

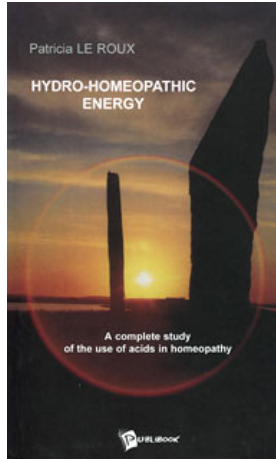
Patricia Le Roux Hydro-Homeopathic Energy

Leseprobe

[Hydro-Homeopathic Energy](#)

von [Patricia Le Roux](#)

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Preface

“We are all part of nature – and we follow its rhythms”

Spinoza (Ethics 1677)

This new book from Patricia Le Roux follows ‘Homéo et Juliette’ (2003) where she clearly established the principles upon which her approach to homeopathy is founded.

The first book, a ground-breaking exposé on the application of the concepts of homeopathy to the therapeutic treatment of children, showed the author’s original approach, which she develops here, in her second publication. But whereas the first work examined how childhood illness can be analysed within the context of human relations (emotional, artistic etc.) leading to the prescription of a variety of medicaments and treatments (plants, insects, mammal’s milk), this is a much more singular approach, based on the absolute importance of the lightest of the elements – hydrogen.

Hydrogen, the vector for all acids, is their binding thread. It defines their characteristics and unites the family to which they belong. The qualities and homeopathic properties of hydrogen form the core of this study : *“the notion of survival into the future is central to acids : they are compelled to reach out and to keep going, they must unite and strengthen, in order not to die.”* (Chapter 1)

Patricia Le Roux shares with us her experience of this concept within homeopathic therapy, and for each acid studied she relates a case study, making clinical observations, describing and analysing the relevant symptoms and interpreting the key medical issues.

The belief running through homeopathy is that every mineral, plant, insect or root used has some sort of different, special, private relationship with every individual person being treated. Can the chemical material within each relate differently to every patient? This is the key question every homeopathic doctor has to ask him or herself – and from their answers come their personal interpretations and their solutions and forms of treatment. This is why homeopathy remains such an original science, abandoning accepted conceptions of “*today’s conventional medicines forcing themselves onto the body-machine and the body-system*” (Dominique Sorrente in ‘Homéo et Juliette’ 2003). Homeopathy, according to the principles powerfully argued in these two works, demands that you “*broaden your vision of reality into fresh fields.*”

(D. Sorrente, *ibid*).

This means revising accepted logic. It is not enough, these days, to judge the ‘body-machine’ as mere molecular interaction. This would reduce the human being to auto-organisation. It is more real to think of a linked metabolic ‘body-system’ where sub-systems synchronise and interreact. But, to quote Agnès Lagache from ‘Echos du Sensible’ 1988, “*although, biological study can uncover the workings and mechanisms of the sub-systems, it tells us nothing about the fascinating way these sub-systems unite and become integrated into the body of a healthy person, or, indeed a sick one.*”

The systematic approach ignores the ‘globality’ of the whole living being, wherein lies the key to the homeopathic approach.

The living human being is different because he interacts continually with his environment at every level, contributing to and creating changes in energy and matter.

Hence the importance of treating him ‘globally’: as a whole, holistically, not just as the sum of various bodily interactions and sub-systems. So there is a need to define a new logical model which is neither systemic, nor cybernetic.

Agnès Lagache has also shared with us her *paradigm of body signals* where she discusses the body’s analogical and non-symbolic communication: “*the body and the mind are not individual objects or sealed ‘boxes’ containing separate substances, they are sources of living, connective information, which can be tracked and understood*” (Lagache 1988). The body as a whole receives ‘information’ which will change and modify its psychological and biological state. “*In fact, the information lies within the receiver ; it is the body that makes sense of the information it receives, reacts to that information depending on what it is, and, via internal processing, can communicate it to the interested outside world*”. (Lagache 1988)

The body exists as a system open to all influences ; it responds to those aspects in the environment that send it a trigger, and which can set off a sort of sensitive mimesis. This communication may lead to a self-modification, or change, by reacting passively (such as through pathogenesis) or, at the other end of the scale, by the different regularising means of successful medicament prescription.

Certain factors should help facilitate the processing of such information. The only scientifically proved example of we have, in our still limited knowledge is that of

homeopathic dilutions – which appear to have the power of transmitting key information signals to the body. Once received, these messages are capable of stimulating physical modifications when the organism has processed the information contained in the signals.

How, then do these signals to the body work ?

This is where *the law of similars* – the principle on which homeopathy is based – comes into play. This is the concept of analogical symptoms : those brought on by doses of medical substances at different levels of toxicity on a healthy subject (pathogenesis) compared with those observed in the sick.

