

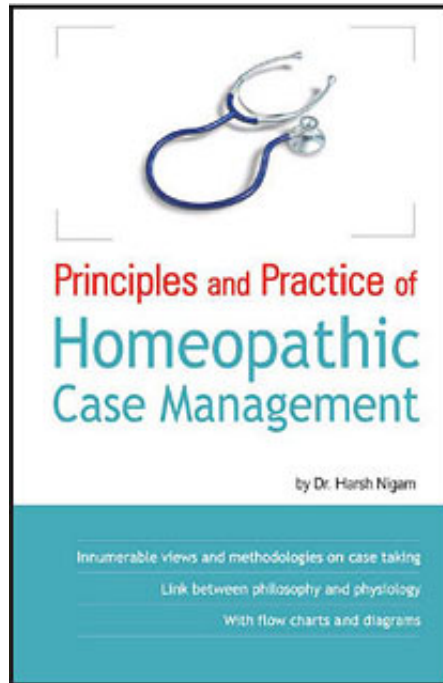
Harsh Nigam

Principles and Practice of Homeopathic - Case Management

Leseprobe

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PREFACE

Homoeopathy is not merely a therapeutic method but constitutes a system of medicine loosely based on the ancient doctrine of Ayurvedic medicine which was familiar to Hippocrates and was perpetuated in the writing of Paracelsus, Kircher, etc. and eventually resulting in the work of Hahnemann.

The medicinal philosophy of Ayurveda had two branches: One was and is still in vogue where mega dose of herbs and chemicals are used although the basis of application of these strong medicines is always holistic. The other less developed branch was based on the premise: *Venom cures venom- 'Vishasya vishaushidham'*.

The therapeutics of the second system was proposed by Charak in Charak Samhita, Vimansthan 7:22, where he advised the use *Sukshma-Churna* (micro pulverized powder). The process of preparation of micro pulverized powder is further elaborated in *Chikitsasthan, 26:244* by the name of *Jarjarikaraan* (Trituration). At this point, we must remember that there is an Ayurvedic dictum: *Mardanam gunavardhanam* (trituration accentuates the hidden medicinal properties of the herb).

Ayurvedic principles went to Europe via Unani system and European philosopher took it up. Of all the guiding principle enunciated by Hippocrates and transmitted to his disciples, one principle in particular appears to have had a predominant influence in the whole domain of medicine: The Law of Contraries. Law of opposition in contrast the Ayurvedic Law of Similars was allowed to lapse into oblivion.

It was left to the genius of Hahnemann to develop a modern medical system of therapeutics based on the occult law of Ayurveda. Hahnemann called it law of similars.

Although trituration was used in Ayurveda but no medical men prior to Hahnemann dared to enter the realm of the dynamic/quantum when he went beyond the molecule and triturated or potentized beyond 12C and it was Hahnemann who defined the rules of the quantum medicine and he termed it Homeopathy.

The story of Homeopathy begins with Hahnemann and his experiments, observations, interpretations and inferences which he drew from his work on the healthy and diseased human beings but the story of Homeopathy did not end with Hahnemann. Some of its laws were still to be formulated. Boenninghausen gave us the law of prescribing, Hering gave us the law of cure, Kent gave us twelve prognostic observations. Kent also gave us a working hypothesis of human form. Stalwarts like Von-grauvoige, Vannier, Burnett gave us important observations from time to time, improvising therapeutic techniques and giving modern explanations to the theory and practice of Homeopathy.

The cumulative data of past 200 years is enormous and sometimes contradictory. In the heap of this data the meaning of several things got lost or distorted. Does the present era's Homeopath understand the meaning of sanguine temperament? What does he understand of the enormous significance of; the concept of will and understanding, the way Kent uses it in his work.

How does a young homeopath come to know the significance of what Hahnemann meant by vital force when Hahnemann never used the term vital force? Hahnemann used the word *wesen* in the Organon which he wrote in German and not in English so what does *wesen* stand for?

The quest for these and many more questions led me to go through the work of masters in Homoeopathy. Slowly, over the years my notes took the shape of the book that I present to the profession as, "Principles and Practice of Homeopathic Case Management".

This book shall serve as a reference book to the students because the book has a precise bibliography. This book shall also guide the novice through a maze of Homeopathic data pre-Hahnemannian to Hahnemannian and finally to post-Hahnemannian thought in Homeopathy.

The only concept in this book that I claim to be my own is, The Layered and Levels Concept of Human Form, which according to me is the conceptual model required to practice Homeopathic medicine as Hahnemann/Kent would have liked us to perform.

