



Doctrine of Signatures it's Importance in Homoeopathy

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ABSTRACT

The appearance of the Doctrine of Signatures in the tradition crosses cultural boundaries. Evidence of the practice of this tradition appears in European, Native American, and Oriental histories. Further support can be found in the rich allusions in the mythology, recalling that these are the works of agrarian peoples and recalling the primary importance placed on plant foods and medicines in societies.

The Doctrine of Signatures, dismissed as superstition at the turn of the century as "heroic" medicine replaced earlier, long-standing traditions of natural remedies, was wrongly dismissed without being subjected to the empirical processes of science, where experiments are used to verify or disprove a particular proposition.

This does not change the fact that the traditions that already use the Doctrine of Signatures have made invaluable contributions to medicine and continue to do so. Nor does it change our inestimable debt to previous nations, if only for a few of these medicines.

Likewise, the medieval worldview of Christianity, the "macrocosm and microcosm", where plants naturally reflected the bodies of humanity, can also be rejected, but for its wonderful holographic flavor remains remarkably modern if ignored.

Keywords: Doctrine of Signature, Homoeopathic Medicines, Homoeopathy and Materia Medica

Introduction

Today, a deity who provides food and medicine and then wisely and kindly signifies this providence in a language of symbols that transcends all cultural language barriers is virtually unheard of!

There is a depth to the application of symbolism to decode the clues that Doctrine claims exist beyond mere scattered examples and even simple coincidences where plants and their features can suggest remarkably philosophical ideas.

Somewhere in this depth one may be forced to think more and more about the nature of the process. Dozens of theories can be applied to "strange coincidences" that go beyond mere similarities and labels to consistently promise us that the cure for what ails us may be literally right under our feet. (Such "unbelievable" events were things I witnessed time and time again.)

The inability to distinguish between a deliberately benevolent intelligence in plants or the forces of nature, humanity's mysterious ability to unconsciously explore its natural environment and transform its ills into what best suits what is around it, or even develop perhaps the supernatural. influence our natural environment—the germination, distribution, and vitality of the plant kingdom—we must be careful when we approach conservation issues.

There is no plant that we can assume we can afford to lose.

Any species or even subspecies or variety of a plant may contain not only the necessary medicinal material but even the knowledge necessary for the survival of the human race. There are indeed plants that, through the association of symbols, cut through the bureaucracy of human emotions and mixed feelings on matters of incomparably sharp logic. Indeed, there are plants whose designs are so spectacular that the intention ceases to matter because the power of inspiration they possess prevails. Not just poetry inspiration, but inspiration in all fields of endeavor, right up to designing actual practical spaceships. The absurdity of such a proposal ceases to matter because when you apply such inspiration to the drawing board IT WORKS!

Nor can we discard the great tapestry of ideas woven by people before us for thousands of years. If their hearts were primarily where we might logically suppose them to be, we could hardly fully or truly understand our ancient past, our prized literature, without understanding the view of the natural world which these authors possessed.

The Bible doesn't just mention herbs a thousand times either, the style in which they are spoken of is the style used by other ancient texts, and one that goes even further into exploring the importance of providence in the natural world when it comes to the properties of plants.

Signatures also convey properties of plants relegated to the occult and the so-called occult (much of which can be explained by science) that science must only assume are difficult, not impossible, or forbidden, to explain and continue to investigate. It has been the domain of the occultists, and historically they have done so at great personal risk, to preserve these understandings and make them available to humanity.

Certainly, with the many tentative explanations that apply to this tradition of "coincidences," we cannot, nor can we afford to, ignore these urgent messages for us, regardless of our belief systems or lack of belief systems.

Examining the properties and characteristics of each member of the plant kingdom is a key part of the task of verifying this most incredible of questions. And inquiry can take us even deeper into our understanding of human problems, even so deep that we find the major keys to overcoming them.

Rather than try to give examples and arguments here, because evaluating the correspondence of one of the seemingly most delicate and simple plants could really fill a lot of work. And some in the distant past may have already.

