

Shiv Dua

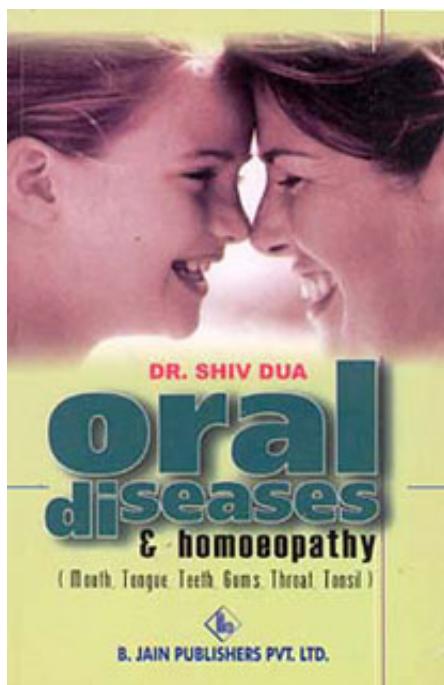
Oral diseases homoeopathy

Reading excerpt

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of Shiv Dua

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Part - II

HOMOEOPATHIC VIEW ABOUT IMMUNITY

For talking about immunity in homoeopathy, we shall have to go deep into the principles of vital force of the human organism. The real dynamic man is a spirit-like entity, which is responsible for diseases when the person is principally affected by dynamic or spiritual influence. The person is not conscious of what the spiritual inner entity is doing all the time to keep him alive. The disease affects him primarily in the subtle plane of his existence. *Hahnemann calls it dynamic spiritual plane.* The cause of our diseases is not material but spiritual. Had it been material, it would have been disastrous for health. If a least not suiting material substance is introduced in our blood vessels, it is immediately rejected by our spiritual or vital force. In the same manner, if a material or substance not in tune with the body-rhythm or suitability can lead to some kind of expression on the skin, which we call *allergy*. Such a situation can be averted if we avoid the things, which do not agree with our constitution. In other words, it can be called *attaining immunity for certain things simply by avoiding them*. We must agree that every living thing is more or less influenced by environment, circumstances and quality of food. If a tree grows in a cold climate, it cannot grow in hot areas. Common animals found in jungles irrespective of their living atmosphere remain same in structure but form different habits depending upon the things they eat, which are of variable nature. Even if the *climate is same but the eatables are different*, the animals gain immunity to what they eat. We can, therefore, say that immunity is primarily a reaction of the organism to external and internal influences. To attain

immunity, one should have the force to assimilate the things one eats.

If the strength of the eatables (stimulus) is stronger than the strength of the vital force, our defense mechanism starts its work to assimilate the stimulus. In case the strength so applied by the defense mechanism is defeated by the stimulus, the stimulus will alter the state of entire organism. It is not that easy as you read. Such an action will start its work slowly. The stimulus will make slow impact since the power to fight against it is not readily available. The stimulus, as its first impact, will not show symptoms outside the body. The body conserves energy to fight the stimulus and then reacts. The time taken by the body to collect energy is the latent period in which the stimulus will react at mental level. The person thus affected will feel feverish but there is no fever. He will be restless and say that something is wrong with him but cannot point out the complaining organ, which is making him restless. After the stimulus overpowers the organism, the symptoms of the body start appearing. It is these symptoms where homoeopathic interests usher in. The ideology of symptom based therapy makes it possible to nip the evil in the bud.

Now we take this above explanation as base for dealing with *tonsillitis*. When a person is exposed to virus or bacteria, there will be expressions of 'felt only' symptoms and then will come 'appearing' symptoms after the defense mechanism fails to check it. There will be uneasiness and feverish feeling in the first instance (felt only symptoms) and if not checked in time, there will be sore throat, fever, cough and inflammation on the throat (appearing symptoms). At this juncture, if these 'appeared' symptoms are suppressed by antibiotics, there is likelihood of their reappearance because the stimulus, which had affected the body and won over the vital force in the first attack earlier, cannot get defeated second time when the energy is less powerful than its original entity. The body now fatigued will show more of symptoms and that too in vigorous fashion. On the other hand, if the homoeopathic application of a remedy is made in the initial 'felt' symptoms, the disease has to leave the body. The remedy gives an artificial susceptibility similar to the susceptibility of the sick person having tonsillitis symptoms.

