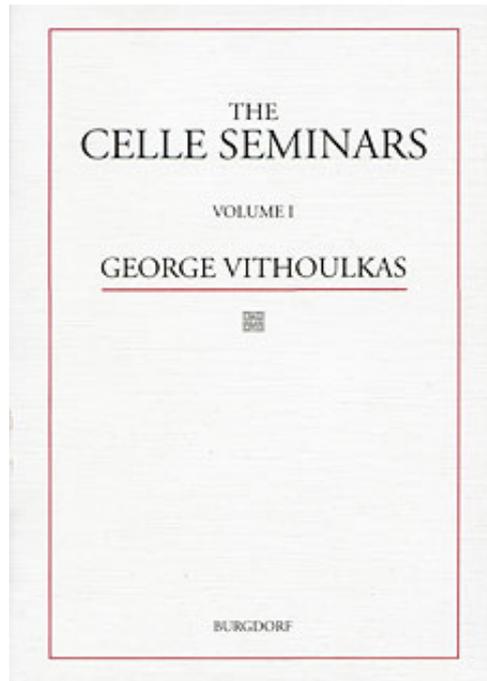
George Vithoukas The Celle Seminars

Reading excerpt

[The Celle Seminars](#)

of [George Vithoukas](#)

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Introduction

I don't like speeches, so I will try and be very brief. I would like to thank Dr. Tiedemann as well as all the people, especially Mr. Lindemann, who worked on organizing this conference. In addition, I would like to thank them for giving me the opportunity to come and teach in the land of Hahnemann. It is very moving and important for me to have come back at this time of my evolution because I feel I have the best to give right now.

I have tried to be very faithful to the founder of homeopathy, Hahnemann. In this seminar I will try to give you insight into my method of finding a remedy, in short, my general thought process when confronted with a case. I will also try to give you information on small remedies, which, up until now, I have not spoken about in the course of my teaching.

First, I would like to tell you about what I'm currently doing. As most of you know, I am on the Greek island of Alonissos, more or less in isolation, while I write a materia medica. So far I have written the final version of about thirty remedies. I intend to write a complete materia medica, although it may take five years to finish the entire project. I plan to structure the materia medica in such a way that it will be particularly useful for students. There will be a section in this materia medica that will give all the essential features of a remedy. This part will only be for studying purposes, and therefore this section should be especially easy to read. Furthermore, I plan to give the peculiarities of the symptomatology of each remedy within a particular organ system. Because of this mammoth undertaking, I will be unable to give seminars in the near future. The only invitations I will be able to accept in the years to come are those from the Lower Saxony Academy of Homeopathy here in Celle, West Germany. I feel this is an important decision because it will allow me more time to work on the theoretical part of the materia medica. I also hope

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that these sources will be more contemporary and accessible for the user.

The Expert System, which as most of you know I designed in cooperation with Namur University in Belgium, is also a part of this planned learning system. I am quite happy to see from the results that I have received with the computer so far that, in most cases, the computer prescribed the remedy that I would have chosen had I done the repertorization myself. However, I want to emphasize that the Expert System should only be used as a tool; it is not intended to provide you with blind answers. The computer should only serve to assist in repertorization. The question often arises as to the function of repertorization. If you give the computer information, it will suggest remedies, which you will then have to form a judgement on. Do these suggestions tally with the remedies you have been considering? Often the computer will suggest remedies which you have never heard of before, and then you will have to go and study these remedies. This is exactly the goal in using the Expert System: it should spark your interaction with technology while serving as a study tool. You will be able to ask the computer for information on an unfamiliar remedy, and it will provide you with information that you can tally against the information given by your patient.

Another project I would like to mention is a school for homeopathy, a regular school for homeopathy, which we are in the stages of planning. I have been in contact with various universities, and I hope that one of them will decide to assign a chair of homeopathy because this would lend significant creditability to the field. As you know, the seminars only run for a short period of time and then you are on your own again. There is no way to distinguish between those who have actually studied a lot and those who have not studied at all. More precisely, the problem is that up until now there has been no basis by which the difference between students' level of knowledge could be assessed. At present, almost anyone can call himself a homeopath. I think this is unfair. I think that those who study and apply themselves should be given credit. There should be some standard by which

