

Herbert Alfred Roberts

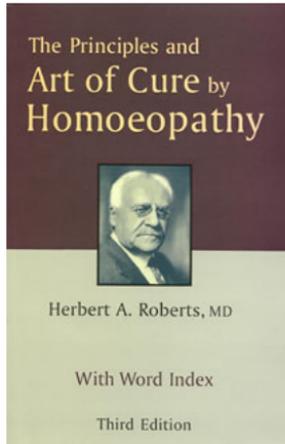
The Principles and Art of Cure by Homoeopathy

Reading excerpt

[The Principles and Art of Cure by Homoeopathy](#)

of [Herbert Alfred Roberts](#)

Publisher: B. Jain



<https://www.narayana-verlag.com/b1431>

In the [Narayana webshop](#) you can find all english books on homeopathy, alternative medicine and a healthy life.

Copying excerpts is not permitted.
Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern, Germany
Tel. +49 7626 9749 700
Email info@narayana-verlag.com
<https://www.narayana-verlag.com>



CHAPTER I

WHAT HAS HOMOEOPATHY TO OFFER THE YOUNG MAN ?

WHAT has homoeopathy to offer the young man as a future? This question comes to us repeatedly and in our changing economic conditions it is a pertinent question.

Perhaps we can get at the problem best by asking the young man the counter-question: "What do you want to get out of life?" Only his honest reply to the question can throw any light upon his adaptability to homoeopathy and only upon an honest consideration of his adaptability can we prophesy what homoeopathy has to offer him. Why is he thinking of studying medicine ?

Is he lazy and does he consider a profession an easy way to earn a living ? Does he look upon medicine as a profession to be sought because of its honourable place in the community or as a position to be desired to secure a standing in society ? Has he an ambition to be hailed as a great surgeon or bacteriologist ? Is he thinking first of the possible financial returns ?

If he would use his foothold as a physician for a life of ease, for a position in the community or in society, or for a means of obtaining fame or wealth, homoeopathy offers him little that he would care to accept.

How does he react to the fads of the day, the bulletins of the laboratories, the specious advertising of pharmaceutical houses, the glib talk of salesmen ? Does he believe that colloids are, after

all, homoeopathic potentiations ? Or is he convinced that colloidal preparations are but recent and crude imitations of homoeopathic potentiation which are inferior and far more uncertain in their effects than the proven homoeopathic remedy ?

If he replies to your question of his idea of the direction of his future so that it leads you to think that he looks upon sick humanity as suffering men and women, that he has a burning desire to serve them, to help them to better health and therefore greater usefulness and happiness, then you may be sure there is a sound foundation upon which he may build a plan of life in which homoeopathy will offer him great reward. We can proceed further with our probing of his character and abilities, and determine what homoeopathy has to offer him by finding out what he has to offer homoeopathy.

One of the first essentials, now that we are convinced of his unselfish desire to serve, is to determine whether he has stability. If he is mercurial in temperament, easily influenced, and finds it difficult to hold a straight course, always seeking the easiest way, do not encourage him to study homoeopathy.

Homoeopathy is founded upon principles that are in turn founded upon natural laws. If homoeopathy is founded upon natural laws, it is as basic and eternal as the hills; more, natural laws were formulated before the hills came into being. If a man follows where homoeopathy leads, he must be able to follow those laws and to hold close to them regardless of the pressure of influence.

Stability of character must have with it, and in equal measure, the quality of patience, In ordinary medicine the quality of patience seemingly is not so necessary, since we too frequently find that in extreme cases where things have taken an undesirable course the physician comforts himself that "everything possible has been done for the patient". In homoeopathy, one of our greatest axioms is: **WHEN IN DOUBT, DON'T.** The homoeopathic physician must be able to plan his course, and once having determined upon it, to stick to it until he finds good reason for changing his course; he must be able to wait.

CHAPTER III

VITAL FORCE

THERE is much misapprehension about homoeopathy among physicians as well as among the laity. Among physicians there is a feeling that if we know the materia medica that is all that is required. The materia medica is indeed important, and its thorough comprehension and study is needed at all times; but unless the homoeopathic physician has a concept of the philosophy, of the reasons underlying the administration of the remedy, he will never make a careful homoeopathic physician.

The study of the materia medica by Hahnemann would have caused no disturbance among the medical men of his day; it was when Hahnemann taught his fundamental principles that he drew forth antagonism and ire as against a new and revolutionary (and therefore dangerous) doctrine. So in order to understand homoeopathy, and to get the proper concept of administering our remedies, and even of taking the case and eliciting symptoms, we must get Hahnemann's concept of the principles that enter into the studies of the homoeopathic physician.

One of the first and foremost elements with which the homoeopathic physician must be conversant is the different forms of energy, for it is on this basis only that we can prescribe homoeopathically. In Hahnemann's *Organon of the Healing Art* he gives us the following :

In the healthy condition of man the spirit-like vital force, the dynamis that animates the material body, rules with unbounded sway and retains all the parts of the organism in admirable

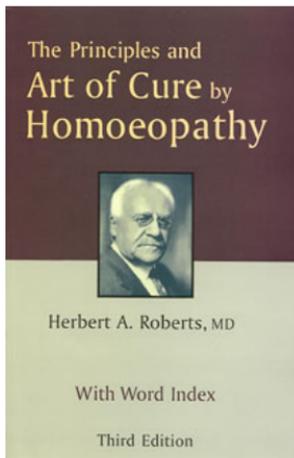
harmonious vital operation as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence. I

This was the first introduction to the medical world of the I rational concept of life itself.

We recognize life in three parts, the body, the mind, and the spirit. This is, a trinity, and this trinity is always present in all life and in some form in every part of our organism. These forces react I in sympathy and are interdependent. (Vide *Organon* 43.)

No organ, no tissue, no cell, no molecule, is independent of the activities of the others, but the life of each one of these elements is merged into the life of the whole. The unit of human life cannot be the organ, the tissue, the cell, the molecule, the atom, but the whole organism, the whole man.

We are prone to think of attained life as composed of these three members which make it a trinity, but we must remember I also that life is a unity from its inception. When the two parent I cells are united that vital principle, the vital energy, is already I present; and the ego of the completed cell does not change one J iota after once beginning its process; it has in itself and of itself the I power to develop the cells, the physical, because of the continual I flowing through them of the vital energy which dominates the | whole. It has within itself the power to develop muscle, nerve, brain—cells individual in themselves, gifted with the powers for specialized uses in the future. Yet these are all a part of the whole man; and while we have in each individual infinite powers of development, unless the ego in its initial stage is energized and capable of development, it will never grow to its highest capacity. Without this vital energy, the cell, or the whole body, becomes inanimate and is dead. It is only when the vital energy is present that there is a living organism, capable of physical action and of the exercise of mental powers and the ability to take hold on the spiritual forces.



Herbert Alfred Roberts

[The Principles and Art of Cure by
Homoeopathy](#)
with Word Index

336 pages, pb
publication 2017



More books on homeopathy, alternative medicine and a
healthy life www.narayana-verlag.com