

Ritu Arora

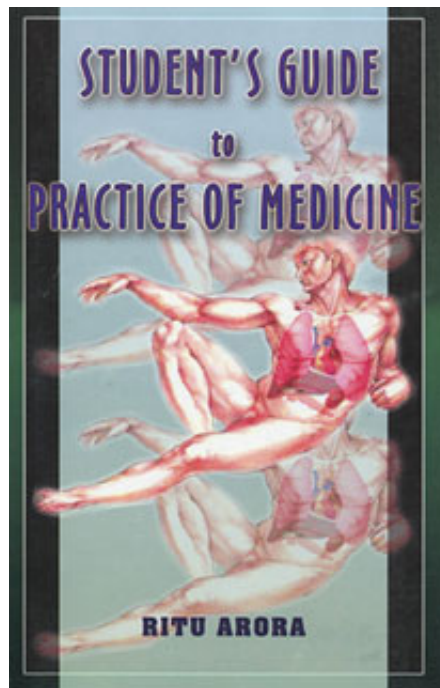
Student's Guide to Practice of Medicine

Reading excerpt

[Student's Guide to Practice of Medicine](#)

of [Ritu Arora](#)

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My Story of Understanding the Human Core

'The 'whole' is composed of pans'...all of which 'pans' combine together to make up the 'whole' which is greater than the sum of its parts.'

his one line sums up the whole understanding of 'A Journey into the Human Core'. The need for this book emerged as an outcome of the difficulties I faced in my initial years as a homoeopath, trying to understand the complete human being. In the beginning, it appeared to me that Homoeopathy was in chaos. I noticed that many homoeopaths based their prescription on purely pathological symptoms. Some homoeopaths gave importance to causative factors; some only focused on the concomitant symptoms whereas others related to the emotional state of a patient. Among these, a handful of them began to lay emphasis on delusions and dreams. With so many approaches to one common goal, I decided to investigate for myself the complex organism that is called the human being. I had many questions:

- How was I going to understand the sick individual who had come to my doorstep to get relief?
- What was it that I needed to perceive in order to cure?
- What did I have to take into consideration for a prescription?
- Was the sum total of rubrics enough?
- Were the feelings or dreams enough?
- What did I then need to know in order to understand a human being?
- Whom was I to believe and what was I to consider as the final truth?

A case in point, Mary suffers from chronic bursting headaches that worsen on exposure to the sun. She has a severe fear of downward motion. She repeatedly gets dreams of going blind. In this case if we were to administer a medicine on the basis of physical symptoms, then we could think of a remedy like Natrum muriaticum or Glonoine. If we only put emphasis on her fear then the first thing that comes to mind is Borax but if we want to prescribe only on the basis of her dream then we could think of Physostigma. If one views the entire disturbance that lies behind this headache, then it is likely that something else entirely would emerge.

One thing has to be clear. Are we treating Mary in parts or in totality? Consider that if we treat her in parts, relief would be symptomatic but not a cure in the true sense. Therefore we need to look at Mary as a complete individual considering her body, mind and that which is beyond.

The problem arises when we look at a human being in fragments. If we learn to look at him in his entirety, then these discrepancies automatically get resolved. As a homoeopath it is very vital to understand that the human being is a *whole*, integrated entity and not fragmented into independent parts. This book is all about understanding the whole being step-by-step.

This journey of understanding the whole being became very easy because I had the good fortune to study under my most adored teacher, Dr. Rajan Sankaran. His concept of understanding a human being, what to perceive in order to cure, his idea of delusion, different levels of experience, etc. cleared many hurdles on the path toward this understanding.

During this process, a number of questions arose which inspired me to turn back to the Universe and find the fundamental oneness of Homoeopathy with Universal laws. Many of my questions got answered merely by observing the Universal phenomena and the laws that govern the universe. I could now understand and appreciate the essence of homoeopathic philosophy in a far deeper way. Furthermore, I was able to acquire a firm footing for my ideas by studying some of the laws of physics, which gave more clarity to my understanding of these concepts.

Once I learnt what is to be perceived in order to cure, the very next question was the selection of the right Simillimum. A lot has been said and recorded in homoeopathic literature about the remedies and different ideas of remedy selection. However, what happens after the administration of a remedy is often a topic evaded. Although the first prescription is the important decision to make in Homoeopathy, the follow-up prescription is very likely the more difficult one. Hence all these thoughts sow a seed for exploring the process of what happens to the human core after the administration of the Simillimum. I will be coming up with the whole idea *of this* process in the form of my next step i.e. 'Journey after the Simillimum'.

Dr. Dinesh Chauhan

January 2005

Mumbai.

... Every individual form of life is a unity... it is this ultimate and internal unity that shapes the innumerable products of life into an orderly and harmonious whole... This distinct, single, indivisible unity of life in each individual I call the personality of that individual..."

— Smuts

The first and fundamental task of any homoeopath, who has decided to devote himself to the study and practice of a true therapeutic science, is to understand the patient and his illness. It is therefore crucial for such a professional to first ask the following questions:

- What is a human being?
- How is the human being constructed?
- How does the human being function in the context of his universe?
- What are the laws and principles governing the function of the human being in both health and disease?

In order to understand all this, we need to identify the center from which the whole disturbance arises - the core which is the seat of governance of an individual's whole being.

In the Organon of Medicine, Dr. Hahnemann has wisely stated that:

In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (Organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason gifted mind can freely employ this living healthy instrument for the higher purpose of our existence.