Without even presuming that the science of correspondences or signatures is true, there is a great and most important work to which each of us can contribute, as the answers to clues are often found in unique and individual experiences and perspectives, which we enjoy as human beings. From every child whose wild imagination can highlight to us the similarities between plants and other things, to the most highly educated individuals whose technical knowledge is necessary for deeper investigation, we all have a role to play.

Suffice it to say that the Doctrine of Signatures is the most urgent message imaginable that we must make every conceivable effort to save and preserve every member of the kingdom of nature; signatures are not only carried by plants, but also by animals, and even further, signatures are also expressed by which animal carrying which characteristics interacts with which plants and in what way. (The "mere" fact that a certain plant is eaten by an endangered Panda bear can tell us that the plant contains substances that, or whose cousins, promote fertility in people who are the hardest to enjoy such things. abilities.)

There is plenty of leeway for discussion and consideration in the section of Doctrine that applies to habitat and extension signatures—a signature meant to suggest to humanity that willow, the source of aspirin, is effective as a pain reliever. grows in environments that are particularly cold and damp, conditions that aggravate rheumatic pains - and much can be devoted to solving the apparent anomalies between where Doctrine suggests remedies that can be found underfoot in the situation, or where it means remedy, or plants, whose Signatures illuminate it, is located on the opposite side of the world.

Review of Literature

In ancient times, people suffered from various diseases and treated them by experimenting with plants that take care of them.

Now the question arose, how would they know to use the plant?.

In this way, it leads to the concept of "plant signature" Classification is based on correlation with plant and human characteristics.

Character of the plant Action on the organ

- 1) Yellow and sweet spleen
- 2) Red and bitter heart
- 3) Green and sour liver
- 4) Black and salty lungs

Some others are:-

- 1) Diseases of the upper part of the body are treated with the upper part of the plant.
- 2) Longevity plants were used to prolong human life.
- 3) A plant with yellow sap used to treat jaundice.
- 4) A butterfly-shaped flower used to treat insect bites.

Few Means Doctrine of Signature:-

1) Lycopodium :-

- Prepared from the spores of stick moss.
- Spores are hard on the outside but very soft once broken inside.

Relationship to the patient:-

In 1. the patient does not fully cooperate with the doctor at the beginning, but becomes cooperative as soon as he begins to trust the doctor.

2) Tarantula Hispania:-

- Prepared from the Spanish spider.
- Sensitive to drum beats.

Relationship to the patient

The patient is hypersensitive to music.

3) *Thuja occidentalis* :-

- Prepared from the tree of life.
- Has a pedunculated wart like growth at the junction of branch and stem.

Relationship to the patient

*The patient has wavy warts on the skin.

4) *Gelsemium* :-

* Prepared from yellow jasmine and the flower color is yellow.

Relationship to the patient

* It is used in conditions where the skin turns yellow, i.e.

5) Doctrine of signature

IDEA: "God marked everything He created with a sign

*Ancient European philosophy.

* Plants resembling parts of the body have a good effect on this part.

Animal markings appear to be present in the drug preparation.

Sign:- is an indication of the purpose of creating the item.

The doctrine says that by observation one can determine what the plant's purpose in God's plan was from the color of the flower or roots, the shape of the leaves, the place of growth, or some other sign.

E.g.:-

Hepatica aciloba :-

- Perennial wildflower
- The leaf has 3 lobes
- It resembles the liver
- Use in the treatment of liver disease.

Signature concept development

In ancient times, people suffered from various diseases and treated them by experimenting with healing plants.

Now the question arose, how could they know what plant to use?

In this way, it leads to the concept of plant signature

The signature plan is the first recognized in ancient China. This classification is based on the correlation of plant properties with humans.

The concept of the doctrine of signature in modern medicine 3

History: It was first formulated by Philippus Aurcoles Theophrastus Bombastus van Hohenheim. He later adopted the Latin name "Paracelsus" and published his literary theory as

"Doctrine of Signature"

- Walnuts have been used for head ailments.
- Hypericum: - the small holes where St. John's wort are full resemble all the pores of the skin and are thus useful for all pains and wounds on the skin.

