

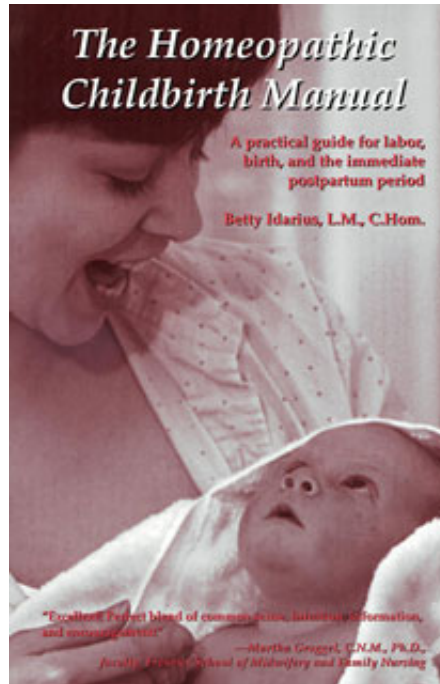
# Betty Idarius

## The Homeopathic Childbirth Manual

Leseprobe

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## *How to Use Homeopathic Remedies*

Homeopathy is a safe and powerful tool to have as one of many in your bag of tricks. In each chapter, I have tried to give an overall understanding of the topic covered, plus many different approaches that can be helpful. Homeopathic remedies should be used along with the other recommendations. (Note: This book is written for pregnant women, homeopaths, *and* birth attendants. Some chapters, however, such as "Postpartum Hemorrhage," or "Retained Placenta," are meant primarily for the birth attendant or the person prescribing homeopathic remedies for the birthing woman. I suggest that you read all chapters, but concentrate primarily on those parts that apply to your specific role in the birth process.)

Homeopathic remedies are safe for use during pregnancy and birth, if used with common sense. In fact, this is an ideal time for homeopathic care. Nature provides a pregnant woman with tremendous amounts of vital energy in order to grow a healthy baby. Because of this she will respond quickly and clearly when the correctly chosen remedy is taken. Homeopathy can increase her level of health, giving her more vitality,

### *How to Use Homeopathic Remedies*

and thus increase the health of her unborn child. Unlike conventional medicines, homeopathic remedies, when used according to the principles of classical homeopathy, are safe and beneficial for the fetus.

It is very difficult to do harm with homeopathy, but some common sense measures should be followed. *Homeopathy does not take the place of appropriate medical care given by a trained birth attendant.* This book assumes that a well trained birth attendant is making sure the necessary medical attention needed prenatally, during birth, as well as postpartum, is received.

There is a possible danger in taking a homeopathic remedy too often over too long period of time, without indications for its use. If taken in this manner, you can cause the very symptoms that you are trying to cure, or bring on other adverse symptoms. This is called "proving" the remedy. This can be avoided by using the following guidelines: A homeopathic remedy will either work, in which case positive results will be seen fairly quickly, or it will not work, and nothing will happen.

Do *not* continue to take a remedy:

- if the symptoms do not continue to improve with each dose,
- if the symptoms are getting worse with each dose, or
- if other troublesome symptoms are appearing.

!

Stop taking the remedy once the symptoms prescribed for are markedly improved. The remedy has stimulated the body's own healing process, and this

should continue on its own. Read more about this under "Repeating the Dose" below. If you are ever in doubt, consult with a professional homeopath.

Some books advise giving a pregnant woman a homeopathic remedy, or combination of remedies, daily for the last month of pregnancy to help her have an easier labor and birth. If she does not have a previous history or current symptoms that would indicate the use of the remedy, this practice could bring on the very symptoms that it is trying to avoid. For this reason, I believe it is preferable not to use homeopathic remedies routinely over a long period of time without specific indications for their use. (See "Repeating the Dose" below.)

#### Choosing the Remedy:

As already mentioned, during labor, birth, and the immediate postpartum period, the birthing woman will be too busy and otherwise focused to prescribe homeopathic remedies for herself. Prior to that time, she should designate one person who will be responsible for prescribing remedies for her. This could be her partner, birth attendant, professional homeopath, or anyone willing to assume and prepare for that role. It is a good idea, when possible, to have a professional homeopath on call to consult with if the need arises.

Homeopathic prescribing is based on a holistic approach. Even though the individual may have numerous physical as well as psychological symptoms, she has only *one* underlying imbalance or disease. All parts of the body, as well as the mind and emotions, are interdependent. The one underlying imbalance manifests itself, therefore, in these many symptoms. All

symptoms of the person are taken into account in order to understand the complete individual picture, the individual "state."

This "totality of symptoms" or individual "state" is used to find the *one* remedy that is most similar. The use of a single remedy at a time is a basic principle of homeopathy because of this holistic view.