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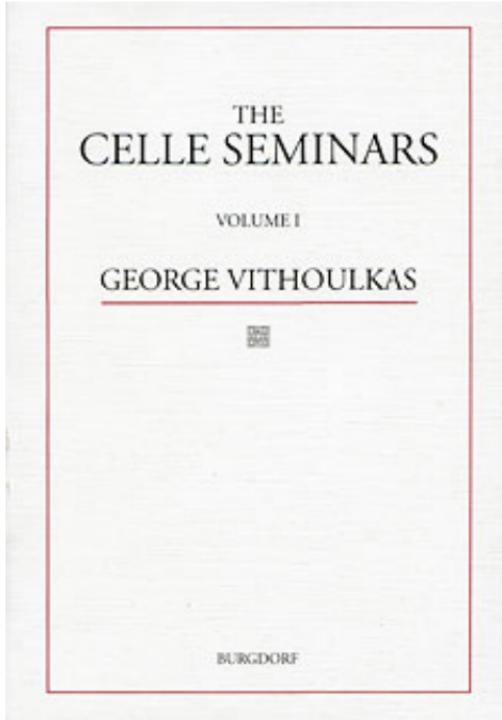
we can categorize these people as those with a knowledge of homeopathy. Therefore, it is very important to have established, recognized schools that will give credit or a diploma to people who have studied properly. I believe with the information provided by my writing and teaching, along with the Expert System, the materia medica, and proper teacher preparation, we will be able to establish a real school of homeopathy. This should be an institution, or university, which would start in one country and could later be franchised, or duplicated, in other countries. Such a plan would help facilitate a unified method of teaching homeopathy. I hope that more countries in Europe will institute homeopathic hospital facilities. There is a hospital under construction at this moment—I don't know the exact location, somewhere in Germany, near Bonn—which is going to have a department for homeopathy. I think this is a very good sign. I hope that this hospital will not end up like the London Homeopathic Hospital where primarily allopathic treatments are prescribed. We can prevent this from happening only if we have good teachers who can stand the stress of a difficult case, because this is precisely when judgement is passed on our abilities. For example, you are called to treat someone who is extremely ill; this is your moment of truth. It is a matter of how much confidence you will need to be able to handle this case. In order to have confidence, you must also have knowledge. There is no substitute for knowledge. I was very mad when I first began treating patients and could show successful results, because people would say, »Oh, you have intuition!« How is this intuition? I have been studying day and night constantly for many years and they called this intuition? Why study at all? I could just as easily say, »I think you are *Phosphorus*. Take *Phosphorus* and God bless you.« In 1965, I was treating Krishnamurti in Gstaad, Switzerland. There I met a lady, his hostess. As soon as she saw me, she said, »Oh, you have intuition!* I replied, »How do you know that?« She said, »I can see it.« I said, »No, I do not have intuition, I have studied very hard for what I know.«

When Krishnamurti was very ill with pneumonia—he was gasping and wheezing—I could not find the proper remedy. »What's happening? He's going to die,« said his hostess. I said, »Yes, I think he is going to die.« Where was my intuition? Why didn't I have intuition then? She asked me to call a doctor from Geneva. I told Krishnamurti, »Sir, I don't know the remedy.« He was not able to breathe, he had a high fever and, to top it off, he was seventy-three-years old at the time. I thought, as everybody thought, he would die. I said, »We'll call somebody, some doctor from Geneva.« »Is he going to help you to find the remedy?« asked Krishnamurti. »An allopathic doctor from Geneva will not help me find the remedy, but will give you antibiotics,* I replied. But Krishnamurti said, »No, no, you try, you continue.* All the people in his court stopped saying that George had intuition. You don't have to have intuition in such a situation, you have to have knowledge. So, I went back believing, most probably in my subconscious, that he was going die. I dreamt one night that he had died. He'd fallen off the sofa and was dead, and I was responsible. I ran and picked him up, put him back on the sofa and I said, »Sir, I am here.« I was trying to resurrect him by talking to him, but he was dead. Out of agony, I woke up at 5:00 in the morning. I was in a chalet in Gstaad. I woke up drenched in sweat thinking that Krishnamurti had most probably died. **That** was intuition. Anyhow, I got my books again and started repertorization of all the symptoms. I wrote down everything in my notes, and I studied the case again. And as I did that proper repertorization—I'd given the most sophisticated remedies so far, nothing was working—suddenly it dawned on me, and I said, »Oh my God, this is *Phosphorus*!« And then I could not wait. I usually made my visit at 8:00 a.m., but at 7:45 a.m. I was already there to see if he was still alive. Krishnamurti was very weak, but nevertheless still alive. »How are you, sir?« I asked him, and he replied with horrible groans and wheezes. I asked him to open his mouth, and then I inserted a high potency of *Phosphorus*, 1M. Afterwards I left, and then returned in the evening at around 5:00 p.m., my regular evening visiting time. On this second visit

I saw him coming from the bathroom—he'd gotten up—as I was entering the room. »Sir, what did you give me?« he asked looking at me. »It doesn't matter, it's called *Phosphorus*,« I told him. He replied, »I feel so much better.« In that short space of time, between that morning and 5:00 in the evening, *Phosphorus* had brought down his fever and made him feel well again. He was even able to get up, although he was still totally exhausted and really no more than a corpse. Now that is the time of truth. Had I said, »God, please give me intuition!«, he would have died. You have to have knowledge, know what to do at the given moment, because if you don't have this kind of knowledge, you can forget everything else. Your intuition will only be good when someone says, for example, »You see, I'm crazy,« or in discussing philosophical issues. But when you are faced with the possibility of death, you cannot waste time relying on your intuition. You must be able to rely on your knowledge alone.

I'm not going to tell you that I know everything because nobody does. We all make mistakes. All I am trying to say is that homeopathy is a science and it requires a lot of studying and a lot of application. You cannot just sit back when things get difficult and say, »I can't learn this. I need intuition.* I've seen this happen. The Expert System will be especially helpful in handling these types of cases when you cannot go any further using the knowledge at your disposal, and/or there is no one with more expertise to whom you can turn. In these critical moments you can feed the computer information, which it then evaluates before offering you suggestions.

The experiences of a homeopath are so many that you can talk about them for years, especially once they are over. And of course, we always talk about our successes. But the failures, well, you tend to try and forget the failures. We have to do this because homeopathy is still a difficult, upcoming science, and if we did not concentrate on our positive experiences, we'd go into *Aurum* states. Do you know about *Aurum* states? These are depressions, very deep depressions. For example, you may become especially depressed when dealing with children because they cannot sup-



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