Some "wort" plants and their signature.

- 1) Liver :- relieves liver problems.
- 2) Lung :- cures lung disease.
- 3) Spleen wort asplenium: - treatment of problems with the spleen.
- 4) Toothpaste :- relieves dental problems.
- 5) Gravelwort :- dissolves stone in urinary tract
- 6) Pilewort :- cures hemorrhoids

Some other plants with their signature

- 1) Snake root :- antidote to snake venom.
- 2) Viper's Tongue: - Remedy for wounds and inflammations after snake bites.
- 3) Bloodroot: - blood diseases cause vomiting, laxative effect.
- 4) Wormwood :- expel intestinal parasites
- 5) Gimseny: "male essence" used as a general human panacea.
- 6) Mandragora: - promotes sexual passion in women.
- 7) Root of the black eye: - remove the discoloration of the bruise.
- 8) Maiden hair fern:- cures baldness

Wild rose and her signature

1) Features of the plant:-

- * Many branched stems covered with prickly thorns.
- * Protected between the thorn

(a) Thorns :- plant manifestation of protection

They represent our need to protect ourselves from life's wounds, our pain, our challenges and our suffering

(b) Color: the color of the pin corresponds to the 4th i.e. center which awakens our compassion, our love, our joy, our life and the way we live ourselves. It is related to loving emotions, such as grief over the loss of a loved one.

Patient Relationship:-

- * A feeling of lack of love in life and for oneself and perhaps a feeling of self-pity and despair with no interest in changing circumstances.

(c) Clusters of yellow rods:-

- * Related to cholera 3. or solar plexus, which is associated with psychosomatic diseases.

Patient Relationship:-

- * Leads to apathy.
- * Dissociation from others.
- * Disinterest, indifference.
- * Lack of motivation &
- * Lack of positive changes.

(d) Wild rose bush:-

- * Signature:- growth of abundance, freedom and beauty.

* Demonstrates the power of our emotions and thoughts, once stuck armory of thorns to find new freedom, prevents personal growth charge and true desire to live the best.

Person Features:-

- * He feels that nothing can be done to change his situation.
- * It is as if the very spark of life has just gone out.
- * It is not a state of depression.
 - * Neither signs of sadness nor signs of joy.
 - * Nothing seems to matter anymore.
 - * Numbness sets in
 - * The yardstick is apathy and resignation.

The Science of Signature and Astrology

Roughly :-

(1) SUN AND MOON:-

- * Effects on the eyes.

(2) SATURN: - acting on the spleen

(3) JUPITER: - action on the liver

(4) MARS: - action on bile

(5) UENUS: – diseases in the generating tool

(1) SUN :-

- * Regulates the heart, circulation and spine

The process of discovering the healing properties of a flower essence begins with the doctrine of signatures, which has its roots in medieval cosmology. Doctors of the time used this approach to find medicinal plants for their patients.

The understanding of this principle is that there is a visible message on the plant that determines its role in healing. Just as a graphologist can read a person through their handwriting, a plant can be read through its growth. This can include flower color, root structure, leaf shape, preferred growing site, general shape of the plant, how it produces fruit, its annual cycle, historical use, folklore and so on.

The message can be very obvious, as in the case of Dandelion, which, because its color is yellow like that of jaundice, is considered by herbalists to be good for liver problems. It actually cleanses the body, which proves to be beneficial in such cases.

The modern flower essence allows one to explore the visual message of the plant, but can also try to tune into nature's intelligence and verify the information. This is a very subjective approach and depends on how each person sees the world. However, the results can be amazingly consistent and are often proven by individual use.

Some examples of the Doctrine of Signature

- Lungwort leaves with their spots look like lungs, suggesting use in lung problems
- Willows that live in damp places are indicated for rheumatism, as this condition is aggravated by dampness
- Comfrey roots stick together when cooked, so they are often used to join bones together. Kostival is also called Knitbone.
- The center of the chamomile flower is like a stomach and therefore the plant is considered useful in stomach ailments.

