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MAN AND TREATMENT

(A dialectical interpretation on Homoeopathic Philosophy).

By

GOLOK CHANDRA MANDAL,

Agricultural Income-tax Officer,

Government of West Bengal, P.O. & Dist.—Midnapore.

FIRST EDITION.

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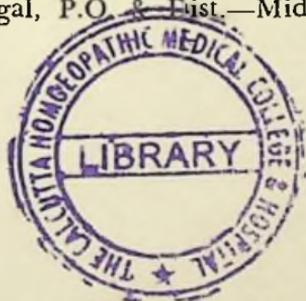


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PREFACE

Hahnemann's "Organon of Medicine" is a writing of aphoristic style. It is tried best to elicit and illustrate the inner meaning of the writing on the basis of Frederick Engels' "Dialectics of Nature".

I deserve the criticism from all the scholars, pandits, readers, physicians, patrons of science and philosophy and their pointing out of any defect and demerit in the dialectical interpretation of Hahnemann's "Organon of Medicine" as also their placing of suggestions in writing to me for making me ever grateful to them.

Kirtinagar, Plot 45
(Cooper's Camp)
P.O. Ranaghat, Dist. Nadia
West Bengal, India
12 October, 1977.

GOLOK CHANDRA MANDAL

FOREWORD

I have the greatest pleasure in going through the papers submitted by one of my ablest students of Homoeopathy, Sri Golok Chandra Mandal, Agricultural Income-tax Officer, Government of West Bengal, P.O. & Dist :—Midnapore. He got early inspiration from my close contact in his student life and has studied all the standard Books on Homoeopathic classic literature, specially Philosophy. Hahnemann's advice "To be free from prejudice and untiring Zeal" has acted on his talented character and with unflinching and uncommon Zeal. He has been studying Hahnemannian literature since last ten years. He has been able to win over many unbelievers of Homoeopathy. The result of his study has been summarised in these papers in a most lucid and faithful manner and testily the clearness of his thoughts and conceptions in his dialectic mode of expressions.

With maturity of his experience, he will, in my opinion, prove an asset to the great Hahnemannian School of medicine.

Hahnemann Research
Institute,
Srinagar, Ranaghat,
Nadia, West Bengal.
10. 12. 1976

DR. N. G. KUNDOO.
B.H.M.S.
10 12. 1976

FOREWORD

On going through the papers of Sri Golok Chandra Mandal, Agricultural Income-tax Officer, Midnapore, it reveals to me that Sri Mandal's dialectical interpretation on Hahnemann's "Organon of Medicine" has unveiled a chain of new thought in the realm of Homoeopathic Philosophy. He has tried his best to prove that the disease-force and drug-force have the dialectical action and reaction in the human economy by drawing the conclusions on the principles and laws of Nature through observation, experiment, conception and perception of Hahnemann. His dialectical narration has proved that the system of Homoeopathy belongs not only to medical science, but also to social science within the principles and laws of Nature. Like the dialectics of Nature, the affection of disease-force as well as the preparation and application of Homoeopathic medicine in the human economy is nothing but the process of dialectics.

I shall be highly glad, if the Scholars and the readers raise a constructive criticism on Sri Mandal's dialectical interpretation ; as because, through the arguments and counter-arguments comes out the truth.

Midnapore Homoeopathic Medical
College and Hospital,
West Bengal.
P.O. & Dist. Midnapore,
9. 12. 1976.

DR. TIMIR BARAN PANDA.
D.M.S (Cal).

FOREWORD

The writings of Sri Golok Chandra Mandal, Agricultural Income-tax Officer, Midnapore on Hahnemann's "Organon of Medicine" reveals to me that he has tried his best to prove that Hahnemann was not a mere doctor-Scientist, but a philosopher, social thinker, a social scientist, a secular man in the then time. Hahnemann's system of Homoeopathy is also a part of social Science, involving the principles, laws and dialectics of Nature. Sri Mandal's writing is an admixture of art and Science, pointing to the agglomeration of medical science and social science in the field of treatment of human beings.

I think, his interpretation, mode of expression, and style are to be regarded as classic in the realm of Homoeopathic literature. The Scholars' and readers' criticism will bring out the best fruits.

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9. 12. 1976.

DR. ANIL KRISHNA MAHAKUL,

D.M.S. (Cal.).

