

# Dog, Yogi, Banyan Tree

By Rajan Sankaran

Homeopathic Medical Publishers 2017; ISBN: 978-93-803556-5-8, 224 pages, paperback

Reviewed by Ruy Madsen<sup>1</sup>

<sup>1</sup> Brazil

Homœopathic Links 2018;31(1):83–87.

Address for correspondence Ruy Madsen, MD, Rua Hilario Magro Junior, 75; Campinas -SP; 13026-123, Brazil (e-mail: ruymadsen14@gmail.com).

Veritas filia temporis (Truth is the daughter of time)

It was St. Augustine who initiated the tradition of autobiographies. Much more than telling the story of a lifetime, the aim is to make a confession. The story of a soul that presents itself fully and honestly before God. *'Dog, Yogi, Banyan Tree'* by Rajan Sankaran is a confession.

A man with high goals, thirst for knowledge and therefore open to knowledge, wherever it comes from. A man who early in life learned that the secret to seeing further is by standing on the shoulders of giants. Sankaran reveals to us, one by one, his guides, his role models, his examples, men of high moral and intellectual stature, who contributed to the timid boy, hidden under the shadow of an admirable father, to become one of the greatest names in the history of homeopathy.

The short chapters of this book, like small poems in prose, reveal a human being with the strength, steadiness and greatness of an elephant. In the words of the Indian poet Kabir: *'the elephant walks at its own pace, not bothered about the dogs that bark'*.

Today, the dogs that bark along the straight path are invited to recognise the invaluable contributions of Sankaran. Contributions that stand the test of time and have done immense good to the profession.

Contrary to what critics say, the new methods of the great contemporary authors retained all Hahnemannian foundations. We do not witness a revolution, but a reform. In epistemological language: the *hard core* of classical homeopathy (vitalism, proving, similitude, totality, individualisation, single medicine, minimal dose) has been preserved and Sankaran has added many useful tools to the *defense belt* (auxiliary theories).

History shows us that there is no such thing as collective discoveries; the subject of knowledge is the individual. The history of homeopathy could not be different. The real engines that make the profession move forward are the forces of individual consciousness, in search of truth, above any other authority. The recognition as being part of a

tradition—a lineage of giants—forces us to conserve and, on the other hand, to explore. We should not go down, but we can always add.

How many of Hahnemann's disciples did not feel the reborn of the flame of the true art of healing when faced with the so-called method of sensation? How many colleagues who had given up or who were about to give up saw this lighthouse that Sankaran lit with his new approaches and navigated back to the port of classical homeopathy? How many homeopaths did not find themselves full of courage trying to imitate this master in their case-taking and analysis? How many patients around the world were not benefited by having their suitable homeopathic medicines elucidated by the new methods of this young Indian who wanted to be the best in the world?

Sankaran confesses his ambitions, his needs, his contradictions. In confessing the anguish generated by the conflict between selfishness and altruism, he shows with his own life the tension between these forces and, finally, recognises the importance of their balance. He has pursued his own interests as a free individual, and we homeopaths and our patients have gained a lot from this. It is a living proof of the classic idea of Adam Smith: 'It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest...'

As Hahnemann taught, the doctor's only mission is to heal. So, doctor Sankaran after so many cures, books and contributions seems to want to achieve an even higher cure with this work. He wants to take us, with or without simillimum, to the highest purpose of our existence. Knowing the sensibilities and weaknesses of the homeopaths of the four corners of the world, he discovered that he could do much more than teach. By sharing his experiences he contributes to healing the sick homeopathic community.

This book is the testimony of the journey of a homeopath, an invitation to confess our ambitions, our interests, to rethink our journey and, most of all, the honesty and integrity with which we adhere to the path of truth.

# Dog, Yogi, Banyan Tree

By Rajan Sankaran

*Homeopathic Medical Publishers 2017; ISBN: 978-93-803556-5-8, 224 pages, paperback*

Reviewed by Harry van der Zee<sup>1</sup>

<sup>1</sup> The Netherlands

What a perfect timing! I am just back from spending a month with Advaita<sup>a</sup> master Mooji when 'Dog, Yogi, Banyan Tree' lands on my doormat. Sri Mooji is direct disciple of Sri Harilal Poonja (Papaji) who was direct disciple of Sri Ramana Maharshi, Rajan Sankaran's guiding light and guru.

If there is one ultimately good reason to write a book, it is to shed light on the path to freedom, peace and bliss. Not by sharing knowledge and concepts, but by pointing toward a direct experience of truth as one has found inside one's own being. And this is exactly what Rajan does in a very open way, and why I enjoyed reading this book.

I can only reflect on this book in a meaningful way by sharing how it resonates with my own journey. So, this review is not going to be objective in any way.

