

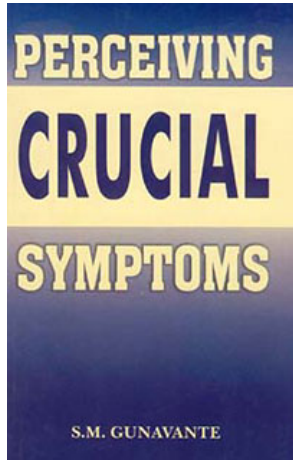
S.M. Gunavante Perceiving Crucial Symptoms

Leseprobe

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Introduction

The practice of Homoeopathy needs a thorough knowledge of this system of therapeutics both as a science and an art. The scientific aspect covers the philosophical view it takes of health, disease and the principles of curing the deviations from health. However, mere knowledge of these principles is not sufficient for putting them into practice. One has to acquire the technique of putting the principles into practice, including the art of dealing with unexpected problems, which comes only through actual practice. Expertise in any branch of knowledge or line of activity comes only from practice, just as one can learn swimming or cycling or driving a car only by actually getting down to action - involving the risks of temporary failure and setback before one masters the art of success.

To be a successful practitioner of Homoeopathy, one must

- (i) master the principles and philosophy of this science directly from the pen of masters, such as the "Organon of Medicine" (Hahnemann), Genius of Homoeopathy (Stuart Close), Principles and Art of Cure by Homoeopathy (H.A. Roberts), Lectures on Philosophy (J.T.Kent), etc.
- (ii) learn the technique of taking the case and understanding the patient.
- (iii) master the principles governing the evaluation of symptoms elicited from the patient in order to be

Compilation of the Materia Medica and the "Organon".

Once Hahnemann was convinced about the law of cure. viz. that a medicinal substance which is capable of producing symptoms in a healthy person can cure similar symptoms found in a sick person: Like cures like, or "Similia Similibus Curentur", he took the next logical step of finding out the symptoms which various drugs could bring forth, in healthy persons. This was called "Proving" of the drugs. If the drugs had not been proved, we would not have known the peculiar and characteristic symptoms of each remedy, since such symptoms alone have to be matched with the peculiar and individualising symptoms of the patient. The "proving" symptoms thus form the indispensable basis for selecting the remedy.

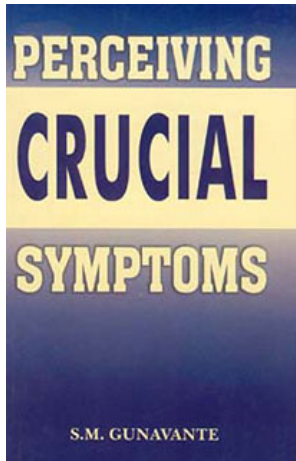
During his lifetime Hahnemann proved almost 100 drugs with the help of his family members, friends and others. His close, meticulous supervision of the provings, combined with his clinical experience with those medicines, gave him the unique insights into the various problems which arise in the practical application of the Law of Similars. His observations on the working of this law and his clear guidance regarding the principles which should govern the application of the law have been laid down in the "Organon of Medicine".

"Organon" our Guide : For mastering the principles of homoeopathy, one cannot do better than study the

Totality of symptoms

It is time that we examine what we really mean by Totality. Let us turn to Stuart Close for a clear and succinct elucidation. Hahnemann says (Org. Aph.6): "The ensemble or totality of these available signs or symptoms, represents in its full extent the disease itself; that is, they constitute the true and only form, which the mind is capable of conceiving". Totality represents the disease; as also the remedy, as language represents thought.

- 1) Totality means, first, the totality of each individual symptom. Every complete symptom has three essential elements: location, sensation and modality. A single symptom is a fact with its history, its origin, its progress or direction and its conditions.
- 2) Totality means all the symptoms of the case which are capable of being logically combined into a harmonious and consistent whole, having form, coherency and individuality. It is more (and may be less) than the mere numerical totality; it includes "concomitants" or the form in which the symptoms are grouped. Hahnemann calls totality (Aph.7) the image (or picture) reflecting outwardly the internal essence of the disease, i.e., of the suffering life force." It must express an idea.
- 3) The totality is not a numerical aggregate, in the same way as the idea or thought cannot be a numerical aggregate of a jumble of words. Only when the words are joined coherently can they



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