

THE HAHNEMANNIAN GLEANINGS

Vol. XLIV

JUNE 1977

No. 6

EDITORIAL

TRUE CURE IS NOT POSSIBLE IN ANY SYSTEM OF MEDICINE, OTHER THAN HOMOEOPATHY

The derivative meaning of the term *cure* is simply to take care (L. *Cura*, care). The applied meanings, in the verb form, as given in dictionaries have got diverse connotations, viz. (1) to free from something objectionable or harmful, (2) rectify or remedy, (3) to treat successfully a disease or wound (*sic* as if they are of same or equal import!), (4) to give relief or bring about recovery from a disease, (5) to restore to health, soundness or normalcy.

It is in the last connotation that, Hahnemann used the term in the guide book of his system of medicine, the *Organon*. And in the very first aphorism he expressly defined the *only* mission of the physician, as to restore the *sick* to *health* and not to remove or relieve a wound and for the matter of that any such isolated morbid condition or trouble.

Now sickness and health as defined in aphorisms 11 and 9 respectively refer to the different conditions of a whole individual person with his/her body, mind and soul as a whole, and not to any part or aspect of any of them.

In the aphorism, 2, the ideal of cure is clearly defined as the permanent annihilation of the disease in its whole extent on easily comprehensible or clearly defined principles. And the disease in its whole extent can be manifested and known by nothing but the totality of subjective and objective symptoms as elicited in the present condition, past history and family history of the patient, by meticulous and unprejudiced observation and investigation (apho. 5, 6, 7).

Thus, in Homoeopathy any attempt at cure must have to take into the purview the whole totality of symptoms in its evolution. And this applies exclusively to the homoeopathic system of medicine only, and no other system; as in all other systems, the object of treatment is merely to temporarily relieve (cloak or palliate) or permanently remove (suppress) some of the most troublesome symptoms or morbid changes in the sphere of sensations, functions or structures, which are nothing but some of the diverse manifestations

(Contd. on page 262)

A PROGRAM FOR THE USE OF HOMOEOPATHY WITH EMOTIONALLY DISTURBED

GARRY A. WHITE, D.P.M., N.D., San Diego

Gentlemen:

My subject is: The Use of Homoeopathy in Psychiatry. But as homoeopaths I'm sure you know a great deal more about the use of the 'mentals' than I. However I hope that I can bring you a cohesive picture of what lies back of neurosis and psychosis as well as personality problems that you may be better able to use the knowledge you already have and also that you may be better able to counsel those patients, those inevitable patients, who rely on you for such counseling even though it is not your speciality.

Over the many years of my practice and hundreds of patients, I have become even more thoroughly convinced of that tenet of our practice: 'treat the whole person.' If this seems rather self-evident, (for how else would a psychoanalyst treat his patient?) I hasten to add that I am concerned not only about how my patients feel—what their emotional climate is—but what they eat, what drugs they take, their total physical condition, and their relations with family, friends, neighbors, fellow workers, and bosses.

Pretty much we are talking about the blood stream, what we put into it through the mouth, and what the emotional state forces the endocrines to put into; further of course we must never forget that subtle kettle we can throw so many unexplained things into which is labeled 'allergy.'

All of you have undoubtedly faced, from time to time, the jibes of your allopathic colleagues whose skepticism of Homoeopathy is largely based on their inability to understand how the minute doses can have any effect on the physiological functions. Ask them if they have ever seen a person react to an invisible pollen, ask them to measure the dose of pollen that brings so violent a reaction. But this bit of propaganda digresses. My point of course about the condition of the blood stream is that as it bathes and nourishes the brain, it cannot help but have a major influence on its functioning.

Of all the miracles of the human body the brain stands alone in its importance and complexity. Its potential is not remotely understood. It is estimated that the average person uses only 10% of his brain potential. What our capabilities might be if we were able to use even 25% is beyond our imagining.

For our purposes today let us divide the brain into four parts: the conscious mind and three subdivisions of the unconscious or, if you wish, the new brain and three subdivisions of the old. The first of these subdivisions of course is the autonomic nervous system, our life-support system. The second is comprised of those structures which provide us with our genetic behavioral patterns, both psychological and physiological—those patterns which differentiate us from all other species, and finally the subconscious. If we were to

think of the brain as a computer, which it is—an immeasurably complicated one—we have to conclude that the autonomic nervous system and the genetic behavioral patterns part of the brain were programmed before birth. But the subconscious would be represented as having completely blank tapes which are to be filled in by conscious experiences.

The subconscious portion of the unconscious mind is the memory bank. It is the repository of every thing that happens to us from the moment of birth, and without doubt for a considerable period before as well. No matter how unimportant the event it will make some impression on some neuron, no matter how slight. Much of what happens to us and is deposited in the memory bank sinks below what might be termed the recovery line and cannot be brought back to conscious remembrance without special aid, but, and this is a very big 'but,' the influence of the event is still there. You don't remember when you learned that it is wise to test the bath water before stepping in, but the influence of that knowledge remains with you and has now become its own neurological habit pattern. Exactly the same thing is true of our acquired physiological habit pattern. You do not remember when you learned to tie your shoe laces but your fingers remember and the neural pathway guides them to perform this rather intricate digital exercise as soon as stimulated by feeling the laces in your fingers. This brings us to the commonplace but rarely mentioned truth: that all skills are a matter of memory—that we never function in the present—let me repeat, we **never** function in the present. To understand this fact and the associated significance, it helps to ask ourselves, 'what is the present'? Is it one second? Or is it 100th of a second, or if that is possible, why not one millionth of a second? The life of certain nuclear particles is now measured in trillionths of seconds—is that the present? We can pursue this to ridiculous lengths. My point is that the present has no significance except as measured by consciousness. And no matter what is being recorded as if in the present, it takes a measurable length of time for the impulses to travel our nervous system from the point of stimulus to the brain and to be referred back to the point of origin. Therefore everything that we are conscious of has happened in the past, no matter how short a time. This is very fortunate for it means that whatever is happening can be judged and reacted to in terms of what the bio-computer has stored in prior experience. And so while this new experience is being stored in the subconscious memory bank a comparative action is going on which then is projected out of the memory bank into the conscious for us to take action upon, having had the benefit of previous similar experience, if any.