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CHAPTER I

MAN AND TREATMENT

The creation of the universe is still mysterious and inexplicable. The religious persons say it is created by God, Allah or Iswar. The Scientists through experiments remarked the Nebula gave birth to the sun and a hot gaseous piece of the Sun, being detached from the whole, broke into nine pieces which were named afterwards by the Scientists as nine planets. They have also satellites. In short, as per the opinion of the Scientists, Nature is the creator of this universe. However, it is sure who may be the creator of this universe, such as, God, Allah, Iswar or Nature, they have no physical existence like the human beings. It is apparently immaterial, almighty, omniscient, omnipotent and omnipresent. We, the human beings do not know the centre and circumference of the creator of this universe. But men with his rationality and intellectuality have been trying to unveil the mystery of the universe through observation, experiment, and analysis of the different phenomena and they are called Scientists and materialists and they term the creator of the universe as Nature. On the other, they who maintain the notion of the creation of this universe by God, Allah, Iswar, So and so are called the idealists and thwart themselves not to explain and analyse the properties and phenomena of the universe and sacrifice every thing to the altar of the creator—God, Allah or Iswar. They care little for logic. As such the Scientists still remain one step-forward to explore the mystery of Nature, who is termed as the creator of the universe.

So far our apparent human knowledge goes, Nature is self-born, almighty, omnipotent, omniscient and omnipresent. She expresses herself through two ways—natural and supernatural or material and immaterial. She maintains two conditions—objective and subjective. She moves in two planes—

higher and lower or dynamic and static. Her constituents are mainly two—matter and energy which are expressed through three kingdoms—Animal, plant and mineral. In these kingdoms, two planes—Dynamic and Static or Objective and Subjective are reigning. As Nature is the creator of this universe, she is also the destroyer. So, she is the good as well as the bad. She is the Weal and Woe. She is the back and the front. She nurses two types of things in her three kingdoms—good and bad, creating and destroying. Whenever she gives birth to a good thing or being, at the same time, she produces a bad one. So the good and bad, Weal and Woe, the creation and destruction of Nature are reeling like a wheel or in a cyclic order. She expresses herself through dialectics—the dialectics through good and bad, through creation and destruction. Her constituents, matter and energy are also expressed in these three kingdoms through higher and lower planes—dynamic and static or objective and subjective. Man belongs to the Animal kingdom of Nature. He is Her best product. Other products of Nature in the Animal kingdom are beasts and creatures, great and small, different insects and viruses, moulds and mites, itch and scabies, parasites and micro-organisms—not yet microscopically visible. Like matter and energy, the two components of Nature, all the products of Her Animal kingdom contain the same. Matter is in the lower static plane and energy in the higher dynamic plane. Matter and energy are co-related and inter-dependent. Two are equally needed and important to know and explore the mystery, composition or constituents of a thing. One falls short of another in the eternal managements of Nature. Matter is a dead one without the prevalence of energy within itself and energy has no function without the existence of matter. Matter is the vessel (*adhar*) and energy is the contents (*adheya*). The animation of matter is due to the artistic expression and functioning of energy within its womb. Fortunately, by the law of Nature, the ecological balance is maintained between matter and energy, though the two are constant and independent; but

they two are the in and out, within and without, centre and circumference. One is meaningless without the other. What we call the neutron, proton, electron, electricity, force, power, magnet, mind, vital force, life-principle, vitality are nothing but the different expressions of the energy of Nature. Those names, given by men are the only coatings, attached to natural energy which is predominantly functioning or latent within the atoms and molecules of matter, so far our knowledge, experience, observation and experiments of natural things go.

Like the constituents of Nature, man. Her best product in the animal kingdom has also two planes—dynamic and static, higher and lower or more clearly—material and immaterial or objective and subjective. The human body minus its sensations and functions, mind, vitality, vital force, life-principle etc. is considered as material plane and the mind, vitality, movements, gestures and postures, talking, speaking, vital force, going and coming, sensations and functions are nothing but the manifold artistic expression of the energy of Nature through this material human body. This natural energy or so-called vital force animates the human body which may be compared to matter less energy or life. Now in the realm of Nature, what are the enemies to the human beings or what nature creates to destroy the man in the process of dialectics of her creation and destruction? These are itch, moulds, mites, virus, scabies, parasites, and other micro-organisms—not yet microscopically visible. The creation of these external cutaneous obnoxious agents or elements testify to the destruction of Man—the bad side of Nature. These external parasitical agents, viruses and micro-organisms of Nature have also two planes in their existence—higher and lower, subjective and objective, material and immaterial or dynamic and static. As only one straight line can be drawn between two given points, so a fight can only be possible between the two forces—equally strong and living and existing in the same plane or strata of Nature. What is vital force in man is poisons in virus and micro-organisms in the apparent

