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EDITORIAL

VIJAYA GREETINGS

To our subscribers, readers and patrons we offer our heartiest Vijaya Greetings. The annual ceremonial worship of the Great Mother is over. Let us hope that the Supreme Mother has accepted our worship and that She will vouchsafe us the necessary strength to fight against Evil and to remain loyal to the cause of the Supreme Divine. Let us repeat with Purushottam Sri Aurobindo, "Come, Revealer of the hero-path! We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, full of love, full of energy. This is our prayer, O Mother! descend upon earth, make thyself manifest in this land of India."

B. K. S.

THE PLACE OF DISEASE-DIAGNOSIS IN THE HOMŒOPATHIC SYSTEM OF MEDICINE

A Disease has no separate entitative existence of its own. It is a condition—a deviation from the healthy state of the living organism. We cannot separate disease from

the living organism. This is a mental abstraction needed for facilitating our comprehension—just as we separate quality from substance.

Diagnosis of disease ordinarily implies the understanding and detection of the site and nature of lesion in a particular anatomical part of the body (e.g. organ, tissue etc.).

This again pre-supposes two assumptions :

(1) The material part of the living organism is the sole and fundamental reality and all other phenomena excepting the structural changes of the body are nothing but functions or effects of the altered structures of the body.

(2) The body is looked upon as a machine consisting of an assemblage of different parts and change or damage of any part can take place independently of that of any other or rest of the body. According to this view a disease can be cured by treating the part particularly affected just as a machine is adjusted and set going by repairing the particular damaged part.

But Homœopathy treats the organism as a whole—which is more than the sum of its parts ; which is something over and above them, brought into being by their coming together, but not therefore, to be resolved into them. The organism as a whole is not limited by its parts or exhausted by them. Homœopathy aims at individualisation of the patient and drug. The trend of orthodox medicine is to generalise, to diagnose and to treat illnesses and their causes as far as these are accessible to diagnosis and treatment. Whereas the trend of Homœopathic medicine is to individualise, to view and treat each patient as a person suffering under and from particular conditions. Thus the diagnosis of disease is not indispensable from the homœopathic point of view for treating patients ; or rather the emphasis on nosological diagnosis may, in many cases mislead the homœopathic physician in the art of selecting the similimum.

But the assessment of the place of nosological diagnosis takes a different value if we attach a wider significance to it. The diagnostic problems that confront us to-day involve more than the naming of the maladies and recognitions of their anatomical substrata; they include the making of pathologic-physiologic diagnosis, the discovery of ætiologic factors, the determination of the series of events that have intervened between the action of causes and their later results (that is to say, the detection of several links in the pathogenetic chain), the separation of constitutional from environmental factors in the origin of inadequacies of biological adjustments, the reactions of human persons, as a whole, to the stimulations in which they find themselves and the discovery of the physical, chemical, psychological and situational means that can be employed to gain and to maintain the highest possible level of vital efficiency of each person examined. This represents a vast widening of our ideas of the functions of medical diagnosis.

After all is said and done, we cannot in the selection of the "similimum," ignore pathology or as a matter of fact, nosological diagnosis, for without it we deprive ourselves of some advantages that might be derived from pathological symptoms, which may be summed up as follows:—

(1) Only by means of it we can know the symptoms that are common to the disease, and hence those that are peculiar to the patient.

(2) We also thereby know at certain stages of some diseases that no matter how similar the symptoms produced by certain remedies may appear to those of the patient, yet that, owing to the superficial character of their action, it is not possible for them to prove curative.

(3) Pathology enables us to decide when new symptoms arise whether they are due to the natural progress of the disease or to the action of the remedy.

(4) Pathology also warns us that it is dangerous to attempt to cure certain conditions of disease, e.g. advanced phthisis or deeply seated abscesses or where foreign bodies are encysted near vital organs.

Thus we can assess the necessity of Disease-Diagnosis under the following heads:

1. To know what is curable in our patient.
2. To assess his symptoms for prescribing.
3. To separate the symptoms ultimating from his disease from those that characterise his fight against it.
4. To decide on ancillary therapy.
5. In the interest of public health.
6. To maintain the reputation of Homœopathy by showing the non-homœopathic physician that we do not disregard his values but "go one better."

B. K. S.

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Introductory Remarks

The Hahnemannian anatomical scheme is still the best method to record the symptoms of a proving. From this raw material evolves gradually, through addition of clinical symptoms and observations, the drug picture. However, also in this second stage the drug picture remains a more or less unrelated accumulation of facts.

The aim of a future materia medica should be to conform with the principle of unity which underlies Homœopathy, by adding to the tenets of the single remedy, as a therapeutic unity, and the single dosage in prescribing, the presentation of a remedy as an integrated entity. In such a presentation all facts are organically interrelated,

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