This work has been divided in ten sections:

Section - I opens with philosophical percepts of Hahnemann, the highest being the aim of a physician and it ends with the plan that Hahnemann lays down for those physicians who have taken up Hahnemann's challenge of being unprejudiced, dynamic practitioner of the medical art. Being a Homeopath in its true sense is a tall order and Hahnemann defines not only the standards but also gives us a roadmap of achieving that standards in his Organon. It becomes easy to crack the Organon if we understand it's structure. It has been stated in the section, Hahnemann's road map to success in Homeopathy.

Section - II deals with understanding the patient. A patient for Homeopath is an individual who bears a certain pattern of signs and symptom. Signs and symptoms appear where there is a deviations from normal. So as to understand signs and symptoms pattern, we must have a working hypothesis of the human form. Understanding the human being is the aim of this section.

Homeopathy rests on accurate knowledge of the physician about his patient whose disturbed functions are to be restored to normal by treatment. Homeopathy seeks to match the symptom pattern of the patient (sick individual) with that of the symptom pattern produced by the medicine on a healthy individual and this is known as similitum.

Each homeopathic remedy which is experimentally studied (proved), presents certain subjective and objective characteristics of a sensory and functional nature which together constitute a symptom picture which is to be matched to a clinical picture in the patient enabling the physician to determine a suitable treatment, thus homeopathic treatment is essentially "individualized".

Section - III states disease is not a primary fact, it is always a result. This result is invariably prepared by a totality of conditions gradually modifying the human soil and giving rise to disorders peculiar to each individual. This section explains & classifies disease phenomenon as emphasized by Hahnemann.

The Patient who is a human being and who is a bearer of information in the form of signs and symptoms must be recognized, observed and interpreted according to a three-fold approach: Constitutional, Clinical and Therapeutic.

Section - IV deals with the homeopathic concept of a remedy which is essential for the student because he must know what weapons are being used and why are we using them in struggle to restore the sick to health.

Section - V & VI direct us to collect information of patient's disease and what case taking is all about. Hahnemann gives us a detailed questionnaire in Organon which is presented in simplified language with an update in this chapter to collect the totality.

These sections lead us to Section - VII, VIII & IX where lies the elaboration of case analysis, different therapeutic approaches and answers to posological questions.

I have tried to sum up these in clear, concise and logical way all the while quoting masters of homoeopathy without being prejudiced. Remember the third important duty of a physician is to know how to adapt to individual clinical situation based on clearly defined principles. For me treating

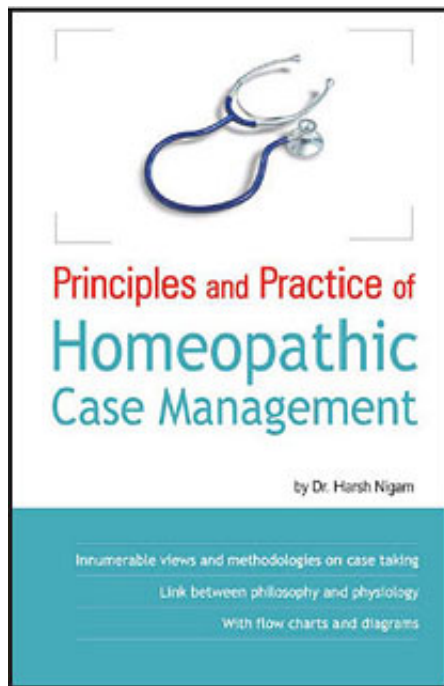
a case is like warfare or a game of chess. There is no single technique every time, my plan is singling out the best strategy for the patient. The ideal would always be rapid, gentle and permanent restoration.

The human race can be divided into two groups - The born analyzers and the born synthesizers. A homeopath should be born as both and if he is only one, he should try and incorporate the qualities of others. In order to do so he must know himself.

The aim of this book is to prepare and orient the homeopathic student to the level of dynamic thinking demanded by Hahnemann and to understand human nature and its form as it would be required to do one's duty as a true homeopath.

Dunham sums it best: *How shall we examine the patient to get his symptoms ? Do you say that this is an easy matter ? Gentlemen, it is the most difficult part of your duty, to take the case requires great knowledge of human nature, of history of disease, and as we shall see, of the materia medica. To select the remedy after a masterly examination and record of the case is comparatively easy.*

Dr. Harsh Nigam



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338 Seiten, paperback
erschienen 2008



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