judgement of the human community. Vital force of man and poison of virus and micro-organisms are existing in the higher and, subjective or dynamic plane of both the sects. Disease means the derangements of vital force of man, caused by the poisonous effects of the external cutaneous obnoxious agents (viruses etc.) of Nature, living also within the epidermis, organs, cells of the human body by entering through its different orifices. So, to cause a disease in the body, a fight between vital force and poison of external agents is sure to happen in the dynamic or immaterial planes where they two reside. The results of the fight is infection which means a dialectical biological action and reaction—the predominant role or reigning of external obnoxious agents and their poisonous effects over the vital force of man. Disease then means an immaterial thing. It is abstract. It can not be seen or visible. It is invisible. Derangement of vital force is disease. It is to be perceptible by the morbid sensations and functions of man. The morbid signs and symptoms of the human body means disease.

So, the vital force or energy of man in the dynamic or subjective plane is affected and deranged by the poisonous effect of the predominance of viruses and micro-organisms in the same plane.

Hence disease or infection is a biological action in the dynamic plane of the human body. Medicine, the so called man-made artificial poison is to be applied in the dynamic or subjective plane of man for matching or equalising his morbid sensations and functions—that is, the so called disease for the purpose of cure.

Then Nature maintains an ecological balance between matter and energy artistically, and meticulously for the supervision of her three kingdoms. Energy is not independent of matter. Matter is the precondition as well as the base on which energy displays its wonderful and strange image. Yet without energy, matter is dead and worthless. Fortunately, nature holds a co-relation and co-existence as also an insepar-

able and cemented connection between matter and energy. It is like the conjugal relation, affection and sympathy as also standing-by position beside each other in Weal or Woe between husband and wife. Where there is matter, there is energy, latent and dormant or externally focussed or expressed. Therefore, as per law of Nature, matter and energy are equally important in the creation and destruction of her three kingdoms. Then we see that energy exists or plays a two-fold actings, one dormant or latent and another expressing or focussing externally. Energy animates the matter, (1) latently, dormant, or internally, (2) externally or outwardly. That is, animation of the matter is the prime cause of the creation and destruction in the three kingdoms of Nature. This animation goes through the dialectical process—fission and fusion, breaking out and mingling with, separation and connection in within and out on matter. Energy in the animal kingdom is externally expressed or focused; but it is latent or dormant in the plant and mineral kingdoms. In one point, the elements of the three kingdoms are on the same footing. It is growth which is internally performed by energy within the three and only observed, perceived and conceived externally. Energy in the human economy is externally expressed or focused through sensation and function, working, walking and talking, movements and dealings, crying and weeping, eating and sleeping, running and sitting etc. Then we conclude that though matter is the primary constant in the dialectical process and workshop of the artistic expression of Nature, energy is the prime mover for its animation and living expression. So, the vital force, vital principle or vital power whatever it may be called, the energy in human body should first be considered in the treatment of man.

Now what is to be treated? The treatment should be made on the deranged energy in the human economy. Then question of disease arises. What is disease? Disease is an abstract and immaterial thing. We can not see disease. It is invisible. So, disease means the deranged or crippled vital