As a homeopath you may be inclined to analyse Rajan's case, as there are more than enough clues to do so. I would advise you not to. First of all, you would do him short, for a remedy only points to that which is blocking the recognition of the true Self. You would be looking for somebody, whereas the intention of the author is to be nobody. Second, you might miss valuable pointings for your own self-inquiry. Like the neighbour poet said on one of the walks he and Rajan had taken along the Juhu Beach: 'do not get attached to any of these forms. Know that this too shall pass'.

In the beginning chapters, Rajan speaks highly of his father and mother, and later of all others that contributed to his development and growing awareness. Reading that the late P. Sankaran had a strong wish to abort the baby who would later be called Rajan, we can understand young Rajan's desire to be somebody of importance and to excel in the same profession that brought his father fame. It explains his urge to prove his right of existence as also the deep impact of critique on him, like was expressed by George Vithoulkas in an interview that Corrie Hiwat and I had with him in 1999 (LINKS Vol. 12, 4/1999:202–210). It is said that beauty is often created out of pain and trauma. Something similar seems to be true for the amazing contribution Rajan makes to homeopathy.

It is impossible to discuss all the beads that Rajan has strung on this mala. Let me just mention a few. We can read how, on his first teaching trips, cultural differences were misread by Rajan as insults, while I remember how some of his initial behaviour caused similar reactions in the audience. Hilarious, tragic and so recognisable as it is in all of us that ignorance and arrogance, innocence even, are at the root of suffering.

Many people who have inspired Rajan and who feature in the book have inspired me equally: Ramana Maharshi, and also Gandhi, Ramesh Balsakar, Sri Ramakrishna. The story of how 'The Gospel of Sri Ramakrishna' was given to Rajan is a beautiful example of how the universe rewards a heartfelt desire for truth. 'Drop knowledge and wisdom will come' is one of the gems Rajan got out of this book. 'The Power of Now' is mentioned. It had a deep impact on me and it was Rajan who recommended me to read it. Maggi, the former secretary of the Mother<sup>b</sup> who inspired Auroville, is one of our common friends. The fact that so many people and places I know and love and that inspire me are presented in this book makes it very alive to me.

Is that kind of recognition needed to appreciate this book? Definitely not. After reading this book, I thought of Simon Sinek.<sup>1</sup> He states that people are not interested in what you do, but in why you do it. 'If you talk about what you believe, you will attract those who believe what you believe'. To get such an intimate insight into what drives one of the leading homeopaths of our time is inspiring.

Besides that, Indian philosophy is a beautiful foundation for homeopathy and it is therefore no surprise that about half of all homeopaths in the world live and practice in India. The law of similars can be understood as a practical application of Advaita, or nonduality. Homeopathy is based on 'loving what is' (oneness) instead of fighting reality (duality). The beautiful paradox being that once reality is accepted as it is, it can change.

Did I miss something or someone? Yes, I missed the mentioning of Sri Nisargadatta Maharaj (1897–1981). He lived close enough in space (Bombay) but perhaps not in

<sup>a</sup> "Advaita (non-duality) states that the entire universe is one essential reality, and that all facets and aspects of the universe are ultimately an expression or appearance of that one reality."

<sup>b</sup> Mirra Alfassa, known to her followers as The Mother, was the spiritual collaborator of Sri Aurobindo.

time, as Rajan was still young when he passed away. His book 'I Am That' is a gem I highly recommend.

'Dog, Yogi, Banyan Tree' finishes with the poem 'there is a place', pointing to that which lies beyond all the stories narrated in this book (and those narrated to us by our patients), followed by a call to the reader to share similar (or dissimilar) experiences at [www.dogyogibanyantree.com](http://www.dogyogibanyantree.com).

Homeopathy can be used to rid man of the delusions that stand in the way of realising that he already is that place. That you are the one you are looking for. If there is one ultimately good reason to be a homeopath, it is this.

#### Reference

- 1 Sinek S. How great leaders inspire action. TED September 2009. Available at: [https://www.ted.com/talks/simon\\_sinek\\_how\\_great\\_leaders\\_inspire\\_action](https://www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action)

## Fibonacci Potencies: The Famous Last Words ... For Now

By Dr. Joe Rozenchwajg, NMD

[www.lulu.com](http://www.lulu.com) (2016), [www.naturamedica.co.nz](http://www.naturamedica.co.nz); ISBN: 978-1-365-66036-8; 6" × 9"; ebook US\$ 9.00; 296pp quality paperback US\$ 40.00

Response to Jay Yasgur's Review in LINKS Issue 4/2017

Reviewed by Joe Rozenchwajg<sup>1</sup>

<sup>1</sup> New Zealand

Address for correspondence Joe Rozenchwajg, NMD, New Zealand (e-mail: [homeosensei101@gmail.com](mailto:homeosensei101@gmail.com)).

