

What Can We Learn from Haiti?  
Interview with Julia Graves  
and  
the Venerable Thupten Jinpa

Haiti is located in a corridor where there are ordinarily torrential floods and hurricanes, while its land mass stretches precariously over both the North American and Caribbean tectonic plates. In 2010, this small island-nation suffered a 7.0 magnitude earthquake in which 200,000 people died. Then Haiti suffered a 7.2 magnitude earthquake on August 14, 2021-- this time with about 2,500 people reported killed.

During decades of authoritarian rule, powerful families embezzled much of the foreign aid offered to Haiti, so the country still sorely lacks infrastructure. Unlike Cuba or the neighboring Dominican Republic, Haitians even lack disaster preparedness. But Haiti did not need to be terribly poor. In fact, in the 18th Century, it was the most lucrative of all the European-controlled, Caribbean islands, producing 60% of all the coffee and 40% of all the sugar consumed in Europe. But the French colonialists relied on the commodification of human beings to succeed in the Tropics: They trafficked 40,000 Africans into Haiti per year, equaling one-third of the entire Atlantic slave-trade at the time.

Despite all of this, a slave revolt erupted in Saint Domingues in 1791 which led to the defeat of Napoleon's military 12 years later. While Haiti is the oldest Black Republic in the West, the French demanded millions in reparations, forcing the Haitians to take on enormous loans from US and European banks (at high interest rates). These debts largely disabled the Haitian government between 1825-1947.

Over the centuries, the Island was deforested, such that the soil remains desiccated, vulnerable to erosion during massive storms, and largely unproductive. Unemployment stands now at 75% and most Haitians must rely on subsistence farming to eat, while some succumb under extreme duress to selling drugs or weapons, if not joining gangs. The population is largely impoverished, illiterate, and lacking a means to better themselves. The cities are over-populated and the people are literally starving.

[Henley, J. (14 January, 2010) Haiti: A Long Descent to Hell. *The Guardian*]

Ariane Eroy: Please start by describing the work you do, how you do it, and why you choose such an approach and work.

Julia: The big earthquake in 2010 made apparent a tremendous, immediate need and so we chose to help. Jinpa is Haitian, and his father was injured. So Jinpa said to me, “I would like to go and not only help my father, but help my people. Can you help me design a kind of a make-shift clinic?”

So I had to think overnight of how I could design a clinic that would fit into two suitcases that you could check into an airplane. But I wondered how could I raise the cash for natural remedies to go into these suitcases. I concentrated very much on homeopathic remedies and essential oils, because they are so very small. They are very concentrated and you can treat hundreds of people with very little in terms of volume and weight. As we are both complete believers in natural medicines, it was clear from the start to have a naturopathic clinic. This is how it all started, very small.

Then when Jinpa was treating the people in Haiti, he immediately recognized the overwhelming need. So ten days later Jinpa called me asking, “Can you be here in two days with another two suitcases of remedies and \$10,000 cash?” At the time I was in the middle of a snowstorm in France, but over the next few hours I sent out donation requests online. So by the time I later got to New York, friends handed me \$10,000 in cash and two suitcases full of donations. And within 48 hours I was flying to Haiti. I arrived there when everything was in a rubble, when there were still aftershocks, with the stench of dead bodies overwhelming the air.

Now, only after 12 years are we able to open a permanent, two-room outpatient clinic that caters to the entire Port-au-Prince area and its surrounding suburbs. Many Haitians travel long distances by bus to go there. Earlier we had mobile clinics, at 3-weeks at a time, but because of gang violence we had to change the way we worked continuously.

Everybody who comes has always been treated for free. What is very important to us is to reach the poorest of the Poor. We don't believe in providing services for the Rich, which was a very difficult concept in Haiti. Haiti was the first Caribbean colony that got its independence after a successful rebellion against the French in 1804. So it's not a race-based, racist-based society; but it is a harshly, classist society. So everybody expected us to focus our services on the very Wealthy, but I put up quite a fuss and said, “No, I'm here for the Poor and especially for the street children.” Nonetheless, it took a lot of role mod-

eling and training for the local staff to be able to say, "No, we are like Jesus. The Rich have their own resources, and we are here for the Poor."

Ariane: What does the world have yet to understand about Haiti?

