

Rashmin Deshmukh

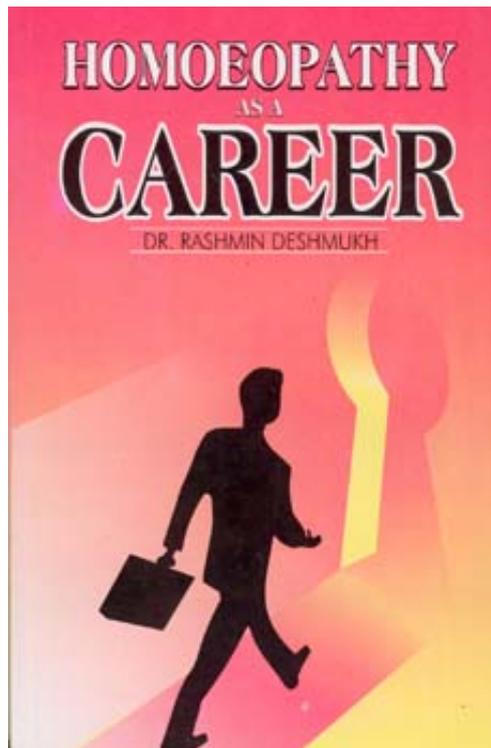
Homoeopathy as a Career

Leseprobe

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HOMOEOPATHY TODAY

The present scenario in homoeopathy is not a sight for the lovers of Hahnemannian homoeopathy. Multiple methods of practice, innumerable confusions, unskilled physicians, injudicious prescribing, untrained teachers and ill-equipped institutions are coming up. The number of scientifically practicing physicians and well-trained teachers is very less. It is bitter and hard to accept but we have to accept that there exists a sorry state of affairs in homoeopathy.

The science of homoeopathy is unable to extend the best of it to the physician and thereby its beneficiaries i.e. the patients. Master Hahnemann has mentioned a rapidly gentle and a permanent restoration of health but, in reality we hardly get to see such a cure, infact we have people saying that homoeopathy is a good science but it takes time for improvement. We can hear many patients saying that the complaints are ameliorated till they are taking the treatment. Many patients believe that severe aggravation of complaints is a must before complaints are relieved and have terrible fear about the aggravating nature of homeopathic treatment, thanks to the injudicious prescribing. Patients taking homoeopathic treatment ask the physician questions like "can j we take allopathic medicine in case of emergency?" The patients extend many similar questions expressing the I doubt about such a wonderful system of medicine. Many misconceptions have stuck hard in the minds of the patients. Perhaps we are nearing a day when the misco-

nceptions about the science shall rise so high that a disbelief will emerge.

There can only be two possible reasons for this state of affairs — either the science is deficient or the present day physician is not efficient. No one would certainly agree that a science based on the *Law of Similar* which is a fundamental truth, deduced logically and established experimentally, the science which is not a mere hypothesis, can have any deficiencies. This compels us to think that there are certain lacunas that exist within us. We are definitely committing error somewhere and going the wrong way. Is it so that in our own opinion we are thinking but in reality we are merely rearranging the prejudices that are with us.

A deep and sincere thought will make it very clear that we lack in the very basic thing and that is the right way to study it. We are fully aware about every aspect of homoeopathy but we haven't really understood every aspect of the science. We have learnt the concept of individualization but we have failed to recognize homoeopathy from individualistic point of view. The study and the application of the science has to be solely guided by the philosophy. We need to change our approach to the whole science. The manner in which we study the science should be such as has been demonstrated in the philosophy. A lot depends on how we study the science and merely having a wonderful science with us is of no use. Correct application of the laws and principles depends upon correct method of study that encompasses the practical implications of the philosophy. But the people in the faculty are constantly overlooking homoeopathic philosophy. The *Org'anon of Medicine* more so serves the purpose of decorating the bookshelves of homoeopathic physicians rather than serving as a guiding torch for them. We must realize that

no homoeopathic physician can ever be complete without the knowledge of philosophy. Practicing without philosophy is like going to the market for shopping without money in the pocket where if one wants to do shopping he has no option but to steal the thing. Likewise without philosophy one can do nothing but unethical practice. Most of the students seeking admission to homoeopathy take admission with the aim of becoming a doctor. Many others 'accept' the admission as no other option is left for them. There are only a few who are really interested in the study of homoeopathy and take admission as they aspire to become homoeopathic physicians. Hence there is a basic lack of interest towards study of homoeopathy. The basic lack of interest coupled with the lack of proper guidance leads to a failure in attracting the student towards the scientific study of homoeopathy. Thus the study of homeopathy only becomes a source of securing a degree. The students somehow manage to pass the examinations. A few of them do pass with flying colours but they fail to understand the science and recognize its wonderful dimensions. Due to the lack of proper guidance about philosophy the student is not in total satisfaction with the Hahnemannian theory. Many students observe that what is taught to them in theory is seldom implemented in practice. This disparity gives rise to suspicion and finally lack of faith in the science.

With the lack of faith in science and lack of confidence in himself this student even after holding a degree is not able to practice the science properly. The student who comes out of the college finds himself poor both in the application of homoeopathic philosophy and *Materia Medica*. Only a few homoeopathic graduates opt for homoeopathic practice and only a handful of them practice in the principled way. The student is unable to

seek for the science the recognition, which it really deserves. Unable to achieve the desired success this homoeopathic physician falls prey to the temptations of unethical practice. The final result is a bitter failure and a bad name to the science. The worst sufferer of all this is the science first and ultimately the patients. Thus the present day homoeopathic education finally gives birth to multiple 'Artists' who practice the art in their own way without the essential logical base of science. The system of education fails to produce 'scientists' who can apply the principles and laws of the science for the dynamic cure.