All therapeutic homeopathy is founded on the analysis of how these different symptoms occur in these two different situations, and on the circumstances in which they appear, even when the symptom seems to have no connection with measurable biological problems. The studies carried out by Charles Nicolle on the lifecycles of diseases, which earned him the Nobel Prize in 1929, also enabled him to discover the existence of otherwise undetectable diseases, proving that the symptom may be entirely independent of any evident biological change. An undetectable illness (like rubella or toxoplasmosis) only becomes ‘visible’ when it attacks someone who lacks immunity to it and whose body cannot resist it ; but the ‘serological scar’ containing the specific antibodies is actually present in all affected subjects, whether detectable or not. If biological alteration is proof of pathogenic attack, the symptom is the pathological representation within a patient who is not able to resist the attack. The pathological circumstances have created a symptom which is an expression of a problem which the body cannot beat on its own.

These two manifestations of illness work on two different levels : one on a ‘mechanical’ molecular, action-reaction dynamic, pathologically common to all subjects ; and the other relates to the modality and dynamics pertaining to the specific subject – an ‘impression-expression’ of that particular person’s own circumstances and problem.

It is therefore vital to study both sets of symptoms – those present in the sick patient and those emerging in the healthy subject during his medicament experimentation / pathogenesis.

Patricia Le Roux’s numerous examples and case histories illustrate well the variety of symptoms, their modalities, and how precisely they can be expressed. The physician comes to see the symptom as a bodily expression of a personal illness brought about by external and internal circumstances ; it is a signal relating to the whole being of the subject, in its entirety. It recalls the Freudian notion of the symptom attempting to cure : the sick person gives in to his symptoms which have failed in their attempt to reach a positive, healthy resolution.

The strength of homeopathic therapies is that, as the result of observation of the illness in its entirety, the therapist can prescribe a dynamic remedy taken in dilution which is similar to the expression of the illness. Once introduced into the body this homeopathic medicine can relate to and reprogramme the patient’s pathology and his organism will then become capable of treating its symptoms itself, almost acting as a cathartic. Homeopathy never attempts to treat the cause of the illness, its intervention is aimed at mediating and reversing the natural pathological systems, either to accelerate the cure (for acute illness), or just to restabilise and restore health by directly attacking a symptom, in a provocative, artificial way. The symptom, thus assailed and confused,

allows the homeopathic remedy, through its similarity to itself, take over and put in train the changes needed in the body to re-establish the correct pathological balance for good health.

The study of such communication and exchanges within and between living organisms reveals a new and realistic approach, adopted almost uniquely by homeopathy. But if we look around us at all levels of plant and animal life co-existing and inter-reacting we can observe exchanges and imitative behaviour. A parasite communicates with his host ; a fish blends his colours and form with his watery environment ; each living organism everywhere in nature can send out signals and communicate to some extent.

Even with inanimate ‘things’ which only exist in molecular form, like hydrogen, and organic acids it is possible, through pathogenetic observation, to identify their signals and their effects on symptoms in evolved organisms. These discoveries and observations have been arrived at purely through homeopathic researches.

Patricia Le Roux’s books, and in particular, this one, bring us not just original and practical clinical study of these natural interchanges, but also a valuable depth and breadth of interpretation illustrating and clarifying the subject :

“Here is, again, the traditional thinking found in various ethnic groups and cultures : that all living forms link in some way, and somehow exchange communication”

Jean-Marie Pelt, 1994

Madeleine Bastide

Immunologist, Honorary professor,
Montpellier University I, France

Introduction

The Role of Acids in Homeopathy

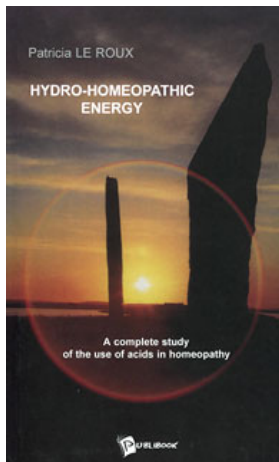
As the 21st century dawns we are clearly about to witness one of the most crucial changes in the history of man.

Traditional fossil fuels – like coal, oil and natural gas – which have propelled such major advances in so many fields of human progress over the past two centuries will be replaced by clean, renewable fuels – like hydrogen.

Hydrogen has already been harnessed in America as a source of power not only for use in the factory, but also in the home. Within the automobile industry millions of dollars are being invested to develop hydrogen-powered cars, buses and lorries. And just as hydrogen is applicable to modern science and engineering, it is also in line with modern developments in homeopathic field.

It was a German doctor, Samuel Hahnemann, who first experimented with the therapeutic methods which were to become the medical discipline known as homeopathy today. 200 years later its use and applications are still being refined and developed and it now has a huge – and growing – following, due to its safe, risk-free treatments which have been shown to give extraordinary results.

Every day researchers and doctors are making new discoveries, testing them on themselves and finding new remedies from natural substances resulting in all sorts of new and exciting cures. In the language of homeopathy



Patricia Le Roux

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A complete study of the use of acids in homeopathy

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