Julia: I think on the positive side how incredibly strong and healthy these people are: They mostly live outdoors or in very well-aerated rooms; they are untouched by pharmaceutical remedies and industrialized foods--there is no glyphosate in the fields--so they have a very strong, basic state of health, despite all the dirt and malnutrition. They don't have industrialized country types of diseases, the very terrible, deep diseases that we have, like auto-immune diseases. So when First World people only see the poverty and the misery there, they fail to see the good of living in an underdeveloped country.

At the same time, what we need to understand about Haiti is the depth of corruption between the government and the gangs. The roots are unimaginably deep. Linked to that is that the rich Haitians only seek to profit from the situation. Unlike wealthy Europeans who have been immersed in a very deep culture of charity since the Middle Ages or before, and who give back to society while enriching themselves, rich Haitians fail to give back. This is really infuriating and heartbreaking.

Jinpa: Yet for me, the work I do is mostly to work with love and compassion; that is my aim, after doing retreat learning Dharma in India and studying homeopathic medicine. When I came out of retreat, I understood that this was a field of service for me, integrating culture, compassion, and technique. I did not know what I was going to find, but when I got there, all I saw was suffering. My task was to see how much I could let go of my ego, of the one who had learned herbal medicine from the time I was a child to the one who studied Dharma in India, to the one seeing so many people suffering. At some point you do let go: Then, when you let go, the power of love and compassion kicks in.

Ariane: What do you feel is uniquely important about your personal background that led you to become healers?

Julia: For me it was put into my life at birth. My father was an orthopedic surgeon, while my mother was trained as a drugstore clerk-- which was still an important profession back then, because such clerks were required to learn botany and herbology. She also had to be trained to be entitled to sell poisonous substances. So for reasons I do not know, she decided to train me from the time that I could walk about all the plants that were around.

My earliest memories of feeling very sick and miserable are coupled with then being given a certain kind of an herb tea that had the plants swimming in it, and I knew what they were and drinking it and my feeling better. Over time, I became very interested and intimate with healing plants, so when I entered medical school and everything was about isolated chemical substances, I grew very unhappy to the point where I had to leave after four years and go back to natural healing, because here in Germany there was no such thing as becoming a naturopathic doctor.

Jinpa: For myself, I have had difficulties recognizing the difference between knowing others and knowing myself. I have been struggling over my lifetime to understand how when I am healing others I am healing myself. And the outcome of that is that I am happy doing it.

Ariane: Can you explain and contrast some of your clinic's different modalities as well as some of the interventions you personally used that seemed the most powerful?

Julia: The easiest to understand is herbology, or herbalism, because that means you merely use dried plants, for example, in the form of a tea or a tincture. It is wonderful for very simple things such as fevers, itches, and nausea, etc.. The great disadvantage, however-- and the reason why herbs holds such a small place at the Clinic-- is that in terms of volume, you need the most. Herbs are also cumbersome to ship and they hold up the least well in tropical heat. So it actually doesn't represent how highly we think of the modality, but just that, for us, they were the least suitable.

We also work with flower essences (which were developed by the homeopath Dr. Bach) to address negative, emotional states, the kind of shock and trauma, grief and fear, that arise from earthquakes and hurricanes.

Then we have essential oils or aroma therapy. Their great forte and advantage in a situation like Haiti's, where we are really going from one natural catastrophe or emergency to the next --with epidemics such as *Cholera*, or *Chikungunya* and *Dengue*, [which, in the former case, arises from water contaminated with bacteria, or, in the latter, from insects infected with viruses]--is that they are highly "anti", anti-everything. Essential oils are: anti-viral; anti-bacterial; anti-fungal; anti-parasitic; and anti-inflammatory. So they are not just Nature's antibiotic but incredibly antiseptic as well: They wipe out everything. So in a very dirt-ridden, tropical place like Haiti, where everything just blooms in the heat, essential oils act as sanitizers and disinfectants. They also serve as anti-inflammatory medicines for horrible, itchy, dirt-induced skin infections. Essential oils also treat for

anxiety, heart palpitations, and depression, all of which are very common among these miserably poor and famished people.

We can consider a simple, but all too common, example: a mother who works selling fruit or matches standing on a street corner as the sun mercilessly beats down on her, hoping she will earn enough by the end of the day to feed her children. Before the end of the day, she may suffer sunstroke. But merely by providing *Lavender* essential oil (which can be sniffed) and homeopathic *Belladonna*, her life could be saved.