I am quite flabbergasted about the way Jay Yasgur has reviewed my latest book 'Fibonacci Potencies. The famous last words ... for now'. [Homœopathic LINKS winter 2017, Vol. 30(4):288–289]

He starts by quoting my attempt at self-deprecating humour where I call my writing 'ramblings', then goes on writing that this is exactly what I do: **rambling**, in this book and the other ones I have published ... pretty insulting if not slander and damaging as any reader will take that as an affirmation by the reviewer and might decide it is not worth even to keep reading the review and certainly not the book.

Then Yasgur writes that he does not understand the system, although he then describes it later on, also calling it complicated. What is there not to understand and why is it complicated?

1. The needed potency/potencies will always be in the Fibonacci series because it is a Law of Nature.
2. The patient takes all the available potencies in the ascending order.
3. The potencies can be taken as a dry dose, as a liquid dose according to the Fifth Organon or as a liquid dose in multiple dilution glasses according to the Q/LM system of the Sixth Organon.

Once again this type of comment prevents the reader from even trying to learn the method: if it is too complicated and unintelligible for Jay Yasgur, then it must really be a damning task for the common mortals ... whereas it is actually a lot simpler to use and adapt to each patient than any other system.

Finally, asking me to put everything together in a future book ... why? The F-potencies book is a 'technical manual' about potencies. Do you find a technical manual about how to use a screwdriver in every book about carpentry, plumbing, electricity, etc.? *Dynamic Gemmotherapy* is a Materia Medica and repertory of gemmotherapeutic remedies. We have dedicated Materia Medicas and dedicated repertories: they are not reproduced in each and every other type of book, extracts of them are quoted and the reader is then referred to the original work for more details.

I hope this clarifies the situation and at least compensates partially for the damage done. In any case, if there is any question or some problems in understanding what I wrote or anything else, I am only an e-mail away.

# Vaccines: A Reappraisal

By Richard Moskowitz, MD

Skyhorse Publishing 2017 ISBN: 978-1-5107-2256-9 6" x 9"; hardback; 300 pages \$27.00 USD (Foreword by Mary Holland, JD, research scholar, New York University School of Law)

Reviewed by Jay Yasgur, RPh, MSc<sup>1</sup>

<sup>1</sup>United States

Address for correspondence Jay Yasgur, RPh, MSc, United States (e-mail: jyasgur@gmail.com).

By the end of the opening chapter, the author has made the case for allowing childhood diseases to run their course and, in their wake, create both specific and nonspecific immunities. The reader is also made to understand that vaccine-mediated immunity falls short in those aforementioned immunities and that a chronic, autoimmune disease state can be additionally created.

By the end of the closing chapter, the author has summarised 'the sacrament of modern medicine' to be pseudoscience and offers the suggestion that a better clinical research model be created. Comprehensive safety and efficacious trials need to be radically redesigned while being conducted and supervised by a truly independent agency. He further suggests that the definition of vaccine-related injuries and illnesses needs to be broadened to include subclinical autoimmune phenomena and overt chronic disease '... as well as nonspecific activation and intensification of pre-existing conditions and tendencies'.

Moskowitz adds several more important points to be included in his suggested model before mentioning the broader issue of runaway capitalism, which blindly promotes the growth of bad science and medicine. Dr. Peter Rost, a former vice president of the drug company Pfizer, in the 2015 Gardasil documentary, *One More Girl*, admitted:

'... that all vaccine safety and efficacy studies are funded, designed, and micromanaged by the manufacturers themselves to fabricate whatever results will best promote the virtues and hide the defects of their products, and thus insure and maximise their commercial success'. – p. 248.

Between these two chapters are 13 others which deal with all the relevant vaccination topics, for example 'the role of Aluminum adjuvants'; 'neurotoxic reactions the rule, not the exception'; 'death as an inherent risk of the vaccination process'; 'other vaccine ingredients'; 'DPT encephalopathy'; 'the Wakefield Saga'; 'the CDC cover-up' and so on.

These are not chapter titles but subtitles of small essays within.

Moskowitz discusses the individual vaccines and devotes an entire chapter to the big three—DPT, DTP and DTAP.

He weaves countless personal stories and anecdotes, most of which are too lengthy to quote here. One interesting and shameful caveat he cites relates to the vaccine research scientist, William Thompson, PhD, who admitted he had suppressed data about the MMR vaccine in a 2004 article published in the journal *Pediatrics*:

'[He] submitted written testimony to Congress that high officials in the CDC ordered him and his colleagues at the agency to bury their own data, which showed a marked increase in autism in young boys who had received the MMR vaccine, and that he continued to do so for many years, until his conscience got the better of him...'. – p. 248.

