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EDITORIAL

HOW HOMŒOPATHIC DRUGS ACT?

The "modus operandi" of Homœopathic preparation of drugs on the living organism has been a battlefield for the prepossessions of all sorts of critics; and according to their predilections and mental outlooks Homœopaths and non-Homœopaths have defied or condemned, panegyrised or decried Hahnemann since his final decision in 1833 in favour of high potencies resting on his conception of dynamisation of drugs after dilution and succussion. Hahnemann's views regarding this appeared first in the 5th Edition of Organon (1883), though the idea was already hinted at in 1829 in the concluding clause of the second note to §278 of the 4th Edition of Organon (cf., note to §280 of the 5th Edition). It was more explicitly stated in 1826 in the note to 'Thuja' (Materia Medica Pura, Vol. II, p. 649) which runs as follows: "The discovery that crude medicinal substances (dry and fluid) unfold their medicinal power ever more and more by trituration or succussion with non-medicinal things, and in greater extent the further, the longer and the stronger this trituration or succussion is carried on, so that all their material substance seems gradually to be dissolved and resolved into pure medicinal spirit; this discovery, unheard of till made by me, is of unspeakable value, and so undeni-

able, that the sceptics, who from ignorance of the inexhaustible resources of nature in the Homœopathic dilutions, see nothing but mechanical division and diminution until nothing remains (therefore, annihilation of medicinal power), must see their error as soon as they appeal to experiment." The dynamisation theory was further elaborated in 1827 in Hahnemann's short essay entitled "How can small doses of such very attenuated medicine as Homœopathy employs still possess great power?"—published in Vol. II of *Materia Medica Pura*.

After all are said and done the present-day scientists of materialistic bend of mind, refuse to accept the 'rationâle' of Hahnemann's explanation which smacks of mysticism and metaphysics and is not based on chemico-physical conceptions. According to them matter and its laws are the only realities in the Universe. No explanation is valid for them as scientific, unless it is based on the truth of physical sciences. We have tried to refute this idea in our previous editorial remarks. The Universe, we experience and live in is not a single creation but a triple formulation of one Supreme Reality as matter, life and mind. Each is as real as the other; the laws and phenomena of each category are as valid as those of the other. Each plane of creation lends itself to the same method of scientific investigations. But there is a system of hierarchy in the scale of existence: mind first, life second and matter, the lowest in the order.

The subject-matter of Medicine deals with the longevity of man. Longevity is concerned with the Life-principle. Health or disease depends on the harmonious or disturbed state of the Vital principle operating in and through the individual organism. "Life, always as a middle term between Mind and Matter, as a constituent of the latter and instinct with the former—connects and supports the mutual commerce of the two, Mind and Matter." There is a process of evolution working behind the successive ranges of creation starting from the inconscient matter to the self-conscious mind as yet manifested in the earth. To an illumined Soul

Life appears as a scale of the Universal Energy in which the transition from Inconscience to consciousness is managed; as an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, *e.g.*, plants, as desire-sense and desire-will in the primary animal forms, as self-conscious sense and force in the developing animal; and delivered finally as the emergence of mental will and knowledge in Mind into the full possibility of its dynamics in man. "Life then reveals itself as essentially the same everywhere from the material atom to man—the atom containing something that becomes in us, a will and a desire; possessing attraction and repulsion which, though phenomenally other, are essentially the same thing as liking and disliking in ourselves, but inconscient or subconscious, with the plant life as a midway stage in evolution." Modern investigations of physics and botany have also proved that Life is everywhere, secret or manifest, organised or elemental, involved or evolved but universal, all-pervading, imperishable—only its forms and organisations differ. As there is a constant dynamic energy in movement in the Universe which takes various material forms more or less subtle and gross, so in each physical body or object, plant or animal or metal, there is stored and active the same constant dynamic force and a certain interchange of these two gives us the phenomena which we associate with the idea of life. It is this action that we recognise as the action of Life-energy and that which so energises itself is the Life-force, which with Mind-force and Material-force constitutes different dynamisms of one World-force. That is why Hahnemann wrote in his essay on Power of small doses (referred before); it is only the ignorant vulgar that still look upon matter as a dead mass, for from its interior can be elicited incredible and hitherto unsuspected powers." So there is no such thing as dead, completely life-less matter—only life-force involved and latent in matter but which can be evolved and made patent through some simple but subtle mechanical process.