What is the significance of all this theory to the subject we are considering? Well, there are two areas we need to be conscious of and to guard against: the first is prior experiences which are no longer applicable, and the second is 'computer' error due to toxemia.

No one is the same person today that he was yesterday. The experiences he had yesterday have modified him and his reactions and his judgment, no

matter how slight. Let us consider how much we have changed in our ideas and judgments since we were little children. There has been dramatic change of course. But believe it or not, we are all acting to a greater or lesser extent on the basis of psychological habit patterns which were set up during the first six years of our life. It is axiomatic that our emotional 'life style' is set by the first six, or at the most, eight years. This life-style colors our actions and judgments for the rest of our life. Of course, we don't continue to act as a child, for even our life-style is modified by all of our maturing experiences. Nevertheless, if we are not compelled into childlike reactions, the tendency still colors our actions and dislikes, our goals and aspirations, and, most especially, the way we react to certain people. I am sure you know how many marital cases I have dealt with where the presenting problem was the cruel way the husband was treating his wife. And of course in many of these cases at least part of the problem was the man's need to get even with his mother, his wife was a convenient surrogate. But significantly, in all of these cases the man was completely unaware of the influence his life-style was having on his behavior and so on the failure of his marriage.

I am not here suggesting that you endeavor to treat patients whose subconscious habit patterns are responsible for aberrant behavior. This is touchy ground and takes much more time in investigating the past both consciously and subconsciously under hypnotism than you have time for. I emphasize it here that you may again be made aware of its importance and refer those patients to appropriate therapists.

It is the second of these guarded areas that is particularly applicable to homoeopathic general practitioners: toxemia. This term in my opinion is used in much too narrow a manner for I feel that anything that modifies the blood stream in a harmful manner creates toxemia. There are many things which are in general use that fall into this category. The outstanding one of course is cigarettes. Many consider that meat is a toxic substance. Then we have to take into consideration not only the things that are toxic to us generically but individually. Some food, some pollens, and other substances are toxic to some people and not to others. Some food items are severely toxic to some people, such as egg, milk, and wheat. I believe we must suspect many so-called 'innocent' substances in our search for the causes of resistant diseases. As an example, I recently eliminated all wheat from a patient's dietary. She was suffering from dangerous hypertension and was concurrently under the care of a general practice M.D. and was receiving the usual antihypertensive drugs, not homoeopathic. I suspected that gluten might be the villain. In four days her pressure dropped from 220/110 to 165/90.

Now if such a common food as wheat could have this effect on this woman, there is no reason to doubt that other substances, both toxic and nontoxic might be having a subtle but serious effect on other centers of the brain which control emotional responses. It has now been proved that many of the food additives cause hyperactivity in children. Many of these bio-chemi-

cal actions are not diagnosable by the use of the supposed offender in injection form for the toxic substance is manufactured by the body during its catabolism. For example, you will not get a toxic reaction by injecting intradermally alcohol into an alcoholic; but the aldehyde product of alcohol taken by mouth will certainly be toxic to him during its arrested catabolism.

Then of course the other most common cause of toxemia besides infection which I naturally assume would be your first intervention, is drugs. We are in an historical phase of the therapeutic arts in which the dominant practitioners have been convinced there is a pill for every symptom. Now while this is true of Homoeopathy, we know that many, many cases have been complicated by the reaction of the patient to medication given for primary symptoms, and the case is further snarled by the additional drugs given for the succeeding reactions to the previously administered drugs. Especially in the field of emotional diagnosis are drugs to be suspected. I have no suggestions for the detective work needed in such cases. Each patient must be treated according to his or her needs and susceptibilities, for abruptly terminating some drugs can of course be dangerous. The important objective is to get the patient off the toxic allopathic drugs and on to homoeopathic medications. But you may find that in removing the allopathic drugs some of the symptoms caused by the drugs will disappear.

What other procedures might be helpful in treating emotional problems? There are two and these are probably the most helpful of all for the general practitioner. They are those wonderful free and efficient, basic therapies: fasting and exercise.

Let us first say something about exercise. I don't really trust those patients who, when you suggest exercise tell you how much walking, or golf or tennis they play. It may be true that they occasionally do these things. But my experience has been that they honestly fool themselves as to how much and how often they get exercise. I suggest to all of them, regardless of what other exercise they get, a twenty minute program of jogging. Also regardless of what fine condition they may represent themselves to be in I start them all out the same way, and this applies to heart and hypertension cases as well. It is a graduated program designed to keep the patient from **never** experiencing any physical distress.

They start out jogging twenty-five double steps and then walking twenty-five double steps. They can do this as deliberately as they wish, but they do it for 20 minutes. The next day they increase the jogging to 30 double steps but keep the walking the same 25 double steps. And they progress this way always cutting back to the previous day's schedule if they experience any distress. This latter precaution not only makes good physical sense but also psychological. Enthusiasm wanes rapidly in terms of self-discipline when the discipline is unpleasant but rapidly becomes a constructive habit when the patient experiences consistent pleasant success. Gradually but usually quite rapidly our jogger lengthens the jogging to 50 then 75 then 100 and even more steps,

keeping the walking at 25. Finally in most cases he or she finds it possible to jog for 9 or 10 minutes, walk for a minute and jog back to the starting place. I have found nothing as efficient in the relief of depression as this regular and progressive system of exercise. I recommend it to all of you, not only for your patients but for you personally.

The second procedure for helping in the treatment of emotional problems is fasting. I am sure you know as much about this cure-all as I do. But for those who may not have used it either personally or with patients I offer a few pointers. First, fasting is not just for overweight people. Fasting is certainly the best way to take off weight. But it is also the best way to detoxify the body and the results of fasting with emotionally disturbed patients have been amazing. There seems to be a general feeling that only a few carefully selected cases are appropriate for fasting. This I believe is not so. The person who should not fast is rare indeed. However, I do recommend a preparation for the fast. For about 3 weeks the patient should begin to emphasize fresh fruits and vegetables and minimize the eating of meat. A week to ten days before the fast begins he should eat only one full meal a day and should drink juice during the day. The juice I recommend for this purpose is carrot, celery, and apple in proportions of 3, 2, 3 respectively. The fast should be monitored by you and should be gauged in respect to its length according to the patient's relative toxicity, the more toxic the shorter but more frequent the fast. A three day fast is probably the shortest for any therapeutic results and a three week fast usually is as long as is necessary for the average purpose. Once a patient has been on a fast it is usually not too difficult to persuade him to fast 24 hours once a week. To do this he simply skips lunch and breakfast, drinking juice instead. The only other suggestions are to have the faster take enough juice to avoid ketosis and I also recommend an enema once a day during fasting.

