

THE BEGINNING OF MODERN HOMOEOPATHY

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The student of the history of medicine would be prevented from fixing his faith upon any one theory or system exclusively, whether Homoeopathy or Allopathy. He would not be a medical, sceptic, and indifferent to opinions and systems alike, for he would learn that some truth is in all. "The study of the history of medicine is not one of mere antiquarian curiosity, but of great practical importance for, if we would attain an enlarged and liberal view of any subject, and emancipate our minds from the temptations of our own age, we must patiently incur the labor of investigating its origin, and of carefully tracing it down, from the infancy of its being to the state in which it reaches us."

Renouard's synoptical table best exhibits the great chronological divisions of the history of medicine:

(1) The primitive or instinctive period, terminating with the fall of Troy, B.C., 1184.

(2) The sacred, or mystic period, including the Egyptian, Jewish and Greek clerico-medical systems, and terminating with the dispersion of the pythagorean society, B.C. 500.

(3) The philosophical period, including the times of Soerates, Plato, Aristotle, and Hippocrates.

(4) The anatomical period, commencing at the foundation of the Alexandrian library, B.C. 320; and terminating at the death of Galen, A.D. 200. Herophilus and Erasistratus were the founders of this school. It is also sometimes called the Egypto-Greek period.

(5) The Greek-Roman period, from A.D. 200 to A.D. 650.

(6) The Arabic-Greek period, commencing at the destruction of the Alexandrian library, A.D. 640, and terminating at the revival of literature in Europe, A.D. 1400. Rhazes and Avicenna were the leaders in the school.

(7) The erudite period, comprising the 15th and 16th centuries.

(8) The reformatory period, including the 17th, 18th and present centuries¹.

Hahnemann was born during the reformatory period in the history of medicine, and only he forced Homoeopathy assiduously upon the attention of the world; otherwise, however, we can find reference to law of similars at various places. Some of them are reproduced hereunder:

(1) In Sringar Tilaka, a poem in Sanskrit written by Kalidasa, the following line illustrating the fact involving the principles of Homoeopathy passed

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into a proverb: श्रुयते हि पुरालोके विषस्य विषमौषधम् "It has been heard of old times in the world that poison is the remedy for poison".⁴

(2) There is a distinct reference to the homoeopathic system of treatment in Ayurveda under the name of *viparithakari* treatment besides the methods of casual and symptomatic (*heto-viparitha* and *vyadhi-viparitha*) treatments.²

(3) Hippocrates has also mentioned in his writings that by similar things disease is produced, and by similar things, administered to the sick, they are healed of their diseases.³

(4) Another fact is produced by Sharp: "The therapeutic principles of Hippocrates were liberal and broad". He quotes Hippocrates: "Diseases are sometimes cured by contraries, sometimes by similars, and sometimes by remedies which have neither similitude nor antagonism". "In other words", he says, "diseases are sometimes cured by antipathic remedies, and sometimes by those which are homoeopathic, and sometimes with those which are allopathic".¹

(5) At the World's Homoeopathic Convention, in 1876, it was disclosed that "in a latter part of the 17th century, a professor, named Don Jose de Caralite in the Saragossa University (Spain) produced a thesis whose title was 'Diseases Are Cured By Similars'. The conclusion of this dissertation may be found in a book which Dr. Tomas Lonyas, under the title *Enchiriction novoe et Antigae Medicinae Dogmaticoe pro Ematione fabris Maligiae*, published in 1699".⁵

(6) A. V. Haller also conceived the same idea as that of Hahnemann, and he quotes his name in every edition of his *Organon*. In his *Pharmacopoeia* Haller declared that medicines ought to be tested singly on the healthy human body in small doses and their effects carefully noted.³

(7) In regard to the method of cure, Shakespeare wrote the following poetry which is parallel to Homoeopathy:

"In poison there is physic; and these news,
Having been well, that would have made me sick,
Being sick, have in some measure made me well."
—*Henry IV*, Part 2, Act 1, Scene 1.⁴

(8) There is also a fifth century satire which is related to Homoeopathy:

यानि कानि च मुलानि
येन केन च पेय्येत ।
यस्मै कस्मै च दातव्यो
यद्वा तद्वा भविष्यति ॥

"Let any unqualified individual pulverize the roots of any non-descript plant; let them be administered to whosoever and then whatever is to happen, let it happen".⁷

The law of similars is, therefore, not the original discovery of Hahnemann, but descended from our heritage. The glory is, however, due to Samuel

Hahnemann, who promulgated a complete doctrine with its pathology, its materia medica, and its therapeutics.

Though the system of Hahnemannian Homoeopathy has been implemented by many governments, yet, due to its unknown physical basis, it has been rejected by the critics⁹⁻¹⁴ for the following reasons:

- (1) Because the drugs have not been tested on experimental animals;
- (2) The drugs have been rendered too dilute that even a molecule may not be found; e.g. the size of dose.
- (3) That to cure a malady by compounds having similar effects is illogical.

These points will be discussed in subsequent articles.

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AFTER-PAINS

(Continued from page 180)

Viburnum. Severe cramping, spasmodic after-pains, spasmodic contractions of os uteri, pains radiating down the legs.

Xanthoxylum. After-pains excruciatingly severe, continuous, extend down along the genito-crural nerves; lochia not so offensive as in *Secale*.

—*The Homoeopathic Recorder*, January, 1940