force or energy in the human body, coming out or expressing externally by the morbid signs and symptoms by man, by his or her morbid sensations and functions. Where this energy is deranged or crippled. It is deranged within the human body in the dynamic, subjective or higher plane and the effects of its derangement is passed out externally by his or her morbid signs and symptoms, sensations and function, expression of weal or woe, laughing or weeping, violently and morbidly, irritability and irascibility, absurd dreams in sleeps, namely, fear of death, ghost, animal, falling from ascending and descending and so many abnormal and absurd expressions. In healthy body, nothing abnormal or morbid is expressed. By what this energy is deranged or crippled morbidly. It is made by the poisonous effects of the poisons of external, cutaneous, obnoxious, virulent and poisonous elements or agents, living in the bad side of nature, such as virus, moulds, mites, parasites, itch, scabies, and micro-organisms. They are also elements or agents of Nature. Thousands of them are entering the human body and making their abodes within. The poisonous effects of their poison are creating a dialectical commotion or infection in collision with the energy of the human body. As because, the dialectical process in creation and destruction is the salient characteristics of Nature. Whenever, flow of energy in human body is disturbed or deranged by this cutaneous effects, it is expressed out by morbid signs and symptoms, sensations and functions of man. Then it may be concluded that the deranged energy, thus expressed out from human body through morbid signs and symptoms, sensations and functions is called the disease which is not seen and visible by the human eyes and it is to be cured by the removal of these morbid signs and symptoms, sensations and functions from the human economy in the dynamic or subjective plane. As because, dialectical process or infection between energy and cutaneous effects of poison of virus and micro-organisms occurs in the subjective, higher or immaterial plane, so, for the purpose of treatment, the morbid signs and symptoms, sensations

and functions of the patient should first be considered. What are to be considered for the cure of a patient is noted below in order of preference :—

Mental symptoms :—It means the expression in the subjective plane due to dialectical reaction or infection between the energy and the poisonous effects of micro-organism within the human economy. This expression may be morbid or hilarating, normal or abnormal. It expresses as will, love hates, fears, absurd and abnormal dreams in sleeps, desires and aversions to different things, perversion of understanding and reasoning, longing and loathings for particular things, method of reasoning, scientific or unscientific, logical or illogical, exciting causes of mental disturbances, mind and process of thinking, rational or irrational, intellect, loss of memory or sharp or dull memory, confusion in understanding and realisation, quick, comprehensiveness to different things and subjects. All these expressions are due to dialectical reaction or infection between energy and cutaneous poisonous effects of virus and micro-organisms in the subjective, dynamic plane of the human body. Of course, in this dialectical infection, the matters — the human body and the body of the micro-organisms are the primary conditions for this purpose, involving the energy in the human economy and the poisonous influence and prevalence of the micro-organisms within. So, we can say that in the objective, lower, or material plane, matter counters matter in infection as base. In subjective plane, energy encounters the poisonous effects for infection in the similar opposite.

Environment :—Weather and climatic influences, food—aggravating, extremes of temperature, positions and motions—aggravating and amelioration from bathing, wetting, pressure, touch, rubbing, jarring, defecation, parts of day, time, months and seasons, heat and cold, damp and dry, storms, and tempest, thunder, sides, of body—left and right, semilateral, oblique, alternate sides, changing from side to side or various parts of the body, feelings of congestions, constrictions, dislocation of

parts and atrophy. Analysis of special senses—various odours, making one sick, smell of cooking, nauseates, oversensitiveness to sound, noise, light etc. physical appetite, sexual appetite—general aggravation of symptoms, before, during, and after menses—(important) and symptoms in menses—early, late, excessive (low important). Body secretions, and discharges, modalities to time, conditions of aggravations and ameliorations.

At last, particular symptoms to organs and parts of body. Inflammation without pain, thirst without fever, fever without thirst, itching of skin, without eruptions, location of disease, and sensations—burning, sweatings, cramping, sticking, emptiness or goneness, constriction, faintness, numbness etc.

So, we have to collect the total numbers of symptoms which are nothing but the morbid, abnormal signs and indications, sensations and functions, coming out or expressing from the human economy through both the subjective conditions—the mental or thinking plane as well as the objective conditions—organ or parts of body due to the dialectical reaction of infection between the energy and the poisonous effects of the external obnoxious agents within.

(Indebted to Kent's evaluation of Symptoms.)

To collect these symptoms, we have to depend solely on conception, experiment, experience and above all on perception. We have to perceive the morbid signs and symptoms of the patients, not imagine. That is, the abnormal feelings, sensations and functions we have to look into meticulously, heartily, affectionately and sympathetically. Herein a tone of materialism in the collection of the total numbers of symptoms, both subjective and objective is predominantly existing. To observe facts, understand or realise through experiments, learn from past experiences, based on observed facts and perceive the things or facts, occurring or already occurred. Herein, lies no room for imagination. Everything is concrete and evidently proved or observed.