I'm sure you are wondering when we are going to get to the subject of this talk: The Use of Homoeopathy in Psychiatry. But we have been talking Homoeopathy in the general sense for it is the non-toxic approach to disease. What we have been doing is preparing for the introduction of homoeopathic remedies making sure other important aspects of the patient's needs were considered. So before we close with my suggestions regarding appropriate remedies let us make a short summary.

I am sure it is agreed that psychotic patients belong in the hands of specialists. But you do and will continue to have many patients whose symptoms have emotional overtones and whose problems may even have an emotional genesis. You may wish to refer some of these, especially those with paranoid overtones. But even those you refer, you may continue to see as their family physician and you will want to treat them in conjunction with the psychotherapist as efficiently as possible. Then there are many who you will not need to refer but whose emotional problems you will want to relieve.

You will first want to investigate the possibility of toxemia being the

presenting cause and you will begin your detective work to find the offending substances be they foods, drugs, or allergens, or chronic infections. You will not forget that most aberrant behavior has its roots in behavioral patterns set up in the past for what was then good reason. But these patterns have become anachronistic and are no longer either necessary nor applicable to the patient's present circumstances. If you have the time, you may want to let him talk, and guide him to unload those hidden feelings, the suppression of which is causing him so much physical and emotional difficulty. You will certainly want to get him on a regular exercise program and eventually you may get him to go on a fast.

In the meantime you will have been taking him off of allopathic drugs when safe and introduce the homoeopathic remedies. These remedies may be largely determined by the physical symptoms; but where there is a choice I urge you to consider those remedies which have proved efficacious for mental-emotional problems. I include with this paper a list of the more common problems and some selected remedies. I feel sure that with the foregoing suggestions and the use of the appropriate remedies, usually in the higher potencies, you will have more success with the average neurotic patient than you ever thought possible.

PROBLEMS:

(1) Brain Fag, (2) Dementia, (3) Senility, (4) Fright, (5) Fears loss of reason, (6) Fear of people, (7) Fear of being alone, (8) Hypochondria, (9) Hysteria, (10) Dual personality, (11) Paranoia, (12) Imagines being under super-human, control, (13) Mania, (14) Melancholia, (15) Inability to fix attention, (16) Anxiety, (17) Timid, bashful, (18) Hopeless despair, (19) Contempt for self, (20) Changeable, vacillatory, (21) Abulia, (22) Apprehensive depression, (23) Nervous, fidgety, (24) Restless, (25) Suicidal, (26) Talks in rhymes, repeats phrases, (27) Aimless, compulsive activity, (28) Lying, (29) Tendency to over-work, (30) Enuresis.

REMEDIES

Aconitum napellus 4, 5, 6, 13, 14, 16, 18, 20, 22, 23, 24	Arsenicum album 8, 14, 18, 22, 23, 24, 25
Aesculus hippocatanum 22	Asafoetida 9, 20
Aethusa cynapium 1, 15, 16, 29	Asarum europum 23
Agaricus muscarius-amanita 2, 26	Aurum iodatum 3
Agnus castus 14, 15, 16, 18, 19, 22	Aurum metallicum, 6, 16, 18, 22, 25
Alumina 20, 22	Aurum mur 8, 14, 19
Ambra grisea 9, 17, 20, 23	Baptisia 10
Anacardium 1, 2, 8, 10, 11, 12, 13, 14, 15, 18, 22, 23	Barosma crenata 3, 6, 17, 21
Antimonium crudum 25, 26	Belladonna 2, 13, 23, 30
Argentum nitricum 1, 5, 8, 23, 27	Benzoicum acidum 30
	Bismuthum 7, 16, 24

- Borax 23
 Calcareo carbonica 1, 5, 8, 16
 Calcareo phosphorica 1
 Calcareo silicate 21
 Camphora mono-bromata 23
 Cannabis indica 10, 13
 Cantharis 13
 Causticum 30
 Chamomilla 23, 24
 Cimicifuga racemosa 5, 8, 9, 13, 14, 20, 22
 Cinchona officinalis 22
 Cocaina 11, 29
 Cocculus 1, 9
 Coffea cruda 23, 24
 Conium 8, 14, 15, 22
 Crocus sativa 9, 20
 Crotalus cascavella 13
 Cyclamen 14, 22
 Digitalis 16
 Equisetum 30
 Eucalyptus globulus 29
 Eupatorium aromaticum 9
 Gelsemium 1, 4, 9, 23
 Graphites 21, 22
 Helonias 14, 22, 29
 Hydrastis 22
 Hyoscyamus 2, 7, 11, 13, 24
 Hyoscyamus hydrobromide 23
 Ignatia 8, 9, 14, 16, 17, 18, 20, 21, 22, 23, 24, 25
 Indigo 22
 Kali bromatum 24
 Kali carbonicum 7, 16
 Kali phosphoricum 1, 8, 9
 Lacertus 29
 Lachesis 11, 12, 13, 16, 26
 Lilium tigrinum 2, 5, 14, 16, 22, 27
 Lupulus humulus 30
 Lycopodium 7, 8, 22
 Mancinella 5
 Morphinum 24, 28
 Moschus 9, 20
 Naja tripudians 25
 Natrum muraticum 8, 9, 14
 Natrum salicylicum 2
 Nux moschata 15, 20
 Nux vomica 8, 14, 15, 16, 22, 23, 25
 Opium 4, 13
 Phosphorus 1, 2, 3, 7, 9, 15, 16, 22, 23
 Phosphoricum acidum 1, 2, 8, 14, 15, 18, 22
 Physalis 30
 Picricum acidum 2, 15
 Platina 9, 13, 14, 16, 20, 22
 Plumbum 22
 Pulsatilla 9, 14, 16, 17, 18, 20, 21, 22
 Pyrogenium 24
 Rhus aromatica 30
 Rhus toxicodendron 24
 Sepia 14, 16, 18, 23
 Solanum nigrum 13
 Stannum 22
 Staphysagria 6, 8, 17, 22
 Stramonium 7, 10, 13, 23, 24, 26
 Strychnia phosphorica 1
 Sulfonal 8
 Sulphur 30
 Sumbul 9, 20, 23
 Tarentula hispania 9, 24
 Tuberculinum 22
 Uranium nitricum 30
 Valeriana 9, 20, 23
 Veratrum album 2, 8, 13, 14, 16
 Verbascum 30
 Zincum 15
 Zincum valerianum 9, 20
 Zincum phosphoricum 1
 Zincum picricum 1

TOTALITY OF SYMPTOMS

DR. V. R. NAIR, D.H.S., Palghat

Homoeopathy treats the sick individual and not the disease because Homoeopathy considers man as a whole and not his individual parts. It is a speciality in Homoeopathy.