It is essential to understand that one of the main challenges for Haitians has been malnutrition. We are seeing children who have not eaten to satiety for their entire lives. And for me it was very tragic to see children being born with both severe physical and mental disabilities simply because their mothers didn't have enough to eat during pregnancy. While we were in Haiti, the owner of *Restorative Medicines* donated great quantities of very high quality multivitamin powders which we could give out to the pregnant women, nursing mothers, and very young children so the children didn't get crippled for life from lack of nutrients at crucial moments in their development.

Cell salts can also play an important role with helping prevent child idiocy. *Hylands* generously donated a combination remedy of the 12 cell salts, called *Bioplasma*. When given to pregnant women, it would prevent children from being born with physical or mental malformations although the mother did not have any more to eat. So the women working at the clinic were sitting on those cell salts like on a treasure of gold. They doled them out only in the worst cases, because nothing else we had could compare with that.

Finally, there was another thing that I called "the magical packaging factor". We quickly realized that the fancier the packaging--as Haiti is a place where they still use banana leaves to wrap things-- the more people thought, "This is the most miraculous medicine and I must recover instantly!" The most miraculous packaging we had was from the *Flower Essence Society* spray bottles: We got just unbelievable results from those. And the least magical packaging factor was the homeopathic remedies which would be handed out just one dose at a time, perhaps just three little homeopathic granules that looked like nothing. This led some of the educated people to complain, "How is that supposed to heal me!?" Then the Haitian staff, who had been observing the results we were getting, would say, "You just watch. This is amazing!" It was a very interesting dynamic between the healing results and the form, the outer presentation which influenced the healing we were giving people.

We have observed a huge difference between using the same kind of medicines and approaches in a place like Haiti where the people are uneducated or not intellectual, but

coming directly from the heart. Being very poor means being entirely untouched by Western medicine, as opposed to people in the so-called developed countries who have unbelievable amounts of pharmaceutical treatment and constantly question alternatives, “How on earth is this going to work and how else can you help me?” Among the educated, there is already such a block and barrier to the immediateness of love--as healing plants offer with their energy. So to shift the Educated back into wellbeing and wholeness is much harder. Not surprisingly, our Western colleagues asked how we could get such amazing results in Haiti. The answer is twofold: People haven’t been corrupted by either academia or from pharmaceutical remedies.

Although homeopathic remedies have yet to be embraced by Western medicine, they basically treat a vast range of problems, from simple injuries and acute diseases to more complex and chronic diseases to constitutional weaknesses, all the way to psychiatric pathology like insanity. But one has to be very well trained to understand and to use homeopathy.

Ariane: What kind of training was possible there?

Jinpa: We are training poor people, who are not really educated, so it is a very big challenge. Working in my own country is still rewarding though. But because of the inherent dangers in Haiti, we had to ask ourselves exactly what we possibly could do. While living in Europe, we have employed *What’s App* to consult with the practitioners who have been working with us over the past 11 years. My aim is to empower them to have their own clinic, so I am still expending the effort, to have at least a handful of Haitians to use the things they have and to understand homeopathy, because with homeopathy you do not need a lot.

Julia: In homeopathy, you can always take a few granules and dilute them further in a process. That is called *succussion*. So if you act as a good-householder, you can eternally have medicine that is sustainable. All the remedies were set up in this way, as we foresaw such civil unrest, a political situation where nobody can enter the country anymore, or all shipping might be cut off. I designed a homeopathic pharmacy at the Clinic in a way that they could be forever independent, so that they would never run out of these all important remedies, which is something unique to homeopathy.

Ariane: And what about the traditional healing methods in Haiti?

Jinpa: In our culture, being sick does not mean being merely physically sick, but also mentally, emotionally and spiritually sick. Haitians start with the unseen to fix the seen.

