

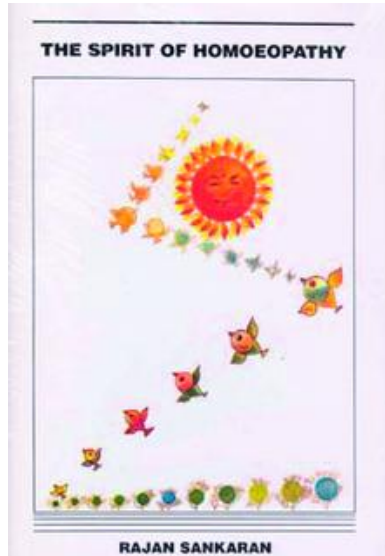
Rajan Sankaran

The Spirit of Homeopathy

Leseprobe

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von [Rajan Sankaran](#)



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WHAT IS HOMOEOPATHY

Homoeopathy is a system of medicine founded by the celebrated physician Dr. Samuel Hahnemann (1755-1843) of Germany. It is based on the principle that "like cures like". In practice, this means that a medicine capable of producing certain effects when taken by a healthy human being is capable of curing any illness that displays similar effects.

Like cures likes

For example, if a healthy person takes a dose of Arsenic, he will develop vomiting, diarrhoea of rice-water stools, a rapid pulse and prostration. His skin will become cold and his expression anxious. In smaller doses or when taken for a longer time, he will develop a running nose, heavy head, cough and bronchial catarrh. Even later there will be specific disturbances of skin and nerves. He will have burning all over which is relieved by warmth, frequent thirst for sips of water, fear of death, restlessness and a worsening of symptoms at noon and midnight.

According to the homeopathic law that "like cures like", countless patients displaying such symptoms have been cured by *Arsenicum*, irrespective of the name of the disease (cholera, colds, eczema, asthma, etc.). This principle has also been mentioned by the ancient Indian poet Kavi-Kalidasa:

Shrutyate hi pura lake, vishaya visham aushadam.

Translated, this reads: "It has been said of old time in the world that poison is the remedy for poison." Hippocrates postulated this principle in the words: "*Similia similibus curentur*" (likes are cured by likes).

The practice of Homoeopathy is based on certain fundamental principles. Firstly, the remedies that are used are tested on human volunteers (provers) to elicit the symptoms they can produce. The symptoms of each remedy as experienced by the provers are recorded in exact detail and they form the homoeopathic Materia Medica. The symptoms of the patient are matched with the symptoms of the various remedies in the Materia Medica to find out the single remedy whose symptoms are most similar to those of the patient (like cures like).

Potentization

Hahnemann's scientific experiments led him to the process of potentization. A step by step dilution and jerking of the drug makes it extremely powerful and at the same time renders it harmless. This is in direct contrast to the toxic drugs of modern medicine, and their "side-effects".

Potencies employed by the homoeopath are from mother tincture to the 100 000th potencies. The 6th potency will have roughly a dilution of one drop of the original drug substance diluted in a lake full of water. Each potency is 100 times more dilute than the previous one. Imagine the 1 000 000th dilution!

No one has been able to satisfactorily explain how medicines can act when diluted to such fantastic limits. Yet, potencies are found to act very powerfully. It seems that in the process of potentization, stored up energy of the drug is liberated.

The healer within

The practice of Homoeopathy convinces the physician to regard the body as more than a sum of its parts. Unlike a machine, it develops, carries on its function and repairs itself independently. In this sense, everyone carries within himself his own doctor. Ancient physicians were familiar with its natural power of the organism to control disease and they invented for it a beautiful expression; "*Vis medicatrix naturae*" (healing power of nature). This healing power is a function of the life force itself. Hahnemann called it the vital force. Disease is a disturbance of this force. Out of ten people who get wet in the rain, only one gets pneumonia. Most bacteria can affect us only when our own healing power or resistance is low. By removing the bacteria (by antibiotics, etc.) we are doing nothing to correct this lack of resistance. Homoeopathic medicine aims at correcting the disturbed vital force and thus enhances the power of the body to heal itself. It does not aim at removing the symptoms of the parts affected, but treats the cause and restores health. According to Homoeopathy, symptoms are a reflection of the disturbed vital force.

Sickness is like a sitar whose correct tuning has been disturbed. Naturally, all the notes from such a sitar will be far from melodious. There is no use in trying to correct the individual notes. It is the disturbance in tuning itself which has to be corrected.

Treating man as a whole

Another fundamental principle of Homoeopathy is that it treats the patient as a whole and as an individual. There is no medicine for any particular disease, but there is a medicine for the patient suffering from the disease. "The individual, not the disease, is the entity", said the celebrated Sir William Osier. The homoeopath takes into consideration all the symptoms that distinguish a person as an individual. Even a salesman of readymade clothes must try to fit the readymade suit according to the measurements of each individual. The homoeopath thus enquires into the details of the patient's past and family history, his

UNSUITABLE POSTURES

We understand disease as a state of mind and body: a particular state of mind associated with a particular state of the body. Disease is not anything external; it is **not** something from without. It is the posture that is adopted by the organism in order to survive in a *perceived* situation. *The state that the organism adopts is disease*. So, it is not something to be removed, but it is something that has to be changed. The posture is an adjustment to a particular situation, and it has to come back to its original form.

As long as the situation exists, and as long as this posture is in proportion to the situation, it cannot be, and should not be removed. For example, if you are lifting a heavy bag and you have to walk with that heavy weight, in order that your back does not break, you have to bend in the direction opposite to the bag. So, your body adopts a posture **to** survive in this situation. This posture is healthy, it is going to do you good, in this situation it is needed, and as long as the bag is heavy, the posture has to be maintained.

Hence, we see that posture is an adjustment. As long as this adjustment is in proportion to the existing situation, as long as it is suitable to this situation, and as long as the situation or exciting factor remains, this adjustment cannot and should not be corrected.

In our practice we see that most of the time this adjustment, this reaction to the existing situation, is unsuitable. Unsuitable postures can be encountered in people. Look at the miser, the woman who trusts no one and carefully counts her money to the last penny. She keeps it in a safe, yet feels unsafe, and can almost see thieves at night prowling around the house. Restless and anxious, this lean woman with cold hands, nervously sipping water, lives in a state of constant anxiety. A little pain in the chest and she's sure that death is at her doorstep. She runs helter skelter to several doctors and still feels insecure. Even when visiting the most beautiful place she counts her money as if to protect it from thieves, oblivious of the beauty around her. When she is given love, she reacts with mistrust. She has little space for people and even less space for experiences.

The origin of unsuitable postures

Where did such an unsuitable state originate? It seems logical that at some time in the past this woman must have been in a situation where she was surrounded by thieves and so this posture became necessary for her survival. It is likely that she has been badly cheated by deceitful people and so she can trust no one. Such a situation has left its mark on her and she reacts unsuitably to the present because of this impression from the past.



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