"No organ, no tissue, no cell, no molecule, is independent of the activities of the others, but the life of each one of these elements is merged into the life of the whole. The unit of human life cannot be the organ, the tissue, the cell, the molecule, the atom, but the whole organism, the whole man."

Life is recognised in three parts, the body, the mind, and the spirit. It is a trinity. This trinity is present in all life and in some form in every part of our organism and these forces react in sympathy and they are interdependent. The spirit-like vital energy dominates the whole. It is only when this vital energy or vital force is present we recognise that there is the living organism, capable of physical action and of the exercise of the mental powers, and the ability to take hold on the spiritual forces.

Life is a unity from its inception, from the time of mating of the parent cells and the ego of the completed cell does not change even a bit after once beginning its process. It has within itself the power to develop cells, muscles, nerve, brain etc. because of the continual flow of the vital energy which dominates the whole. The vital energy is that force which animates each individual. The individual is said to have life only when the vital energy is present. Without this vital energy, the cell or the whole body becomes inanimate and is dead. Kent calls the vital force as the vice-regent of the soul.

The vital energy in one differs from that in another and no two individuals are alike. Each individual possesses a special personality and a special psychophysical construction depending upon the interplay of hereditary tendencies, and factors of disease.

During health, the spirit-like vital energy or the vital force animates the material body and keeps it in harmonious operation as regards both sensations and functions. *Health* is therefore a condition where the vital force is in order. The vital force is dynamic in nature and it is the controlling factor and cannot be seen without the medium of the man and the body, just as we cannot see electricity without its working through the medium of electric wires, fans and lights.

Disease is an altered state of vital force. It is the derangement of the vital force caused by a dynamic agent inimical to life.

"Diseases are nothing more than alterations in the state of health of the healthy individual which express themselves by morbid signs."—

Hahnemann. In disease, the vital force everywhere present in the organism is primarily morbidly deranged and expresses its sufferings in the abnormal sensations and functions of the organism. The vital force being invisible in itself and only made known by its effects on the organism, its morbid derangement is made itself known by the manifestations and functions of these parts of the organism exposed to the senses of the observer or the physician, by morbid symptoms and in no other way can make itself known, i.e. in disease, the vital force is disturbed by a more powerful morbid agent dynamic in nature and the vital force is unable to maintain the equilibrium and the balance of the harmonious functions of the organs and the manifestations of disorder are expressed by symptoms which give us a picture of the internal essence of the disease which are termed as totality of symptoms. Therefore, the disease consists only of the totality of symptoms. The totality of symptoms means the whole patient, the sick individual. The disease and its symptoms constitute a whole, just as the vital force and the material body constitute a whole unit. This symptom totality is the only guide to the study of the disease.

Hahnemann warns the physician not to unnecessarily waste time in empty speculations and making futile attempts to discover the *prima cause* of the essential nature of disease and advises him to remove the totality of symptoms and thereby remove the disease, annihilate it and restore health by the application of the selected remedy based on therapeutic law of nature viz., "A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations"—*Organon*.

He logically and factually points out and establishes that the disappearance under treatment of the whole symptom picture and of all the morbid alterations that differ from the healthy vital operations certainly affects and necessarily implies the restoration of the integrity of the vital force and therefore, the recovered health of the whole organism (para 12 of the *Organon*). The true meaning contained in para 17 of the *Organon* as explained by Dr. Kent is that the removal of the totality of symptoms is actually the removal of the cause, because, causes are continued in ultimates and that all ultimates to a greater extent contain the cause of the beginnings. As cause continues into ultimates and the things in ultimates shadow forth cause the removal of all the symptoms means the removal of the cause. So, by the removal of a diseased organ by surgery the cause of the symptoms is not removed and the disease is only suppressed for the time being and it will manifest through some other organ, sometimes affecting the more vital organs which is a serious affair. So the physician will have to look into, in detail, the perceptible signs and symptoms of the whole patient and select a remedy on symptom similarity. The symptom totality of the patient and the symptom totality of the medicine should be matched since the symptom totality is the only guide to the selection of the remedy.

The totality of symptoms has an individuality of its own. The true totality is not the numerical totality or the sum total of the number of symptoms. We must analyse the totality of the symptoms for the purpose of giving its *character*, which makes it an individual. This characteristic symptom, which is strange, rare and peculiar may be true of the whole patient. "The 'totality' is that concrete form which the symptoms take when they are logically related to each other and stand forth as an individuality, recognisable by any one who is familiar with the symptomatic forms and lineaments of drugs and diseases."—Stuart Close.

We know that each and every drug produces particular effects in the body of man, and no other medicinal substance can create any that are precisely similar, i.e. each medicine has its own individuality just as each and every patient has an individuality of his own.

According to the law of similars, we have to select a homoeopathic remedy whose totality of symptoms in the 'proving' bears the greatest resemblance to the disease to be cured, giving importance to the characteristic totality. We may refer to para 147 of the *Organon* in this connection.

"Of all these medicines that one whose symptoms bear the greatest resemblance to the totality of those which characterise any particular natural disease ought to be the most appropriate and certain homoeopathic remedy that can be employed; it is the specific remedy in this case of disease."

So it may be said that the medicine which is found to be similar to the symptoms which characterize a disease is specific.