Julia: Healing is on the level of energy. All three women who now work at the naturopathic clinic were trained in childhood in Haitian traditional medicine and herbalism. The reason why they generally don't practice this on their own is that the suburban areas don't have plants. We can't say, "Why don't you just go and pick the herbs, use your own plants?" We've tried to encourage that as much as we can but at this point in time on this planet it is not possible because most poor people are crowded into cramped spaces in urban areas where there are no plants. But they have that understanding that all disease is really a problem on an energetic level, that it spans all these realms (the mental, spiritual, emotional and physical), and so our approach suits them perfectly. We say, for instance, "We are giving you a remedy for grief and your skin itching will go away." We see that educated people here in our culture respond, "What!?" The Haitians, however, never have a problem like that. They understand this immediately; it is logical to them [as problems of the skin and grief are related to the metal element, according to Traditional Chinese Medicine's Five Element Theory].

Ariane: Tell me how you quickly find the right questions to ask? How do you go about communicating when people are traumatized or with those whom you do not share the same language?

Julia: You need to be very well trained in reading the body so that when you see the face of the person, their body build, you already know so much. Then usually we take the pulse and can get so much information, using Traditional Chinese Medicine Arts, getting to the point with merely three questions. It is a kind of dialectic thinking, where one simply considers, "Is the disease hot or cold?" If it is hot, now I have already excluded half of the possible remedies. "Is it chronic or acute?" Now again, I have narrowed it down to already 5 of the top issues. And then I do my confirmation questions. I can also do pulse testing, by placing the remedy into their hand for a brief moment. If it's perfectly right, the pulse will immediately be normalized just by their touching the right remedy. In addition, I learned how to predict the degree of healing just by watching the shift in the aura when I give the person the right remedy. So in that way we were able to work incredibly fast. But again this magic happens only once you are well trained, and you have a really good basis in healing.

Jinpa: And what we observed is that this group of traumatized people generally react in the same ways. So after merely one day of treating people, we discussed what was going on at night as we sat down to eat.

Julia: So we were quickly able to establish protocols for certain patterns that reoccur.

Jinpa: We also have different kinds of remedies for the same trauma. We were dealing with people who were not fortunate like us. Some of them, the mere fact that they saw somebody touching their feet meant that they were totally healed! “What [just happened that you feel better]?” “No one has ever touched my feet before.” So we have to say there are a lot of other factors involved: The healing effect is not merely the medicine, but how we deliver it. We have to touch their heart with love.

Julia: *So the fact is that somebody finally cares enough to come and help makes all of the difference.* Also for these street children, most of them were dumbfounded when I asked, “How are you?” Because nobody ever cared enough about a street child to even ask. They would just sit there and not know what to say. I needed a special translator who was very good with children to break the ice and make them not feel so overwhelmed, so that they would start speaking, saying where it hurts and things like that.

Ariane: Can you tell us what it was like for you in Haiti. What were the conditions under which you worked?

Julia: There was a constant threat of being attacked or kidnapped. And it was really tough because the misery is so great that on any given day we had a waiting-line of several hundred people and each of us could only see about 150 people a day. And that is by working seeing one person about every five minutes, which is insane. You have to understand that it is unbelievably hot. You are sitting there covered in sweat. You are getting devoured by mosquitos; you are hungry and thirsty, because it is so unsanitary. There is no water; you can't even wash your hands; you can't eat and drink. I would have one bottle of my own drink and we would have to come with a supply of fruit and nut bars that would last for an entire trip. You could only eat something that was industrially packaged-- and not touch it, and push that out of the paper wrapping into your mouth. We were very hungry but it felt terrible to eat because you're surrounded by hundreds of people who are starving looking at you. We had to make a decision, “Okay, if I, as a doctor, also would go hungry to the point where I would faint, it is not being useful. So I do have to eat. I can't feed everybody else.” That's another thing, people were saying, “Why don't you hand out food!?” At that point, we would have gotten attacked. People would have



started to raid the clinic. That was too dangerous. So you are there exhausted, sweating, full of itching mosquito bites, and the only thing that can carry you through is two things: compassion (you have to really be wanting to do this), and your medical knowledge. We didn't have books. We couldn't look up anything, and you don't even have time to think. So you go into this kind of trance where you are in this kind of intuitive flow from which the right answers keep on coming. Even while we were putting things back in the boxes at the end of the day, people kept coming. So we were forced to treat people out of the windows of our car as we were leaving.