The action of drugs on living organism belong to the vital plane. We know that action and reaction between any two substances are only possible if they belong to the same category of existence. Hence the physiological action of drugs (other than their mechanical and chemical actions) is only possible through the vital properties, inherent in them, coming in contact with the vital principle of the individual in question. The homœopathic preparation of drugs leads to liberation and manifestation of the specific vital curative energy of them by a certain mathematico-mechanical process of dilution or trituration and succussion for the reduction, according to scale, of crude, inert or poisonous medical substances to a state of physical solubility, physiological assimilability and therapeutic activity and harmlessness for use as homœopathic healing remedies. Hahnemann, thus assigned the name of "dynamisation" or "potency" to the homœopathic preparation of drugs instead of designating them simply by the terms "dilutions" or "attenuations."

But the modern scientists would find fault with the initial assertion of Hahnemann that a piece of matter can be divided infinitely. Modern physical science has found out by accurate mathematical calculations that the divisibility of any substance is limited by the size of its molecules. According to the established constant (Loschmidt's constant) only one molecule, say of Hydrozen, can be expected in an attenuation of approximately $1:10^{-22}$ parts. Translated into the terminology of Homœopathic potencies that would be equal to $1:100^{-11}$ i.e., the 11th centesimal potency. In this region then we should find ourselves confronted with the last molecule of the original substance which was subjected to attenuation on the centesimal scale of progression. Still it is the undeniable fact of experience common to all homœopathic practitioners that much higher potencies of drugs do act and act with marvellous therapeutic success. The problem is to find an explanation or rationâle of the "modus operandi"

of these homœopathic medicinal preparations, which will be accepted by modern physical sciences. What could happen in the process of potentising a drug in a vehicle of milk sugar or alcohol? Dr. O. Lesser hazards an explanation to the effect that if the vehicle itself were transformed in a way specific to the drug at certain stages, say when its molecules are torn asunder and separated by wide spaces of the medicine, the vehicle itself might assume new properties induced by the drug. Each part of the vehicle would then transmit the change, representing specific potential action, to the next stage. How could the drug impress its molecular activity on the vehicle? Formation of new chemical compounds can be dismissed, as this would encounter the same difficulty of finite divisibility of matter. We know, now, that matter may exist in solid, liquid, gaseous or radio-active state. Some try to explain the efficacy of a potentized homœopathic drug on the theory of induction of the specific rhythm of the drug substance into the vehicle by radiation. In support of their theory they put forward several instances of physico-chemical transformation effected by radiation e.g. the synthetic reactions effected by light rays in molecular structures of plant cells or of ergosterol acquiring the properties of Vitamin D by radiation of certain wavelengths. It has also been observed that certain substances have been seen to become luminiscent, i.e., radiating light, under intense trituration, a phenomenon called "triboluminescence". There is nothing strange in supposing radiation to become more manifest as the effect of mechanical interference of the kind described for potentisation process. Like the experimental production of radio-activity it is found that successive potencies have the curative drug power, that this property cannot be washed out of a vessel and that it can be destroyed by heat. Homœopathic pharmacy causes at a certain stage the development of a particular kind of physical force (e.g. radio-active energy) which can therefore be transmitted to succeeding

potencies. But this explanation has two great difficulties to meet, as ably pointed out by Dr. C. E. Wheeler in his masterly work "An Introduction to the Principles and Practice of Homœopathy." First, all the actions transmitted by radiation are seen so far to be unspecific for the emanating substance; whereas the potencies of drugs have specific powers, differing for each drug, retaining the same indications for use as the tinctures from which they are made. Secondly, clinical experiments suggest that sometimes at least the higher potencies are more powerful than the less high (e.g. 1m., 200 than 30) and this can not be explained on the basis of any knowledge of physics, acquired as yet by scientists. However, we entirely agree with Dr. O. Lesser when he writes "a verdict of 'impossible' in the name of science would appear to be nothing more than a poor conception of science which has the task of conforming thought to observation—not the reverse.