Aphorism 9

This vital force governs the entire being and is responsible for one's existence: in its absence there is no sensation, no function, in short the whole body becomes inanimate (dead). For centuries mention of the vital force has been recorded in different faiths. In Physics this force is known as 'Energy'. Various Eastern philosophies like the Vedic philosophy have termed it as 'Atman'. Ayurveda calls it by the name 'Prana'. In Chinese philosophy it is named 'Chi'. Western philosophers like Carl Jung called it

'The Self. Assagioli termed it The Higher Self and Gurdjieff referred to it as 'The Essence'.

For practical purpose let us call it the 'Energy'.

THE ENERGY

The word, energy, brings to mind Albert Einstein and his famous Theory of Relativity ($E = mc^2$). One of Einstein's greatest insights was to realize that matter and energy are really *different* forms of the same thing. Matter can be turned into energy, and energy into matter. From the scientific point of view, all living and non-living things are not ultimate realities since they are composed of electrons, protons, neutrons and energy. Quantum Physics says that all sub-atomic particles may be regarded as bundles of energy. Thus, the material universe is nothing more than a relatively dense form of energy. Everything that exists in the universe, from the most subtle, refined realms of energetic structures, to the grossest, densest realms of matter are aligned in an energy continuum. Hence only energy may be taken as the ultimate reality in science.

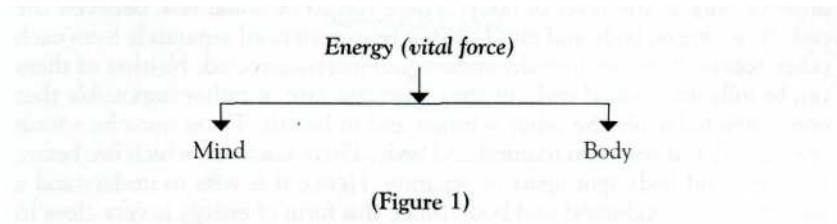
Let's first understand what the word 'energy' means.

The Greeks seemed to have enjoyed a good insight into the nature of energy by virtue of the very root from which the word energy is derived, 'en-ergos', meaning 'in motion'. From this awareness that energy is somehow linked to motion and change, we might form a more useful definition of energy as that which induces a change of state. This covers its function in all domains of reality, from the physical interactions that science is so familiar with to changes in mental and emotional states and deeper levels of consciousness. *Energy then is the process of changes itself, masquerading under various forms that relate one state of a structure to another.*

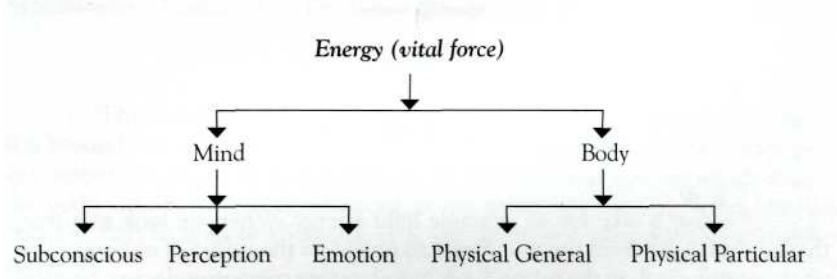
This energy can neither be created nor destroyed. It can only be transformed from one form into another. This is one of the most fundamental laws of energy - better known as the First Law of Thermodynamics.

This means that right from the inception of the universe, energy has been conserved by conversion into various forms. When the Big Bang took place, light energy was generated and particles of matter started flying in all directions, thus converting a portion of light energy into kinetic energy. As the particles settled, their kinetic energy was converted into potential energy. Thus we see that at each step, energy was not destroyed, merely transformed from one form to the other in an attempt to conserve.

The law of conservation of energy is universal. Does this mean that we can also apply it to human beings? To answer this, we need to first be thorough in our understanding of the human being. In the human being, the energy is expressed in the form of two distinct entities — the Mind and the Body.



Dr. Kent classified these two faculties of mind and body as follows –



(Figure 2) Let us

understand this classification step-by-step.

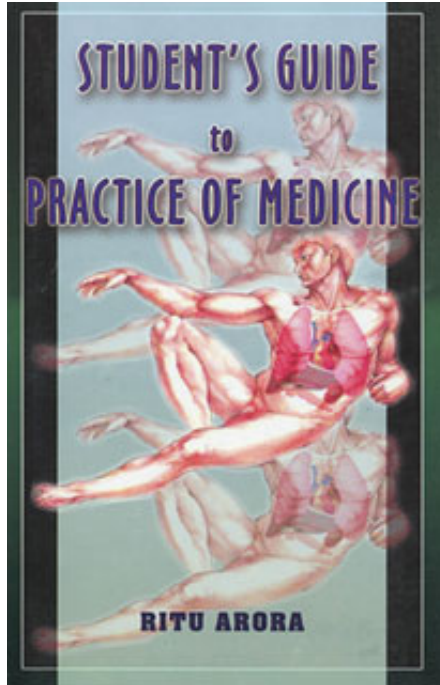
Subconscious: At the subconscious level, energy is being expressed through dreams. Here finally what becomes important in exploring the dreams are the feelings and perceptions associated with it.

Perception: The deepest realm of intellect is perception. Every human being has his own way of perceiving reality. We perceive the world within and outside us according to our own individuality. When this perception is altered, it is known as *Delusion*. The delusion is nothing but a false perception of reality, the way we perceive facts, situations, fears, feelings, etc.

Emotions: The next form of energy is expressed through our feelings, e.g. anger, sadness, fear, etc.

Physical General (P. G.): On the bodily plane energy is being expressed through sleep, thirst, appetite, craving, aversion, etc.

Physical Particular (P. P.): Here the energy is being expressed through a particular specific affect on a part.



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