But at some point when we were there, we each would each get very, very sick with some kind of tropical dysentery, and we would often be very sick afterwards as well. For example, on the last day when we were there during the *Chikungunya* epidemic, and after the clinic had given out every single remedy we had for that viral disease, Jinpa got sick. So he couldn't get treated. But when he came out of the gate at the airport back in New York City, a friend was waiting for him with the remedy.

Ariane: What remedies did you find were most potent for treating different kinds of trauma?

Julia: What I have to say first is that we never had the luxury at the Clinic to say, "I want to have X, my favorite remedy", because all we ever had was what had been donated, and that can change or fluctuate a lot. So at times we wanted to give something but we just didn't have it. So the practitioners had to have maximum flexibility and adaptability. "Okay, this person has diarrhea, but what do we *have* to treat it?" So based on these limitations what we found very, very helpful were certain flower essences.

We had very generous donations from the *Flower Essence Society of California*. One thing that is an all-time favorite at the Clinic is the so-called *Benediction Oil*. It is composed of an oil extraction of *Saint John's Wort* with essential oils of *Rose* and *Angelica*, along with various flower essences that open the heart chakra. That remedy was extremely helpful for treating traumatized people right after the earthquake, along with the sprays *Grief Relief*, *Fear-less*, and the *Five Flower Formula* (i.e., Dr. Bach's *Rescue Remedy*). Different people needed different ones, so we would quickly test them out by just giving a drop of each. It was very easy, especially with the children. I would say, "I will give you one drop of these three and you tell me which one is your favorite." The children had no concept, so drop, drop, drop and they would say, "I want that one!" Done.

In the realm of essential oils, the ones treating for shock and trauma of the heart that were the most helpful by far were the essential oil of *Ylang Ylang*, followed by various citruses such as simple *Orange* essential oil.

One of the very best homeopathic remedies for shock and acute trauma (including treatment for motor vehicle accidents) is *Aconite*, more precisely, *Aconitum* and *Stramonium*. But if there is hysterical screaming in children, it might be homeopathic *Chamomile*; or if there is hysterical sobbing, it may be *Ignatia Amara*.

But I really think *Aconite* was really the top one, even for PTSD (i.e., long term trauma such as Post Traumatic Stress Disorder). Each January when the anniversary of the 2010 earthquake rolls around, people start shaking like Aspen trees. If in those moments we give them *Aconite*, all those symptoms go away and they calm down.

Jinpa: And whenever there occurs the kind of trauma characterizing Third World nations, the first thing ordinarily affecting the People is high blood pressure. Yet sniffing *Lavender* oil or ingesting homeopathic *Belladonna* for high blood pressure (as for sunstroke), is so effective for bringing their blood pressure down or treating sun poisoning on the spot.

Ariane: Tell me about how the Haitians are coping as a people and what their most pressing issues are now.

Jinpa: Their main issue is a basic one: food, shelter, safety, and clean water.

Julia: There is no uncontaminated water. There is no electricity.

Jinpa: But the magic of flower essences is that with just a few drops of flower essences, you can help an entire community.

Julia: When I was setting up the Naturopathic Clinic, I remembered how there had been clinical trials where one drop of a certain essential oil, such as *clove*, would be employed, and how it would evaporate. Its aromatic molecules would start to float around in the air. Even at a very, very slight concentration, it would disinfect the air in a room completely. But I had forgotten exactly how many drops of whatever within how many cubic feet of air or whatever. I didn't remember anything like that. I just remembered that a tiny amount would disinfect the air; so I wondered, "Hey, what about water? Let's give it a try." Even though it was long believed that essential oils and aromatherapy don't dissolve in water, that they merely swum on top of it, with the tremendous explosion of hydrosols or watery distillations, people came to understand that many of the essential oils *are* water soluble after all, and that they might actually even preserve water.

So I reflected on how refugee camps employ water tanks holding hundreds of liters of water. Many of them are concrete but you can open them at the top. So I wondered, “What if we put two or three drops of *Tea Tree* oil in there and try to at least stir it up a little bit--to the extent we can?” What we found is that pretty much from one day to the next, all the water-borne diseases in these tent camps stopped: diarrhea; nausea; vomiting; skin itching; skin eruptions; even vaginal, eye, and ear infections. So we would merely give the camp wardens a bottle of *Tea Tree* oil and say, “Every day put in two to three drops” (if it were a big tank). If it were a small one, like a rainwater barrel for one family, I would say, “Use one drop every time you fill it up and try to stir it up.” I then observed how the filmy covering on the surface of the water tanks’ walls receded. So we handed out many small bottles of *Clove*, *Eucalyptus*, and *Lemon* essential oils to treat the water systems in the wake of the *Cholera* outbreak. And the *Cholera* did not reach these areas.

