

# Bill Gray

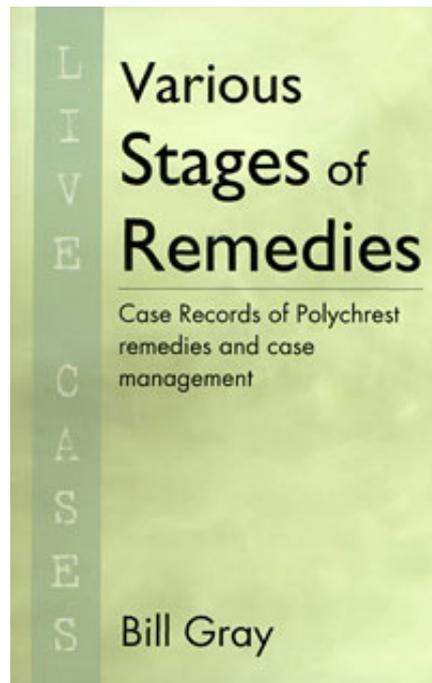
## Various Stages of Remedies - Live Cases

Reading excerpt

[Various Stages of Remedies - Live Cases](#)

of [Bill Gray](#)

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## INTRODUCTION

I have had a practice in Homoeopathy since 1971, in the United States. I studied medicine, but at the end of my studies I didn't really know if patients got better or worse by allopathic drugs.

In 1970 a study showed that sixty per cent of the hospital cases were due to allopathic drugs or patients recovering from operations (in the States). In chronic diseases I noticed a debilitation and a degeneration, ruining life. Allopathic drugs had no real lasting result in chronic diseases. I looked for other therapies, but I didn't find any other scientific therapy; I discovered no real system behind them. I only found less toxic therapies. Acupuncture had solid principles, but there was hardly any education in acupuncture in the United States, in those days.

On a congress I met someone who told me about Homoeopathy. Homoeopathy did have laws of curing! The level of education in homoeopathy was low in the States, in those days. I started to practice homoeopathy and in the beginning I had pretty good results, but as I continued I had less success.

I heard about Vithoukas: that was inspiring! So I called him up and said: "Can I come and study with you for a month?" "Sure!" he said. Before that day, Vithoukas had never had anybody outside of Greece come and do that. In those days Vithoukas used to go around from room to room and his doctors would take the case. In the end he had a presentation from the doctor, asked a few questions and then prescribed. And he translated it for me. So I had a golden opportunity of following him around, case after case.

But the knowledge I gained in a month was minuscule compared to what I needed to learn. I said: "Okay, I will take up a month again next year," so I did a second month. By the end of that I was convinced that I had so much further to go than I had ever imagined, that there was nothing to do but to close up my practice until I got it: basic, confident knowledge. So that is what I did. I studied with Vithoukas for two years in the seventies and I became a confident homoeopath. In return for the knowledge and

as part of my training, I translated "Science of Homoeopathy" into English.

Since then the results in my practice have been much more profound and deep and Vithoulkas' teaching enabled me to treat deeper and deeper chronic diseases successfully; but it was the mentality that I learned during the training with Vithoulkas, the way of thinking. So I could learn more, starting from the base Vithoulkas gave me. The way of thinking in Homoeopathy, the mentality, the way you can apply your knowledge turned out to be very important. Your own experience becomes the base of your knowledge, and how you can apply it after that. Based on the foundation Vithoulkas gave me, I could go on then on my own to practice. I owe a great gratitude to Vithoulkas.

All I shall say during the seminar, the seed of it, comes from him. What I have from my own experience is real, because it is my own experience, but it comes from his mentality, too. I will try to transmit that way of thinking to you.

Studying from the repertory and materia medica, boggles the mind. Trying to study from the repertory is like reading a telephone book and trying to get some meaning out of it. We are overwhelmed by the information of the materia medica and what we do is try to overcome this problem by trying to memorize as much as we can. And we go in the books that have keynotes and take three or four particular points and then we think we can take that information to that patient, who has for instance a terrible anguish. With all those pieces of information and some remedies you have memorized by your mental and physical efforts, you think you will be able to cure the patient. It doesn't work that way, but in your own experience it does work that way. To know any symptom, or to have a photographic memory doesn't make you succeed. It can be true, but only for some remedies you grasped.