The good thing about the worthlessness of most of these herbs is that they have no active ingredient, but they also lack harmful side effects, aside from forcing some people to seek real medical help for treatable ailments. When an herb like Ma-huang appears that really relieves constipation very quickly, it ends up being abused as a sports stimulant and diet pill causing high blood pressure, heart attack and death, until it is finally banned. A "smarter" herbal user who knows St. John's wort from the health food store is as worthless as dust swept from under the couch, instead harvests his own fresh St. John's wort, fails to tell his doctor about injecting a toxic plant, & ends up interfering with the function of prescription drugs, so their disease hastens to a miserable result.

So, given that superstitions will never be overcome, that the judicious and informed use of herbs will forever be the rarest of practices, and that reliable information will be sworn off in favor of rumors of imaginary values, it's good that health food stores at least make it less likely that customers they kill because the vast majority of the products sold come from 100% pure and harmless garden waste without any active substances. In the minority of cases where this is not the case, and the occasional herb like Ma-huang is legitimately potent, people tend to harm themselves with it, no less than they would by accidentally self-medicating with a variety of prescription drugs.

So the spirit of yesterday's Doctrine of Signatures is perfectly alive today. The lingo may have changed for our generation, but the credibility has not.

While people in ancient times suffered from countless ailments and diseases, they experimented with herbal remedies. But how would they know which plant to use? He probably developed the concept of a plant "signature" out of frustration. Religious people taught that God provided visual clues because plants were placed on earth for the benefit of mankind. The key to human use of plants has been hidden in the form (signature) of the plant itself, so look carefully for a sign from God that allows us to recognize and use these plants for the benefit of life.

Characteristic plants were probably first recognized in ancient China, where there was a classification that correlated plant characteristics with human organs.

- Yellow and sweet = spleen
- Red and bitter = heart
- Green and sour = liver
- Black and salty = lungs

Yang (primitive male) was associated with powerful plants; ailments of the upper half of the body were treated with the upper parts of the plants. Jin (primitive female) was associated with plants of mild action and with plants of bitter, sour, salty and sweet taste; ailments of the lower parts of the body were treated with the underground parts of the plants.

In Western cultures, typical plants for medicinal use appeared during the Middle Ages, when people believed that human destiny was determined by the stars (astrology) and everything on Earth was erected for mankind. Each plant had a magic (power) that either benefited us or destroyed us.

The most famous supporter of typical plants was Philippus Aureolus Theophrastus Bombastus von Hohenheim. This Swiss citizen later adopted the Latin name Paracelsus and published a literary theory called The Science of Signatures. During the first half of the 16th century, Paracelsus traveled throughout Europe, Asia, and Egypt, healing people with his inventions. He experimented with new plants in search of other treatments and solutions. As a professor of medicine at the University of Basel, he burned the classic medical books of Theophrastus, Galen, Dioscorides and Avicenna in front of his students, but not Hippocrates.

The doctrine of signatures was highly developed during the European Renaissance. This interest corresponded to a widespread belief in the overall unity of nature.

Many of the vernacular names of temperate plants tell us how the plants were once used to treat human ailments. These uses were fueled by a wild imagination. In general, long-lived plants were used to prolong human life, and plants with rough stems and leaves were considered effective in treating diseases that destroy the smoothness of the skin. Plants with yellow sap were a cure for jaundice, and roots with a jointed appearance were an antidote for stings. The butterfly-shaped flowers became a remedy for insect stings.

Examples:

- Liver = relieves liver problems
- Snake root = antidote to snake venom
- Viper's tongue = remedy for wounds and inflammations after snake bites
- Lung = treats lung diseases
- Bloodroot = treat blood disorders; induce vomiting; laxative
- Toothpick = relieves toothache
- Gravel = dissolves stones in the urinary tract
- Wormwood = expel intestinal parasites
- Pilewort = treats hemorrhoids
- Ginseng = "male essence", used as a general human panacea
- Mandrake = promotes sexual passion in women
- Black-eyed root = removing the discoloration of bruises

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- Maidenhair fern = cure for baldness

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