Ariane: If you had to create an everyday tool kit of alternative medicines, what would you stress that it should contain? What are some of the things one should always have on hand in times of crisis?

Jinpa: I would start by including *Rosemary* essential oil for low blood pressure and *Lavender* essential oil for high blood pressure, for the moment you smell that, heart palpitations go down. I would also put in *Tea Tree* and *Lavender* essential oils for almost any infection. I would put in homeopathy, such as *Chamomile* for children’s colic, teething and diarrhea; *Arnica* for bruises, sprains and concussions; *Aconite*, *Stramonium*, and *Opium* for *trauma* (including treatment for a life-time of trauma), and *Arsenica*.

Julia: *Arsenica* is an essential homeopathic remedy for being sick from ingesting contaminated food or water. So that one is always very, very important. But inevitably I would need to ask a toolkit for whom? In which country? Which continent? Which climate zone? And what are the circumstances? Then I would adapt it, because different places have very different requirements.

Jinpa: The best thing is to know whom you can reach out to--at any time. Get your contacts in a notebook in advance, as the first thing to do is to reach out as soon as something happens. (We cannot rely on the pharmaceutical companies; there is no time.) So before a crisis, what is important is that one gets educated in a number of different domains, such as herbs and flower essences. As healers-in-training, you can use these on yourself and on others, teaching each other as you go, and learning through observation, as I did with my own grandmother. Education is all important.

Ariane: Can you share some of the most moving stories of healing that you helped bring about or witnessed there?

Jinpa: There is one that will always stay with me. In Haiti, we are living in a society where almost everyone is black. I remember there was one child, and the doctor gave the child a few days to die. So the mother also gave up on the child. She was a teenage mother. So it was the neighbor who brought in the child.

Julia: The boy was brought to me, and he had yellow fever. He was on the brink of death. He was two months old.

Jinpa. So she managed.

Julia. I gave *Aconite*.

Jinpa: The most touching part was during the following year. Everybody comes back then to check in with us, and the mother came with the child this time. And I reached out, as a black man. [Here Jinpa begins weeping.] But when the child came, the child reached for Julia, the *white-skinned* woman.

Julia [weeping]: The child had been only 2 months old and somehow he knew I was the one who had saved his life. At 2 months old, one's eyes are not even developed. He would not have had the vision to see somebody then. And his eyes had even rolled backed into his head once as he lay dying. But somehow he knew that I had saved his life and his searching was like a kind of gratitude, if I may so call it. It was the most touching story that I had at the clinic: That the kindness would not be forgotten.

We had other very touching stories too. I remember one boy whose head had got hit by a piece of concrete falling when a building collapsed, and he had been taken to *Doctors Without Borders* and had had the necessary surgery. I think he was about eight years old. By the time we saw him at the clinic, his wound had actually healed, but he was incapable of going to school because he could not use his eyes properly. He couldn't see the blackboard. He was depressed; but worst of all, he could not use his jaw, so he couldn't eat or speak properly. So his whole life was being stifled. The first thing I gave him was the flower essence of *Snapdragon*, which is for lockjaw, and he was immediately able to open his jaw a little bit more. Then I gave him an orchestrated treatment for concussion, a concussion being an injury to the bony part of the cranium as well as to the soft parts of the head, the muscles and the brain itself. For the neurological issues, I gave him homeopathic remedies of *Natrium Sulphoricum* as well as *Hypericum*, which is Latin for

*St. John's Wort. Hypericum* can be very helpful for the eyes suffering from a concussion. In addition, we gave him a whole bottle of *Five-Flower Formula* so he could keep taking the drops after he left us. And he came back 10 days later with his father who could not thank us enough. "Oh my God, my son can eat again and smile again! He can run around and play again!" The boy did return to school and could see the blackboard. This was an incredibly moving story because I know we gave a child his life and his future back.

Ariane: Considering all the difficulties you found there, what were the means you used to find your own strength, to maximize your own inner resources, and to be more effective?