Twenty remedies are real polychrests and it is possible to get a cure of eighty to ninety per cent of the chronic cases with these. Try to understand these remedies in depth, not just the data. You can learn polychrests, the data, but you won't get the kind of results you can get, eighty to ninety per cent (slow results - not fast in chronic diseases). The essence is: how do you see the remedy in the patient and after that, how do you fit the data. During this semi-

nar I will discuss how to approach understanding the remedies when you study them.

The big problem comes a few months after prescribing the (right) remedy: the second prescription, a relapse and so on. The timing of the remedies is very important. Discriminate between a cure, a suppression and a disruption. You have to know whether you did it right or wrong. You have to be able to recognize what happens when it happens and to know what to do about it. It is a critical aspect in classical homoeopathy. Without that knowledge, all the knowledge of the remedies -I don't care how in-depth that is - is irrelevant. You have to know how to apply the knowledge.

The first thing we should never forget when we sit in front of the patient is that dealing with a patient is a total mystery. We never know the total patient. In fact we have no idea what the remedies actually do. We don't know what we are doing. When we talk about high potencies that means the remedy has been potentiated beyond Avogadro's number, there is no molecule left. We can talk about theories and have all kinds of speculations, but does anybody know what these little things do?

When I was a kid, we used to have a doctor kit and we played being a doctor. At the end, after looking in the throat and so on I gave a remedy, a sugar pellet. Now I am forty-five-years old (1988) and I am still doing the same thing and it does work!

Don't ask why homoeopathy acts; we know it does, it is testable. However, don't ever forget, fundamentally it is mysterious. We are never sure what is going to happen until it actually does. You test it according to the principles. In fact it is ridiculous what we do, we give these little things with nothing in them... But there are principles. We don't know why they are so, but we do know that they are so. If things go wrong, you see it go against the laws.

## THE MAIN PRINCIPLES

Of George Vithoulkas, see: "Science of Homoeopathy."

M: Mental

P: Physical

**VIDEO 5 (seven to twenty-eight up)**

VS: A direct in answering boy.

VS: He wants a large family and he marries and has five kids indeed.

VI: "Why did you want such a large family?"

VP "I wouldn't call it a large family, we have exactly what we want, three boys and two girls."

VI: "Do you have a girlfriend?"

VP: At age seven: "Well, not many."

BG: What is his remedy?

AD: Lycopodium, talking about many girlfriends.

BG: But he is direct in answering, it is not an outer bluff.

VI: "What is it you fell in love with?"

VP: At age twenty-one or twenty-eight: "Her nature, really."

VI: "Do you push your kids at school?"

VP: "No, I encourage them. I praise them when they have done well."

VI: "Are they smarter than you?"

VP: "A couple of them will be smarter."

VI: "How are you going to handle that?"

VP: "Keeping them by my side!"

BG: What is his remedy? Why no ideas? What is pathological actually? By the definition of health, we don't have anything at all to work with. He is showing freedom in everything coming up so far. He has got a good sense of humour. He has got a balanced attitude towards his kids.

VP: "Where is your father," they ask. My mother works. I just tell them I have no father."

VI: "What effect does that have on you?"

VP: "Not any effect, 'cause what you don't have, you don't miss."

BG: He has a balanced attitude.

VI: "What would you like to give your children, what you never had?"

VP: "They have got everything, even that what I didn't have: a father."

VB: He was brought up in a children's home and went back to his mother when he was thirteen. He was brought up in a boarding school, discipline.

VI: "Do you encourage that in your children?"

VP: "Yes, they go to bed and school the same time every day. It is good to have discipline. I enjoy routine, knowing what is going to be next. Because that sort of relieves me from responsibilities."

VS: At age twenty-one he works in a sausage factory.

VI: "How do you see the future, as far as this?"

VP: "I couldn't stay for that long here, my mind would go dead."

VS: At age twenty-eight he still works in the factory.

VP: At age twenty-eight: "I know a lot of people there now. My mind won't go dead, I have got a lot to talk about."

VP: At age fourteen: "I am like anybody else, nothing too marvellous."