"When a single characteristic presents itself it is to be measured in relation to the whole." Farrington says that this is the true value of Hahnemann's totality. He says that the general qualities of a drug should be studied only after a full and complete analysis of its particulars and the mental impress formed by a reconstruction of these particulars is the true general and then only the selection of the remedy will become easy, e.g. a special symptom: 'sleepy, but cannot sleep'—Bell., Apis. If we know the general qualities of these drugs the selection of the remedy is easy.

Boenninghausen viewed Hahnemann's totality from a different angle. For practical purposes of prescribing he found out a new method and reduced the concept of Hahnemann's totality of symptoms into 'totality of complete symptoms'. He considered a symptom as complete only when it is studied in relation to *locality, sensation and modalities*. For individualisation of that completed symptom a fourth requirement was considered necessary and therefore he added concomitant symptom to it.

A concomitant symptom is an attendant symptom that exists together with the completed symptom. Though it cannot be explained on physiological and pathological grounds, it is very important in the selection of the remedy.

Boenninghausen says that the aggravations and ameliorations are modalities and should therefore rank as generals. The attempt to limit the application of the modality to the particular symptoms with which they

were first observed was not successful in practice. So, Boenninghausen grouped them as generals by inductive reasoning.

Boenninghausen while writing in regard to modalities says: "All of the indications are trustworthy, and have been verified by such manifold experiences that hardly any others can equal them in rank, to say nothing of surpassing them. But the most valuable fact respecting them is this. That this characteristic is not confined to one or another symptom, *but like a red thread it runs through all the morbid symptoms of a given remedy, which are associated with any kind of pain whatever*, or even with a sensation of discomfort and hence it is available for both external and internal symptoms of the most varied character." According to him the modalities should apply to all the symptoms of the case *like the red thread in the cordage of the British Navy*, and not to any one particular symptom. This was not fully agreed to by Dr. Hering since it was noted that certain drugs like Arsenic in proving did not correspond with the modalities of symptoms of one part of the body with those of other parts, e.g. Arsenic is a chilly patient and almost all the complaints are better by heat, but its head symptoms are better by cold. So, Boenninghausen added the *concomitance* for individualisation. The advantage of Boenninghausen's method over Kent's is that *even from one symptom that is complete with its location, sensation, modalities and concomitant* an appropriate remedy can be selected.

For arriving at the characteristic totality Kent gives importance to certain groups of symptoms more than others, the technique of which is called the evaluation of symptoms. Evaluation gives the relative importance of symptoms.

He gives first importance to the *mental and physical general symptoms* of the patient and next to *strange, rare and uncommon (peculiar) symptoms* relating to mental, physical, general or particular and the last preference to *particular (local) symptoms* according to the grade of these particulars. If any of the particular symptoms do not fit in the general frame work of symptoms we may exclude them safely.

We have now seen that the totality of symptoms that should be recorded is not a mere numerical aggregate of symptoms but the characteristic totality of the outwardly reflected picture of the internal essence of the disease due to the affection of the vital force.

REACTIVE REMEDIES OF ORGANIC NERVOUS COMPLAINTS*

DR. PIERRE SCHMIDT

For the sequelae of paralysis, apoplexy, exhaustion, all cerebrospinal affections, depressions, asthmatics, there are three remedies we have to think of above all: Zincum, Conium, and Helleborus.

ZINCUM METALLICUM

One word sums it up: *exhausted* (overworked, broken down). As the English put it, 'fag.' This patient has no more vitality; he is completely prostrated, can't go on; he is exhausted; he has capitulated!

As soon as he becomes ill he is immediately depressed, immediately thinks of the worst. Zincum straightaway thinks of everything in the blackest terms! *Spinal affections.*

There is an etiological symptom that you must know because it always succeeds very well and is very precious for us homoeopaths who usually have to treat the leftovers of allopathy. We nearly always see cases which have been treated, manhandled, spoiled, complicated . . . and when we cure them we are told that this is imagination! When you have an *eruption* which has been *suppressed*, a *discharge which has been stopped by Nitrate of silver, by suppositories, or by ointment, etc.*, Zincum is the king of all such situations. In those cases we see the discharge reappearing, the eruption flowering anew, and the patient feeling better. In a case of measles, scarlet fever, any *eruptive illness which doesn't end properly*, give a dose of Zincum and immediately you see the eruption coming back. Remember that Zincum *ameliorates every discharge* wherever it is: excretions, urine, diarrhoea, suppurations, menses, etc. . . .

Every patient with *trembling*, tics, myoclonus, and spasms, *Syndrome of legs that cannot stop fidgeting*. Agitation when seated; pupils who constantly move their legs during class!

Hypersensitive to noise and above all the sound of voices, which put him beyond himself! The child repeats questions that are put to him and everything one says to him.

Like Sulphur, he has a *sudden ravenous hunger at 11 o'clock in the morning*. If he goes home at about 11 o'clock he immediately looks for something to eat because he can't wait for lunch.

Zincum cannot stand wine. *Cephalalgia from alcohol.*

The *pulse is rapid*, especially in the evening, and it is *intermittent*. This

*Translated from *Groupement Hahnemannien de Lyon, Dixieme Serie, Nos. 1-2, 1973, p.p. 27-37, by Albin Naudé.*

is an objective symptom which can be useful in defective illnesses.

Very good action on pterygia; itching of the internal canthus, which is often irritated; rolls his eyes; looks cross-eyed. Pale complexion; angular cheilitis at the corners of the mouth; tendency to hawk.

Children who constantly move their legs for fear of urinating, who lose their urine while walking or coughing or sneezing. The loss of pubic hair in both sexes.

Pains of the left ovary; sensitive breasts, especially during menses; menses more abundant at night; complaints that are noticeably ameliorated during the menses.

For those whose legs fidget during sleep; itching of the thighs and especially of the popliteal spaces.

It is a great remedy for varicose veins of the lower extremities, which are aggravated during pregnancy; chilblains of the extremities; somnambulism.

All the results of eruptions having been suppressed by ointments, lotions, radiations, and all other external means.

CONIUM MACULATUM

This is an old remedy which has become a classic, thanks to Plato, because it was used to put Socrates to death.

It is the *remedy of bachelors* and of old maidservants . . . the type that *likes to be alone* and hates visitors. He hates people he doesn't know because he is shy.