Considering the present day education, we find that various fragments of the science are distributed to a student and he is unable to unite them. The philosophy and other subjects of the science are treated separately (as if they are water tight compartments having no relation to one another) and no correlation is ever established between them. The present day education fails to train a student in the application of philosophy in relation to other subjects. Hence, where perception is demanded we have confusion. The system of education and training in homoeopathy is at failure to stimulate the curiosity of the students and at cultivating their interest in the science.

Non-availability of government jobs and other means of employment is another contributing factor towards this situation. Again, the saturation story is not new to the science.

Use of emotional capacities where intellectual abilities need to be used has further worsened the situation. Many physicians consider themselves 'Masters' of the science rather than professors and accept cases far beyond the scope of the science. They can give nothing

but false promises to the patients without understanding the limitations of the science.

Master Hahnemann in Aphorism 104 has clearly mentioned that the totality of symptoms that especially mark, and distinguish the case of the disease once accurately sketched, the most difficult task is accomplished. How can the present day Homoeopathic physician who interviews the patient for ten to fifteen minutes accomplish this task. How can the conceptual image of the patient be sketched and individuality ascertained on the basis of the 5-6 lines that are written by the physician on a piece of paper (which itself is not retained by him). The science has thus lost the scientific touch may it be the practice or the teaching and learning. For individualization, it is very necessary to know the physical as well as emotional and intellectual aspects of the patient and for that a thorough case taking which demands devotion of time and hard work is essential. The present day physician who is neither ready to devote the time nor to undergo the hard work blames the science for being complicated and unnecessarily detailed.

Law of single remedy states that only one remedy can be most similar to a patient. Strikingly in contrast to this, we have all sorts of combinations and mixtures combining a number of medicines available in market. These so called homoeopathic combinations which in reality are not homeopathic as they disobey the very principle on which the science of homoeopathy is based are very commonly prescribed by the homoeopathic physicians. Can five or ten homeopathic remedies (which are the contents of these combinations) be similar to a patient (*Similia Similibus currentur*). Is the underlying principle 'Let likes be treated by multiple dislikes?' If one of these remedies may be considered similar what shall the other remedies do — facilitate cure or do their

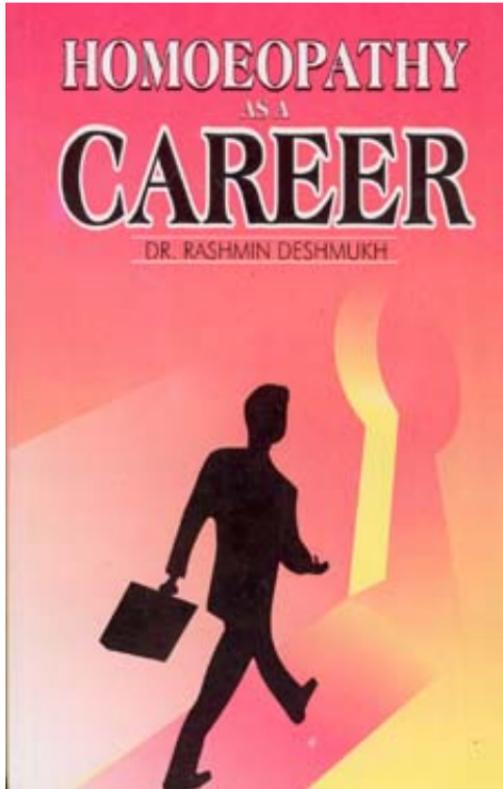
proving? Can the interactions between the different drugs not have an adverse effect on the body? How can the same potency be prescribed to all the patients when we know that it is the susceptibility of a patient that decides the potency for him? Are these preparation proved on human beings like the homoeopathic remedies? Many such questions arise in suspicion. Commercial gain at the cost of patient's health is the final outcome of these products.

Most of the physicians have forgotten the principle of individualization, which teaches us to individualize a person by perceiving the mental and physical attributes that individualize him. In reality, we find that favorite remedies (as described by Master Hahnemann in aphorism 257) which the physician has repeatedly found to be effective in those diseases, are prescribed by the physicians. There are as many methods of prescribing as are the prescribers.

A great amount of confusion about the cardinal principles exists in the minds of the physicians. We have physicians who have mixed the law of minimum, with law of single, they have reliably combined them into Law of single dose whereby prescribing a single dose of medicine for any case is considered ideal and in accordance to the philosophy. They have failed to understand the law of minimum which states the minimum quantity of medicine which though minimum in quantity is sufficient to effect the necessary change in the individual. Theory of vital force, which is one of the cardinal principles of the science, has not been understood by most. It states that the harmonious functioning of the various parts is owing to vital force and when the individual gets diseased it is the vital force that gets deranged. In reality, the practitioners focus

more on treating the particular disease conditions rather than considering the 'diseased person'.

If we look into why the principles are not being followed two reasons can be cited for it. Some physicians do not follow the principles because they have not understood them, others do not follow because it is very difficult to do so. The former are not at fault but the latter are in a way committing unpardonable crime by being unfaithful to the science. Following philosophy is a matter of hard work, honesty and devotion. But it is the need of the day. If we do not approach homoeopathy with a scientific spirit the science might vanish one day. Only the right approach to the study of science can open for everyone the true scientific face of the science. Only if the science is studied in a proper manner we can hope to view the day when homoeopathy will be set free of confusion, chaos, self philosophies, misguidance and injudicious prescribing. The proper understanding of the principles of the science can only make us see the light of the day when principled, scientific, honest and unprejudiced physicians will be healing the humanity with Hahnemannian cure.



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