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Herausgeber: Pankaj Publications



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PRINCIPLES AND PRACTICE OF HOMOEOPATHY

Basically, principles and directives given in the Organon by Samuel Hahnemann are very important. They must be followed in all cases. Then only, better results can be expected. It has been observed that in practice homoeopaths, especially the new generation, do not apply these principles in many cases and as a result there are many failures. The basic principle of treating the patient is the teaching of Dr. Hahnemann. But whenever we start treating the disease, we have to meet with failures. There are certain reasons why these principles are not being followed by the younger generation.

- 1. Lack of conviction:** If a student has been admitted to homoeopathy just because of the will of the parents, it becomes an imposition on that child and without having any attachment with this science, it is very difficult to go farther in the profession. Secondly, unless one has practically seen miracles of this science, one is not convicted towards this art of healing. And at times, he deviates from the principles. The best conviction can be achieved if provings are done on the students in the college. Particularly in the second year of their study, they may have a little background and then, if they feel those things practically, they may have better conviction and they become better homoeopaths.
- 2. Lack of confidence:** A student is given all theoretical knowledge in the college. But, he still lacks in practical case taking and as such while working out a remedy for any patient, he will have doubts; whether he should prescribe a particular drug or not, and clouded with doubts, he makes mistakes.
- 3. Lack of practical training:** If it is made compulsory that a homoeopathic student after completing his course shall have at least six months' training under the guidance of an established homoeopath, who may be well-known for his prescription, it will provide him with the knowledge of the art of eliciting and evaluating the symptoms. This technique can be acquired only by observing senior homoeopathic physicians in work. For this purpose, it would be much better if the

causes and what are ultimates. So long as one thinks of pathological conditions as causes, so long will he act in directions that are the opposite of healing, and toward destruction."

It is a natural phenomenon that any inconvenience in the harmonious life of a man is felt first in his mind, whether he can express it or not. When it remains there for a long time it starts developing. First of all, it will cause some disharmony to the man, then it disturbs his functional activities, and lastly it can destroy the tissues or bones, etc. which are generally reflected in our laboratory tests i.e. the ultimates. In fact, these are the reactions of the body, i.e. what we see on the surface has been thrown from the inner man towards the outer side of his body. Many a time it also happens that a patient is suffering from certain ailments after some dietic or other causes. In such cases also, it is essential to work out the totality of the patient because had he been perfectly normal, his body should have rejected the unwanted matter causing distress. If anything remains in the system of a man, it may be presumed that there was something in that system which attracted the cause to remain in it. It, therefore, becomes quite essential to find out the impact of the cause on that constitution and to deal with it according to the principles of homoeopathy. The routine of prescribing Arnica in all cases of injuries should be avoided.

As we are aware, that all nutritive processes are commanded and conducted from centre to circumference, all healing processes must also go on from centralised efforts. Those who can perceive this theory and work accordingly are able to perform the works indicated in THE ORGANON by Samuel Hahnemann, and heal the sick as he taught, viz., to cure the patient, and then the organs will also return to normal function. Those who work on a theory other than this and get success in some cases, they are their "lucky hits" which are not going to lead them anywhere. Hahnemann has emphasized that the mind symptoms are above all others in any given totality of symptoms of a sick man i.e. the more interior first, the mind, the exterior last, the physical or bodily symptoms. Kent says —

"The man who believes that he is directing his remedies against germs, or against worms, or against a tumour the patient may have, is in extreme darkness, if he cannot

EVALUATION OF SYMPTOMS

Homoeopathy is known to everybody as medical science but in the real sense, homoeopathy is more an art than a science. The first part of homoeopathy, i.e.,- 'art' is more important than the second one. The reason is that in science, we have to take some fixed factors and by some calculations or some stipulated method, we arrive at certain conclusion. In homoeopathy, we have to first decide which factors are to be taken into account because if we take any wrong factor into account, our conclusions would be wrong; and, therefore, we have to be very careful in taking such factors into account. This part of our job is an art. In other words, in homoeopathy this is called evaluation of symptoms. If we commit any mistake in this part, either we shall lose the patient or there shall be no benefit of our labour. If we can make a correct evaluation in any case of a sick person, we can prescribe a drug which can restore him to normal health. It all depends upon the perceiving capacity of a physician to make proper evaluation of the symptoms.

As is well known, homoeopathy deals with the 'sick' and not with the 'sickness'. Therefore, we have to take into account the symptoms of the sick and not of the disease. Whenever a patient says that he is having pain in his legs, or eyes, or in any part of the body, the symptom thus is of the sickness. Whenever the patient says, "I feel this or that", it is a symptom of the sick person; and that is important enough for consideration. In the first instance, we have to determine what is a symptom. Whenever a person is sick, he feels some inconvenience or disorder in his body, which is represented by way of some pain or uneasiness. This representation is termed as a symptom in homoeopathy. But again we come to the same point, that is, all symptoms are not worth consideration for dealing with a disease. Dr. Boenninghausen accepts a symptom only when it qualifies four essentials: (1) location; that is, the part of the body where pain or uneasiness is felt; (2) sensation, the type of pain', etc; (3) modification, under what circumstances he feels aggravation, amelioration, extension or any other changes; and (4) concomitant; association of one symptom with another which are not generally related. For example, fever with diarrhoea. At times, we do not get all these four essentials.



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