Hypochondriac, indifferent, not interested in anything; *adverse to all intellectual work* and also to *all physical effort*. Weakness, decline, *laziness*. It is very difficult for him to come to the point of starting to do anything. He *cannot walk quickly*; he cannot hurry; and if you want to go with him you will have to proceed at his pace, which is always slowly.

He always *feels better when he can let his arms or his legs hang!* Here we have another one of those things that may seem useless and unimportant, and yet for an informed homoeopath it will allow him to select the right remedy!

Heavy, stiff legs; difficult walking.

Neoplastic and arteriosclerotic diatheses.

The *head spins*, often with headache, and always *aggravated from lying down*. A great characteristic of the dizziness of Conium is the *amelioration from closing the eyes*.

Pronounced photophobia to all light, but without inflammation of the conjunctiva. Aversion to light without any affection of the eyes.

The cough is aggravated on lying down; and when he starts to cough at night in his bed, Conium *must sit up*. Coughing from irritation from a little dry point in the larynx, aggravated lying down; must sit up.

The pulse of Conium is accelerated after stool; it can also be small, intermittent, and irregular.

Interrupted urination. The urinary stream stops, then starts again!

Palpitations after every defecation.

The results of sexual repression in both sexes.

Sexual desire without erection.

Swelling of the breasts, with bruising pains, from touch, especially in front, but also during menses.

Perspiration as soon as he falls asleep and even as soon as he closes his eyes. Excess of wax in the ears.

These patients always feel better with the arms and the legs hanging.

HELLEBORUS NIGER

This drug brings about sensorial depression with a bitter or insipid taste. Fetor oris. Movements of chewing; food always tastes insipid, or else better. In all illnesses, absence of thirst.

Encephalic cry, especially at night while sleeping.

Convulsions of nursing infants.

Melancholic subjects who are always slow to answer when spoken to.

Involuntary sighing. Dull, apathetic, indifferent.

Loss of hair and of the nails.

Mydriasis. Fixed stare without any reason.

Cold sweat on the face.

Always rubbing his nose.

These patients always have diminished vitality. And they have two things that you will notice: anasarca and dropsy. Like Belladonna and Tuberculinum, Helleborus always *bores the head into the pillow*. And he *rolls his head on the pillow* day and night. The eyeballs always gaze upwards. Hemeralopia.

Carphological movements during pain.

A very good remedy for patients who get *goose flesh*.

Frequent and ineffective urging to urinate.

The pulse is generally rapid, faint, and trembling, but it can also sometimes be slow.

GELSEMIUM SEMPERVIRENS

You know that in English you can sum up this remedy with three "D's": Dizzy, Drowsy, Dull.

When you see somebody, especially after flu, who is dizzy, and always drowsy, no thirst, apathetic, dull, think of this remedy.

Gelsemium has always light-colored urine, never dark, even when there is fever. And if you prescribe Gelsemium for a patient who has dark urine, that will prove that you are extremely defective and have a great need to take a refresher course!

Frequent urination, abundant urination, which relieves headaches.

A great remedy for trembling, but I draw your attention to this:

external trembling. One can say that many Gelsemium patients, especially feverish patients, complain that everything is trembling.

The pulse is abnormal, slow but full, intermittent, irregular. It can also be rapid and tachycardiac, feeble, soft, almost imperceptible, aggravated by movement. It is these apparent contradictions that make the charm and the value of our materia medica.

You know that this is the remedy for *bad news*; and you remember the story of the patient I spoke about before who was overtaken with a dreadful buzzing of the ears when he received bad news: the sudden death of one of his friends, whom he had recently seen. And he was brilliantly cured with this remedy, while our allopathic colleagues had *energetically* treated him without the slightest little result . . . quite the contrary! Every time a patient tells you that he has had a sudden sorrow, ask him how it started. Often it came from the shock of some bad news. In such cases always prescribe a high potency: Gelsemium XM. If, on the other hand, this is a case of real sorrow, rather give Ignatia; and, speaking of that, I have had cases which came back and reproached me afterwards: "Doctor, it is quite dreadful, you gave me a homoeopathic remedy so that I would be sustained under the emotion of a great bereavement; I went to the funeral and, although I am so sensitive, I couldn't even cry!"

Aggravated by all emotions. A great fearful remedy. Always a terrible fear before examinations. This remedy is very successful when it is prescribed as a specific for fear of examinations. I give a dose of the 200th the morning of the examination, and if this fear of the examination is very pronounced, a dose even the day before in the evening. More often than not that is admirably successful: I don't even have to repeat it afterwards. What an advantage and what a blessing, especially in pipe organ examinations, when one's foot trembles on the great bass pedals . . . to make even the examiner tremble; and as for singing . . . when you *can't get a sound out*, Gelsemium maintains the voice of a nightingale!

So Gelsemium is very apprehensive.

Very frightened, especially *frightened of death*. Remarkable after fear and emotions.

Wants to be *left in peace*.

Agoraphobia, fear of walking across large open spaces.

Fear of being alone, wants someone near, even someone who doesn't speak.

Fear of going in mountain cableways and elevators, even going down! Terrified of everything unexpected. Fear of falling.

Fear of losing his self-control and his calmness.

Fear of lightning; what a dreadful coward!

A real living barometer. Gelsemium very quickly feels all the fluctuations of the weather, especially when the barometer falls.

Constantly aggravated by thinking of his troubles.

But be careful, he unfortunately always feels better when he has had alcohol to drink! I had a patient once who had this unfortunate peculiarity with, in addition, all the other symptoms of Gelsemium. She used to say to me: "Doctor, you wouldn't believe it, a friend of mine told me about this: I take the tiniest possible glass of kirsch every morning, and afterwards it is absolutely marvelous, I feel that I have wings all day long to do the housework." That is really dangerous. She started with a tiny little glass, and a year later it was a liter of kirsch that she drank every morning. Her liver, especially, suffered from this, as you can well imagine. She developed dropsy with a whole lot of complications and she died of anasarca in the greatest moral and material misery! The constant repetition of her voice immediately antidoted the action of Gelsemium! *Fear of death. Feeble, slow pulse, even imperceptible.*

CAPSICUM ANNUUM

This drug is not chilly, as you will see it stated in many materia medica, but on the other hand is *aggravated by the cold* and the slightest draft, which is an important nuance you have to remember.