It is very essential to keep in mind that it is homoeopathy only, which can give relief in the ailments related to tonsils. In dealing

with all the cases of disease, it is *better to recognize the toxic agents, environments and the foods, which do not agree with the throat and damage the immunity.* We should never use any toxic agent or anything of any nature, which could destroy the power of susceptibility, we hold.

Vaccination with reference to tonsillitis, diphtheria

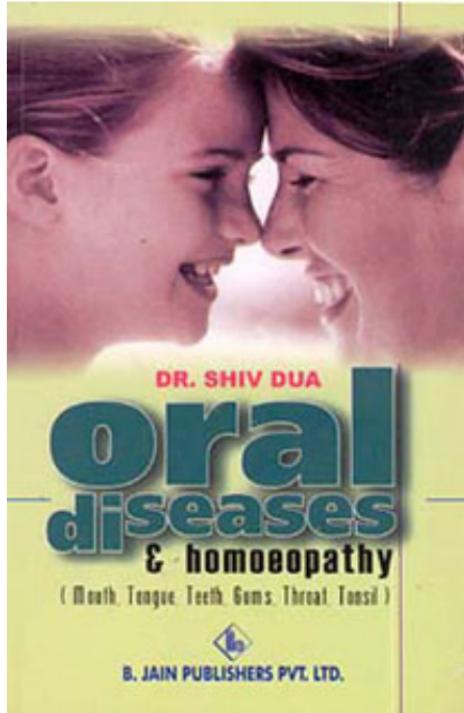
Now when we are talking about immunization, let us consider whether vaccination as a method of immunization against diphtheria or tonsillitis can be useful or is it against the principles of homoeopathy? First of all, it must be noted that vaccinations are administered to one and all **without any consideration of individuality**, one of the pillar principles of homoeopathy. Every person who is given vaccination has a different degree of susceptibility to accept or refuse the vaccine. If the body is refusing the vaccination, it means that the strength of vital force of the person is stronger than the effects of the vaccination and if the body is accepting it, the vaccination is bound to be stronger than the strength of vital force. In the former case of refusal, there is no likelihood of any impact and even in case of any infection, the body will take care to repel it. This directly means that those who have a strong vital force need no vaccination. In the later case when the body accepts the vaccination, there is possibility of its producing mild reaction with systemic symptoms. In some cases, very strong reactions are observed after the vaccination. Such persons who have shown even mild reactions to the vaccination should be considered sensitive to vaccine and they can even contract diseases even on exposures to extreme thermal conditions despite their earlier administered vaccination. So, a vaccine administered, to prevent diphtheria etc. stands no good or useful. On the other hand, vaccination or no vaccination, it is of no use to those whose vital force is strong.

Homoeopathy has medicines to counteract the ill effects or chronic conditions, which can be traced to a vaccination (*vaccinosis*, as it is called). A patient of *vaccinosis* will have heavily disturbing and lasting influences on the health. Homoeopaths have experienced and successfully treated long-standing cases of sinusitis, bronchitis or tuberculosis, which were the outcome of initial vaccination

(infancy) of smallpox, measles, polio and typhoid etc. The recovery from a chronic disease after the treatment (potentized induction of a remedy), indicate—that the disease was the outcome of vaccination and it was not a mere coincidence. Homoeopathy is nothing but a mode or means towards attaining cure for a diseased person and not the disease and especially when it is nonexistent. Vaccination is a preventive measure adopted by the allopathic system of medicine and is universally inducted irrespective of the individual's body characteristics. Recall the recent epidemics of plague. Did homoeopathy find any simillimum, the induction of which could prevent the people from getting inflicted by the disease?

As a matter of fact, the vaccination is a controversial subject for the learned scholars of homoeopathy. In principle, we do not wish to agree with it and still we advocate its induction in our own children. The recent vaccine of hepatitis has been so much publicized that even staunch admirers of homoeopathy went for it apprehending the outburst of disease any time.

The conclusion, as I understand, is that let the initial vaccinations of childhood be continued. No one can drink the tea, if he has seen the fly drowned in it. At least there will be mental satisfaction of the parents of the child. The materialistic follow up of ill effects at a later stage is a problem, which the knower knows. The homoeopath cannot flow against the current of allopathy and he has to cut across in a milder way to keep his identity intact. The books and theories may be totally dissociated so far as the practical aspects are concerned.



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