Thus the whole subject remains obscure, but is being patiently investigated. We refer to Dr. Boyd's researches in Emanometer workings. The essence of this particular research of Dr. Boyd lies in the demonstration of a hitherto unsuspected kind of electro-magnetic energy which radiates from all forms of matter. The Emanometer not only detects this energy but also measures its intensity and demonstrates variations in its character or quality. The character of the energy varies according to the specimen from which it emanates, so that each substance can be shown to radiate a particular quality peculiar to itself. The intensity of the energy varies also according to the type of specimen; it is relatively very much higher in tests taken from living things than in those from ordinary "dead" matter. When a substance is potentized according to Hahnemann's method of preparing homœopathic remedies, the intensity of the energy increases with each stage of potentisation till, in the range known as "high potencies," it becomes comparable to that exhibited by the living subject. Boyd's Emanometer gives, for the first

time, a laboratory demonstration of the existence of the medicine even in high potencies, which could not have been detected by any chemical or physical test as yet and which was so long being scoffed at persistently by the school of so-called Modern Scientific Medicine. The progressive rise in energy intensity during the preparation of homœopathic remedies reveals the prophetic and intuitive insight displayed by Hahnemann when he declared that his method of preparing medicines by successive dilutions and succussions not only attenuated the material dose but released the curative energy of the drug and hence the dilutions should be styled as "potencies" or "dynamisation." Thus Hahnemann discovered the link between matter and life; and Homœopathy demonstrates, in a way, the truth of evolution of life in matter; and also the fact that it is life that manifests in the force of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the life-force of the plant or of each other.

As life can be explained only in terms of life, no complete and adequate chemico-physical explanation is possible for the nature of drug action on living organisms, which also belongs to the domain of life. In homœopathic methods the drugs are used in infinitesimal quantities, the question of study of problems of absorption, accumulation and excretion of drugs with regard to living organisms, (as in 'Allopathic' Materia Medica) does not arise. At best we can put forward a *physiological* explanation, to the effect that homœopathic action of drugs is somewhat similar to that of "Reflex Action." Every sensation is accompanied by chemical and physical processes, but no sensation is identical with the physico-chemical process. Stimuli produce sensations and every sensation is an experience of the mind, whether conscious or unconscious; hence, reflexes are replies of the organism to experiences. As in Homœopathy the stimulus of drug concerned is sensed, the organism concerned does not respond with a

reaction due to chemical influences on it; but a reaction entirely concerned with the restoration towards a mean, the direction of which is caused by the sensing of a particular poison opposed to the healthy mean and constituting the *essence* of the drug. Hence we find that the laws of reflexes apply to the mode of action of homœopathic drugs. Thus physical explanations should be superceded by 'meta-physical' explanations in all matters of medicine which is really a depart of Biology.

B. K. S.

SELDOM USED NOSODES

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Nosode is an old term. Many physicians have never heard the word. I like better the designation, "potentized biological remedy". Any substance—mineral, botanical, or biological—may be a homœopathic remedy, if properly prepared and correctly applied. These biological trace remedies are many, but I shall mention only a few that I have used in the past year, citing such clinical cases only as seem to me to help to fix the remedy in mind. Very few of these remedies have been completely proved—some not at all. The clinical cases may be interspersed with such remarks as seem pertinent to the discussion.

It seems natural to think that a high potency of any offending virus should be the homœopathic remedy for that disease, and *that* would be the limit of its usefulness. Such is not the case, for that remedy will be more useful in other conditions where the symptoms are similar to the disease from which the nosode originated. In other words, the nosode must be thought of as acting according to the law of *similia similibus curentur*, not as a disease con-