VP: About moving up: "I know, that if I really wanted to, I could get on."

B G: That is the differentiation with the Baryta carbonica picture, who was content where he was, because he knew he couldn't do more. This boy could, but he just chose not to.

VI: "Did you never feel, you could do better jobs than this, aren't you more than this?"

VP: "No, it is just hard work. It never worried me. I am not really interested in moving up the scale."

VP: At age seven he relates about a dream: "Everything flew up the air and it all ended on my head ..."

BG: This is a good point for an essence, this particular kind of a dream. A dream of everything on top of him and he just got out from under it and then it flew up and all ended back on his head. What is the main remedy that feels burdened? *Calcarea carbonica*, the feeling of being overwhelmed. *Calcarea carbonica* is a remedy you often give, if somebody has an extremely strong Vital Force. Maybe he is *Calcarea carbonica*, because he is very strong.

VP: "When you are somebody who wants to go far, you have to push yourself."

VI: "Did you want to go far and push yourself?"

VP: "No, I want to get through life nice and easy."

VI: "What do you think of rich people?"

VP: At age seven: "Not much ... They think they can do everything, but you are doing it as well."

VI: "Are you envious of people who have a lot of money?"

VP: Later age: "I can't envy them, no, I have got what I want, so it isn't going to make me any happier. I can save my money for months and then I have got just one day and I spend it. I wouldn't worry about getting the next penny. You can have millions, but when you are spending it, you have got to know what you are spending."

VP: Later age: "I am used to living with white people (he is a black boy)."

VP: At age seven: "They are just the same as me."

VI: "Is it hard to be a black man in an English society?"

VP: "If you just want to live in society, no, it is not hard. If you want to fight, it is hard."

VI: "Have you ever wanted to fight it?"

VP: "Not really, there is no need for it."

VI: "Do you want to go abroad?"

VP: At age fourteen: "Yes, eh, to Mallorca ..."

VP: At age twenty-one: "I thought I would like to go out of this country, for a holiday first, somewhere. Then I'd think about settling down somewhere else."

VP: At age twenty-eight: "But when it came to, I didn't want to move, to leave. Probably I have got a narrow view in life. I don't really like travelling."

VI: "Does that worry you, your narrow view?"

VP: "You keep asking me if things worry me! It doesn't really concern me."

VI: "In the earlier films, you had a sad childhood?" VP:

"I wouldn't really call it a sad We."

VP: "It doesn't matter if you have anything, golden materials in the world, 'cause you still want the next thing down on the road."

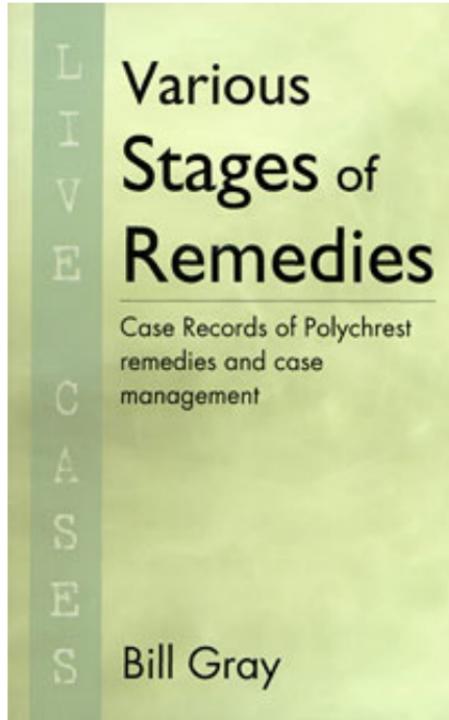
BG: That is a Vital Force of ten, on the scale of ten. That guy is very balanced, very free. You can't see a hint of pathology. The film-maker was trying to create problems and he wouldn't even accept it. That is freedom. You can say he is not ambitious and this and that, but that is because of our values. He got exactly what he wants.

VP: "If I wanted I could go on, I just needed a sparkle."

VP: "I have got what I want, I am happy."

## PHOSPHORUS

The essence word from Vithoukas is **diffusion**. The person doesn't have barriers to the ego, the barriers are fuzzier, not clear. No barriers of:



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Case Records of Polychrest remedies and case management

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