Capsicum patients are flabby, *obese, lazy*; they want to be 'left in peace'; these patients are apathetic and are always down. I promise you that you will never find them breaking speed limits. *Lack of reaction in obese patients.*

These people love routine and they hate anything unexpected. Write it in your Repertory under the heading 'Unexpected, aversion to anything.' If you tell them that you will take them on a drive tomorrow, they won't like that at all. You will have to tell them long in advance.

Great difficulty getting going to go out or to go on a drive or a walk. They hate all exercise and all effort.

And yet, *amelioration once they start to walk.*

Capsicum is an overworked intellectual who doesn't eat enough and is always in need of stimulants and tonics. *Dyspepsia of elderly people.*

It is a funny thing that this patient is always *thirsty after stool!!* And his scrotum is cold in the morning on waking up!

Like Ammonium carbonicum this remedy isn't very fond of cleanliness: you will see that their clothes are dirty, their ties have spots on them, and they are always improperly washed or shaven! Ugh!

Constantly dissatisfied and complaining.

This drug is indicated for a special illness, for which allopathy is absolutely useless unless you go through two years of psycho-analysis. . . . It is 'homesickness.' This drug is especially recommended for young maidservants who have bright red cheeks and who suddenly tell you after two weeks of their new job that they cannot stay and want to go home. . . . A little dose of Capsicum XM on the tongue of the young girl will bring back a smile and the pleasure of serving you! The Germans make fun of these symptoms and say, "These homoeopaths are quacks. . . . They prescribe Capsicum for red cheeks

and homesickness. . . . It seems quite ridiculous. . . ." But since it works I am very happy to use this remedy when it is indicated in this way, and I would very much like to know what an orthodox physician would do in such a case? You can't get anywhere, and the young maidservant goes home. Everything is overthrown for her and for everybody else! So this is a great remedy in cases of homesickness.

Hates drafts.

Explosive cough, as if everything were going to explode: head, ears, bladder, chest. Sciatica aggravated from coughing. *Hoarse, raucous voice of public speakers, ministers, and singers.*

There is a localization for which this remedy is very successful: *the mastoid*. One or two doses of the 200th potency and the threatening mastoiditis disappears rapidly. This remedy acts very quickly and very well. Smokers and drinkers who suffer from sore throat and pains that go to the ears, with fetid breath.

VALERIANA OFFICINALIS

When it is dynamized, this plant has an affinity with subjects who have an extremely variable temperament. The height of instability. I don't mean alternating moods; I mean variable and irritable moods.

Impressionable, hypersensitive, very nervous.

Asthenic. Hysterical complaints.

Pulse generally accelerated.

Nervous system always rather excited.

This remedy has the sensation as if there were a thread hanging in the throat!

Excellent drug for babies who vomit great pieces of curdled milk after feeding.

CALCAREA OSTREARUM

We must not use *Calcarea carbonica*, which is indicated in all the books and is a chemical carbonate of lime, but, if we are serious homoeopaths, the living calcium, which is called *Calcarea ostrearum*, and is made by the oyster in the middle layer of his shell. If we want to go one step further in subtlety, we always use only those remedies which have been prepared from sources which were used for the provings.

But Providence is so generous that even if we practise Homoeopathy 'badly,' even if we haven't got 'perfect' remedies, we can still achieve extraordinary results. Really, our needs have been abundantly filled, and we should be grateful.

Calcarea ostrearum is the great homoeoposoric of Hahnemann. It covers all three miasms, and *Calcarea* is a remedy which we cannot do without. It is a part of the cycle Sulphur-*Calcarea*-*Lycopodium*, and therefore should never be given after *Lycopodium* nor before Sulphur. That would mix up the

case to such a degree that it would be very difficult later on to clear it up. Kent said that there were certain patients who could never be restored to health because this rule had not been observed in their case. In the same way one should never go directly from Sulphur to Lycopodium: one must find an intermediary drug to give between the two. These little points of advice of old, seasoned homoeopaths must really be respected!

The leukophlegmatic type, who to speak from a hormonal point of view, has a thyroid-pituitary dysfunction.

Produces goiters . . . and cures them!

Great remedy for very shy people.

Has many fears, like Phos. And my teacher taught me that when any case has more than three factors, one can almost always say that either Calcarea or Phosphorus are very frequently indicated. On condition, of course, that we are not speaking about a mental case, because it is very difficult in those cases to eliminate everything which can be pathognomonic.

He is very much afraid of: Illness and contagion, epidemics, falling ill, suffering, tuberculosis, heart disease, being observed.

He is afraid of: Spirits, or losing his reason, disaster, losing his position.

He is sure that a disaster will happen.

He is afraid of: Poverty, dying of hunger, obscurity, night, evenings, and above all, *twilight*.

He is afraid of: Being in bed, dogs, being in a crowd, animals, being alone, lightning, and above all, death.

He is horrified on hearing stories of cruelty.

I have already told you the story of Dr. Mattoli, Sr., who was a man just as small as he was intelligent, a brilliant mind who spoke with great facility, and what volubility! — all this, of course, in magnificent Italian. One would have thought it was Dante speaking; and when he was speaking, even if you didn't understand Italian, it was a pleasure to listen to him. Well, Dr. Mattoli was once president of a congress in Rome when Mussolini was in power! The first day we were all assembled in an extraordinary hall with flags of different colors, old paintings, sculptures, beautiful armchairs, and we heard the President of the Ligue, Dr. Gagliardi, presenting to us a case of mental illness which had been cured by Calcarea. His description was perfect; he made of this exposé something so marvellous from a scientific and literary point of view, that from the sixth row, where there were some allopaths who had been invited to the congress, one suddenly heard someone exclaim, 'Miracolo!' That's how marvellous his description was! Then, suddenly, like a devil jumping out of a basin of holy water, Dr. Mattoli got up and said: "Who says it was a miracle?" Then these colleagues of ours got up and nodded, I mean the allopaths we had invited! Mattoli continued: "Well, gentlemen, I must say, you are the only ones who make miracles, not us." And these gentlemen were very pleased, even more puffed up with pride, delighted with this compliment! Mattoli con-

tinued: "Because, what is a miracle? A miracle is something exceptionally rare, which doesn't happen often. But, for us homoeopaths, successes like this happen every day! And that is why we don't call them miracles!!" Sustained applause throughout the hall! You can imagine the effect of this interruption!