The author is a doctor having around 50 years of experience and one of our most respected contributors offers all of this in an easy-to-follow and clear narrative. Simply put, he is one of the homeopathic community's most accomplished writers.

*Vaccines: a reappraisal* is well produced and, need I say, well researched. It deserves a wide audience. May I suggest that after your purchase and perusal, you loan it to an allopathic colleague. However, make a note of who you loaned it to because it just might start travelling.

## Bio

Jay Yasgur, RPh, MSc, is a licensed pharmacist who also specialises in homeopathy and plant spirit medicine. His book *Yasgur's Homeopathic Dictionary and Holistic Health Reference*, 4th ed., is a standard reference in the field. Another book which he compiled is *111 Great Homeopaths* and is translated into six languages. He may be contacted at: info@yasgur.net; www.yasgur.net.

# Glimpses of the Association between Fairy Tales and Homeopathy

By Farokh J. Master

*Kuldeep Jain for Homeopathic Essence. 2013, Hardback, 176 pages, 5.8" × 9" Price \$25.00; ISBN: 978-81-319-1174-7*

Reviewed by Jane Tara Cicchetti, CCH, IHC<sup>1</sup>

<sup>1</sup>United States

*'Mythical stories make up a kind of collective dream that we all have together'*, writes Farokh Master in this enchanting and intelligent book on fairy tales and homeopathy. Until now, most of the research on this subject has been published in German. The main source is the work of the late Juergen Becker, which, unfortunately, is not available to non-German reading homeopaths. So it is very exciting to have a book on fairy tales written in English, by a homeopath who has spent the past 30 years researching depth psychology and folklore.

The cover of the book is cleverly illustrated with fairy tale characters, transporting the soon to be reader into a symbolic world reminiscent of childhood experiences with such stories.

The book is in two parts: the first 12 chapters include in-depth information on the therapeutic value of fairy tales and the remaining chapters are devoted to specific tales and how they relate to *materia medica*.

Dr. Master's style of writing is very lively, engaging and warm. This is especially true when he tells of his childhood experiences with fairy tales, and how he brings those early experiences into his present practice. *'It is a great treasure [he writes] to know and reveal which tales from our childhood have a hold on us'*.

There is also a great depth of knowledge and psychological insight to be gleaned from this book. One of the early chapters is an overview of psychological theories of fairy tales and their therapeutic value from various psychologists, beginning with Freud. Another describes how to use little toys and figures from fairy tales and family members as projective techniques to facilitate case taking in children ages 7 and 12 years. The author calls this the Modified Fairy Tale Test. It is very similar to Jungian sandplay, an effective therapy for adults as well as children.

Particularly notable is the chapter that addresses the need for women to have their own archetypal symbols. Most myths and historical writings were interpreted and written by men; therefore, the female characters are a projection of a man's view of women. Master stresses the importance of

what is known in Jungian psychology as the projection of the male anima. This has historically played a powerful role in colouring a woman's identity to such an extent that it impedes her journey toward individuation. Not so fairy tales and folklore, according to the author. They are an oral tradition and as likely to have been told by female and male storytellers and may contain true female role models.

The chapters on specific fairy tale characters and their relationship to homeopathic remedies include Hansel and Gretel, Rumpelstiltskin, Snow White, Sleeping Beauty and the Little Mermaid. One chapter is specifically dedicated to villains in fairy tales.

The tale of the Little Mermaid is quite complex. The author chooses to use the original Hans Christian Anderson's version with its sad ending. The beautiful, coloured illustrations add to the charm of the subject of lovely sea-maidens in their underwater world. Reading the story, one wonders what remedy the author sees in this archetypal figure. When the remedy is revealed, it feels clearly indicated.

Lastly, there is an excellent bibliography for research, including a very complete list of books written by the Jungian expert on fairy tales, Marie Louise von Franz. In addition, there are reliable references throughout the book that the reader can use to further explore the fascinating art of interpreting fairy tales. This is very wise, as any investigation within the symbolic realm is an ongoing process. One single book or author, no matter how erudite, cannot include all that needs to be said on the subject.

As with many of the more recently published books on homeopathy, this book could benefit by including an index. It seems that fewer and fewer books contain that very useful research tool.

*Glimpses of the Association between Fairy Tales and Homeopathy* takes an important step toward integrating the symbolic world of modern depth psychology into homeopathy through the use of fairy tales. Hopefully, this is just the first in a series of well-written and deeply researched investigations into the symbolism of fairy tales and their significance in homeopathic practice.