Jinpa: A real healer must be able to work with intuition. When I would see a stream of people coming towards me, even when we were so tired, there would be a fight between the intellect and the intuition: The personality tells you what is needed. But the intellect says, "I cannot do it." So the intuition takes over. And a sense of joy would arrive and keep us going.

Julia: I have long wanted to heal people and see them blossom. You have to understand that the Haitians would leave the Naturopathic Clinic and go home, use the remedy, and come back the next day to tell us about the results. Not like here in the West, where you never hear back. I always want to know what is working; I wanted a feed-back loop; and by the third day there, we would be swamped by waves of people who were referred to us. For instance, one rampant issue there is with vaginal infections. We addressed these merely by using a 1% strength dilution of *Lavender* and *Tea Tree* oils in any kind of vegetable oil as a base. (Apart from blood infections, these 2 remedies covered about 95% of the the infections we witnessed there.) Before no time, every single woman who came to us sent every woman she knew, and we would give them essential oils. So we knew it was working, and the same for other problems we had solutions for, because they would send back scores of people to us. Such interactions gave me incredible strength and joy. It is a palpable experience of being helpful to others. So although the work was physically miserable, it was also very joyful.

Jinpa: The base of all this is to keep practicing joy at any level. No matter the difficulties coming to us, we must tap into joy. We are connected by our joy. That is our only hope. Consult with one another but keep practicing that, and *by force*, it will impact the outside world. That's what we did with Haiti, and we healed thousands of people. Why can't we do that for the rest of the World?

Ariane: It is a spiritual quality; it is not about happiness or pleasure. You still have access to it. Not everyone does, but that is a strength you bring to every situation, I am sure of it. Yet not everyone has the kind of being to handle this kind of stress to work in these places ravaged by war, poverty, or climate chaos.

Julia: The way you can help hold yourself up is by completely setting yourself aside. And we would only go for three weeks because it was so intense, but for those three weeks, you just don't matter. You forget about yourself.

Ariane: Has your understanding of healing changed in any important way over the years, and does this relate to what you believe is needed for planetary healing?

Jinpa: I tell anyone who comes to me that we work on the physical, mental and spiritual levels and that we must have great flexibility--that is why the flower essences work so well. So I think this is the future direction for healing others and our planet, because we are facing a huge catastrophe due to the climate crisis. I think healing never involves merely one person. At the end of the day I must say: The healing process is when the ill person and the healer meet. But it is very difficult to achieve that.

Julia: For me the greatest gift from working at the Haiti Naturopathic Clinic was to gain so much clinical experience that my faith in the power of natural remedies became beyond rock solid. I mean I have absolute trust now that so-called contemporary medicine is almost never needed if you are just skilled and you know what you are doing, because I saw firsthand how we treated some of the most extreme cases successfully. For example, we treated an 85-year-old lady who had fallen and broken her hip with homeopathic *Boswellia*, and *Arnica* (for swelling), followed up by *Eupatorium Perfoliatum* (i.e., *Boneset*). Against all odds, she thereafter was able to walk to the hospital. Her doctor questioned how this could even be possible. Calling in every single medical student, he said, "Look at this case. The x-ray shows that she broke her femur 2 days ago, and she is not supposed to be able to walk." This is the power of natural remedies.

In another case we treated a boy that was also being given up to die after several brain operations. He had fluid accumulating in his skull, while Jinpa basically figured out what to do from the little videos that the desperate mother would send from the hospital. The boy was literally left to die, and he was suffering tremendously from the increased pressure to his brain. So Jinpa gave him a homeopathic remedy of *Arsenicum*, a constitutional remedy, that covered hydrocephalus and he was cured. The doctors couldn't figure out how it had happened. The boy had had seven shunt operations that had failed before that

yet he remains cured to this day. So I have absolutely unshakeable trust that if there is any healing that can happen, it can happen if you just know enough that you can match the right remedy to the necessary healing. Then you can shift the energy-- just in the right way. Before that I had never been able to treat such desperate and extreme cases, because we as naturopathic practitioners are not permitted to see those kind of cases here in Europe. So now I totally trust that alternative medicines can handle those cases-- if they are only allowed to.

Ariane: Finally, how would you describe healing as a process, and a force of betterment in the world, the world as a whole?