Calcarea is full of many fears, there are 26 different ones in KENT'S *Repertory*! In addition, Calcarea is very forgetful. He also despairs of recovery (like some other drugs). *Anxiety at dusk.*

Very much indicated in convalescences that are not getting on and for patients who continually relapse.

Very willful infants with a tendency to obesity.

There is a special sweating which is always regional, localized!—especially in the front of the body; and he perspires at night. He also sweats when he is anxious or after eating, or at the slightest exertion, or even from mental activity.

Look at the pupils. Calcarea is often mydriasic like Belladonna, its acute. *Eyelids glued together in the morning.*

Tumultuous palpitations at night; after eating; with the slightest exertion; especially on climbing the stairs; also during fever.

Aversion to movement and exercise, and very lazy schoolboy who will always ask to be let off gym practice!

He can't stand fasting or skipping a meal. And yet, he always feels worse after eating! Isn't it hard to reconcile these paradoxes! *Diarrhoea and vomiting at teething.*

Desire for eggs, and particularly hard-boiled eggs.

As a child he prefers and enjoys things that are rather strange and indigestible: chalk, carbon, pencil leads, etc. He loves sour fruit and, above all, ice cream.

He hates fat and two more things: coffee and meat. That doesn't mean that you must never give Calcarea to someone who likes coffee. There are other symptoms which will indicate it, and you can't possibly expect to find all the symptoms that Calcarea will cause and cure!

You know that classic symptom of Calcarea: horrible visions, at the moment of falling asleep. He sees scowling faces! This symptom is very useful for prescription.

Amelioration from constipation, which is a rare symptom but a precious one, and, unless I am mistaken, a symptom which is to be found in only two other remedies besides Calcarea. Look for them in the *Repertory* and don't forget them!

Calcarea infants sometimes have enormous stools, and one wonders how it is possible for infants to expel such stools!

When a patient who smokes suddenly loses his taste for cigars or cigarettes, think of Calcarea. This remedy loves good wine, liqueurs, cold

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SOME CLINICAL HINTS FOR A FEW REMEDIES

DR. V. KRISHNAMURTHY, Madras

The following are based on observations in my practice and confirmed by frequent verifications:

(1) A person having sound sleep in the night should be fresh and have vigour during daytime. But, in the case of a China patient, though he may be drowsy always and have sound sleep, he will always feel exhausted. Therefore, for *sleepiness with weakness*: China.

(2) There are two homoeopathic remedies which can be called 'time-piece'. They are Aranea diadema and Cedron. Particularly in the case of quotidian intermittent fevers calling for either of the remedies, the stages appear around the clock, each stage at a particular stroke of the clock, e.g. chill at 10 a.m. vomiting at 12-30 p.m., fever at 3 p.m., headache at 4-30 p.m. and so on. For complaints that appear *at the same time* (month?) *every year*: Urtica urens.

(3) In the case of children with chronic respiratory or digestive troubles when the symptoms constantly change and the indicated remedy does not hold long and in the acute exacerbations where Calcarea carb., Puls., Nux are frequently called for, enquiry will reveal family history of consumption or asthma. In such cases a dose of Tuberculinum in high potency at long intervals will help to cure the constitutional taint.

(4) In the case of asthmatic patients my record shows that where there is a family history of asthma etc. and the patient develops asthma after malaria checked with quinine, cure is not possible unless the suppressed malarial fever is brought back. In ninety out of hundred cases of asthmatic patients in Delhi, it can be traced back to a history of malaria checked with quinine. The suppressed malaria lodges itself in the spleen (known as malarial spleen, cake, or quinine cachexia) and the enlarged spleen interferes with free respiration. Dr. Burnett of London and, following him, Dr. Younan of Calcutta, seem to have cured such cases of dyspnoea due to enlarged spleen with Ceanothus americanus in low potencies on organopathic basis. But for permanent cure, the suppressed malaria has got to be brought back and then the *patient* cured.

(5) A chronic phosphorus patient is always *lean and thin* and *neat and clean*. His dress also is neat and clean. If he wears white dress it will be bright white; if in colour, it will be bright and shining.

(6) Pyrogen for fever after Clematis: Where Clematis is indicated in skin eruption (occiput/base of hair) or glandular swelling of neck after suppressed skin discharges, it (clematis) will bring out the discharge in a day or so and with it the patient may develop fever when he would toss in restlessness. This is septic fever. You will find that Pyrogen is indicated

for that fever. Hence Pyrogen for septic fever after administering Clematis for suppressed discharges (complementary relationship).

(7) The following dreams have been frequently verified in practice:

(i) Snakes (normally more than one) appear in dream but they do not bite: Arg. nit.

(ii) One single snake bites the dreamer: Bovista. I had two cases with this symptom; another clinical symptom was *burning and smarting of lower lip*. Enquiry revealed that the patients inhaled fumes emanating from the boiling tar in the road construction work.

(iii) In the case of indigestion where Pulsatilla is indicated, the patient dreams of animals that are black in colour and the dreamer runs backwards as the animal starts chasing him.

(8) For jaundice with itching in extremities or whole body without eruption Dolichos 200 (three or four doses every four hours) is specific. Where jaundice is developed *after blood transfusion* allopath has no hope for such cases. But you can knock it out with a beautiful iron hand by a few doses of Crotalus horridus, without even seeing the patient for any symptoms or similimum.

(9) In epidemic and endemic small-pox Sarracenia purpurea is specific, curative as well as preventive. Even the traces of scar will not be seen. Thuja, Variolinum etc. or even the indicated remedy are only next to Sarracenia.

EDITORIAL

(Contd. from page 241)

of the whole disease in the path of its evolution. So the aim of their treatment is only to temporarily palliate or suppress some of the manifestations of the disease in a particular case prevailing at a particular time, by any means considered feasible by the physician, with no botheration for any principle whatsoever. Thus, the ideal of cure is furthest from their objective.

So, the assertion that real cure is possible only by Hahemannian Homoeopathy and not by any modification of the same or by any other system of medicine, is based not on any sort of superstition or dogma but only on objective facts.