The person prescribing homeopathic remedies needs to answer the following questions: How is she (the birthing woman) responding to her labor, birth, and her environment? What is she feeling? What is her psychological state? What is her mental state like? Is she afraid? If so, of what? What physical symptoms need to be alleviated? What other symptoms accompany the main complaint? What makes her, in general, and her physical symptoms, specifically, better or worse? What is her general state like: sleep, thirst, appetite, body temperature, perspiration, vitality? What sets her apart from other laboring women? What is her individual experience?

You want to match her individual state to the *single* remedy that is most similar. Use those symptoms that are the most intense or unique about the woman you are prescribing for. What makes her stand out as an individual? Often this will indicate the overall mental-emotional response she is experiencing and/or the strong physical symptom you are prescribing for. Do not emphasize symptoms that are common for pregnant and birthing women, such as feeling vulnerable, low sexual desire, feeling hot, more thirsty than usual, and desiring open air, unless these symptoms are particularly intense. Only those symptoms that are unique, unusual, and more intense than usual for that individual will lead you to the correct remedy, because

these are the symptoms that show you the individuality of this woman's vitality.

Use the general symptoms (sleep, thirst, appetite, body temperature, perspiration, general vitality, as well as the symptoms of the mental-emotional state) to confirm a remedy or to decide between two different remedies. General symptoms are extremely valuable because they represent the reaction of the whole person, not just a specific part. As such, they represent the deeper level of response in attempting to reestablish health. General symptoms are expressed with such statements as, "I feel tired" or "I love pickles," rather than "My legs hurt," as this refers to a specific part.

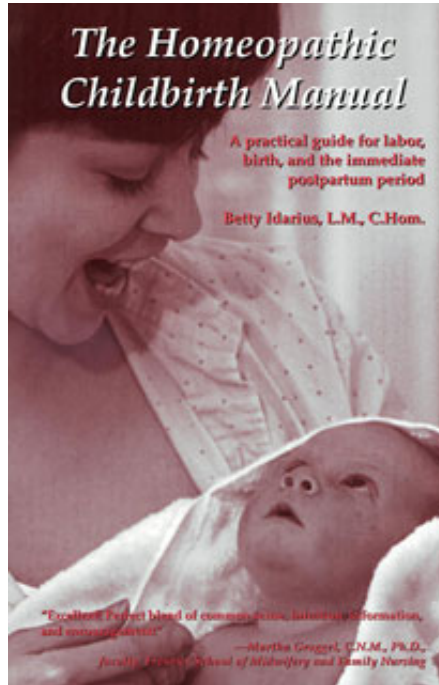
General symptoms are subdivided into mental general symptoms and physical general symptoms. Mental general symptoms consist of the symptoms of the mental-emotional state, i.e., irritable, angry, sensitive, weepy, etc. An important general symptom is conveyed by a physical symptom if it represents a reaction of *the whole body*. For example, the lack of uterine tone of *Sepia* can be seen as general sluggishness in the lack of tone of the woman's stomach muscles, constipation, urinary incontinence, possible uterine prolapse, as well as her lack of energy and mood of indifference. Vigorous exercise makes her generally better because it temporarily brings her out of this sluggish state. This sluggishness is a general symptom that expresses itself through numerous physical and mental symptoms.

A homeopathic prescription can also be based on a strong and unusual general symptom(s) or unique physical symptom(s), when the mental-emotional symptoms are mild or even absent. If that particular remedy strongly addresses the symptom you are

prescribing for, it is likely to be an effective remedy. For example, *Pulsatilla* has a strong general symptom of changeability. It can be prescribed for the woman whose contractions come and go but whose labor never gets established, based on this changeability. A confirmation of some of the mental-emotional or other general symptoms would be nice, but is not necessary for this prescription to be an effective one.

In the remedy descriptions, I am trying to paint a vivid picture in your mind of what the woman needing that specific remedy would look like, feel like, and sound like. For this reason, as well as to avoid using redundant and lengthy language, I use the name of the remedy to represent the woman needing that remedy. Obviously, a remedy cannot feel or experience. So, for example, when I say, "*Caulophyllum* can look similar to *Pulsatilla*. Both are emotionally soft, sweet, and weepy," I am referring to the woman who will benefit from the use of *Caulophyllum* or *Pulsatilla*. Please do not become confused by this personalization of the remedies.

You will also notice that I refer to specific "types" when describing remedy pictures, i.e., "the *Arsenicum* type," or "the *Pulsatilla* type." While classical homeopathic prescribing is based on the symptoms and state of the individual, it has been noticed that certain types of people (often referred to as "constitutional types") react strongly to certain remedies. Therefore, homeopaths may say, for example, that "the characteristic *Phosphorus* (type) woman is tall, thin, and delicate, with long fingers." This line of thinking has its limitations since, in reality, each person must be considered as an individual. However, for the sake of convenience, you will find similar descriptions included in this book.



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