Jinpa: You cannot heal in an individualized manner; there must be at least two involved. The moment you heal somebody, far away there will be an effect, automatically--including on you. And I think whatever happens on the outside impacts you. So whatever benefits Haiti benefits others: There will be something beneficial your own country will get--physically, emotionally or spiritually-- and all around the world. The moment we see healing like that, we are out of our misery. Haiti does not need a lot, but we cannot assume that others have their basic needs met. If each of us can only understand and do something.

Julia: It is most important that one address the emotional, spiritual, and energetic *first*. I understand that physical well-being only follows the energetic-- the emotional and spiritual well-being. I can use naturopathic remedies to heal such as a plant, which is also an energetic entity, but I can also employ merely a word, for example, when recognizing that someone has been abused. Then a shift will occur: A kind of dignity, balance, and wholeness ripples through the aura, towards brightness, and then into the physical, revealing the true process of healing.

You cannot violate mind-over-matter: It has to be holistic, on all levels. As regards to healing the world, we have to heal everything from the spiritual to the emotional to the physical--and that applies to groups, nations and the whole planet. The whole planet is also an energetic entity with a spiritual level and an emotional level and a physical level. The planet with all the creatures that live on it, it is the same. If we could only see that it is analogous and that it is parallel and that it is the same and that it is not separate; it is inseparably linked. Then we would have an understanding of true healing.

It is also possible to treat the Earth itself, as an individual. You can give energetic healing to the Planet, as Native Americans and other tribal peoples do. You can also give homeo-

pathic and flower essences, as well as plant medicines, into the water and the air. That is something in this day-and-age that we should not underestimate nor forget.

To learn more, see: <https://haitinaturalclinic.org>

For all inquiries (i.e., to arrange for trainings as well as to donate monies or supplies), contact: [himalayalily@posteo.de](mailto:himalayalily@posteo.de)



## **The Joy of Living**

by a Master of Wisdom

[Through Benjamin Creme]

(September 1983)

Each winter, the sun sets earlier and earlier until, on the shortest day, we see it, if at all, for but a few brief hours. Such is the reality of our planetary life. However, experience has taught us that, without fail, the days will gradually lengthen and the blossom of spring and the warmth of summer will return once more, bringing us renewed hope and joy in living. When one considers this, when one sees how inevitable is change, one sees also how unnecessary is despair. Despair strikes at the heart of truth, for the truth is that nothing remains the same for ever, not even the darkest-seeming fate.

Since this is so, what is to be gained by fruitless despair? Better it is, by far, when the blows of karma seem difficult to bear, to await calmly the appointed hour of change in the sure knowledge that it will come. True joy in living can be ours only when we learn to accept with equanimity the blows and the gifts of life.

Such a one is a disciple. Such a one knows that naught in this universe stands still; all is in movement, constantly changing and assuming new forms. Consider, then, how vain it is to expect the present to persist. This insight engenders freedom; from that freedom spontaneously arises joy. Joy must be understood to be the natural state, underlying happiness and sorrow alike. When uncovered, it radiates its light — the light of the Soul— on all around and makes manifest the love which is the nature of God. Love and joy co-exist in the heart which is pure, unclouded by fear, hate or the anguish of despair. Remove fear from your heart and know joy. Release yourselves from hate and know the meaning of love. Cast from you dark despair and stand in your true light. Thus can you enter the Kingdom of Souls and become a saviour of the world.

Many approach the future with fear, knowing little of the glory which awaits them. For them, naught beckons but bleak destruction. Show them that the future for man will be wonderful to behold, holding as it does the promise of revealed divinity. Trust is not easily engendered but the light of joy will prove the best ambassador. Teach the young to express the joy which is their birthright and place not upon tender hearts the weight of guilt and fear. Thus will be born a generation of joyous servers of the race.

Take Us, your Elder Brothers, as your example; the radiance of Our joy is Our hallmark. Emulate Us, and spread abroad joy's light.

Conquer fear and uphold the hope of others; fear and joy are equally infectious. Demonstrate love and joy and close firmly forever the door upon despair. Do this and you will aid mankind more than you could know.

***Maitreya's Message, number 139:***

*"I come once again to tell you that the path to God is simple indeed. My way, the way of Love, plots the shortest route. The Path of Return is the Path of Joy. Know this joy and return to God."*