Principles for the selection of remedy:—From the time immemorial down to Hahnemann, no definite and uniform

system, principle or law was set up for the selection and application of medicine to the patient. Every physician treated the disease—the ultimates according to one's own sweet will and imagination. Opinion varies from person to person for treatment and every physician changes his view constantly. No drug or medicine was invented or made for treatment for a long time. No definite principle or law was discovered for the preparation of drug. Drug was short-acting and after using it for a short time, it was given up as abuses. Of course, Hippocrates and some others, before Hahnemann thought over the law of similars for the treatment of man. But it is the credit that goes to Hahnemann, the great who tried his best to establish the medical science on a definite, uniform principle or law of Nature by brushing aside the hotch-potch system of treatment and preparation of drugs among the old School medical haggards. He tried to inculcate and cultivate the natural system of treatment and preparation of drug. He pointed to the dialectical system of Nature as regards creation and destruction in her three kingdoms and nourished and flourished the Hippocrate's principle—the law of similars on a sound basis. It means that let likes be cured by likes. That is, a similar must be encountered by a similar. Two things, elements, or species, if in a tussle, must have the similar quality, strength, or ability which may be called that the fit is fit for the fit. Hahnemann is the first man who showed to the world that a fight or duel is possible when the two are similar in strength and quality and he found out that the law of similars is one of the laws of Nature, just as the law of gravitation is a law of Nature. A fight can not be had between a jackal and a tiger, fight is possible when the two are similar in strength. Hence it is allied to Charak's principle in Aurvedic medicine that it is the poison which is the medicine of poison. So, Hahnemann may be called the precursor of the modern system of medicine which was established on a sound basis of law of Nature—the law of similars. He only polished and painted the structure and the body—the law of similars, discovered

by Hippocrates and some others with a view to making it an image. In a sense, he was the artist. But his credit lies elsewhere. Hahnemann was the first man who heralded the sense of atoms and molecules in a matter in the modern science in the introduction of his some specific words in the system of preparation and application of drugs within the purview of the law of similars. These specific words are trituration, attenuation, potentisation and dynamisation of drugs. These are closely allied to the atoms and molecules in modern science in which energy is burst out through fission and fusion, breaking out and mingling with. These specific four words along with succussion in the preparation and application of drug have the similar tone for bursting out energy out of the womb of atoms and molecules through fission and fusion in modern science.

The tenet or inner meaning of the law of similars is that the drug-symptoms and the disease-symptoms would be similar. That is, whenever, an infection is caused in the human economy or whenever the vital force of power or energy is deranged by the poisonous effects of external obnoxious agents, the morbid signs and symptoms, sensations and functions come out of the body. This is called disease. Similarly, whenever, the drugs, infused into the sound and robust human economy, express the same type of symptoms in the same degree and magnitude, it is then called that the symptoms, expressed from the sound body by drugs as well as by disease are similar in character. These two similar forces fight in the human body—the material plane as similar opponents and the third party—the vital force or energy in the meantime gains strength or shakes off morbidity caused by disease-producing forces, such as, virus and micro-organisms and in the long run, remove the influences of drugs and disease from the body. Thus the law of similars explains the dialectics—the fundamental principles of creation and destruction in Nature. The dialectics or fight occurs between drug-force and disease-force in the similar character and ultimately, energy or vital force dialecti-

cally remove the medicinal and disease-influence from the body. Hahnemann's one great discovery of Nature—the law of similars has brought the system of treatment to the way of Nature. In creation and destruction, Nature Herself heals the wounded with Her own-created things in the similar character. This law simplifies the complexities of treatment in the old school Medicine. The treatment is to be made by the natural things in the similar method. That is, whenever, the drug-symptoms have the similar characters with the disease-symptoms, that drug would be used to remove the disease from the body. With the law of similars, Hahnemann first introduced the system of preparation of Medicine by proving the drugs on the sound human body. Disease prevails in the temple of the human body, makes it crippled and expresses some morbid signs and symptoms from it. It has some particular character. So, if drug is proved in the sound human body and if it expresses the same type of morbid signs and symptoms and holds the same type of particular character like disease, the utility in treatment in this case just signifies to the highest value. As because, the field for drug-proving and disease producing is the same—the human body—the material plane. A logic prevails that a straight line can be drawn only between two given points and that line is short in measure than any other line. Similarly, the drug, made by proving on the sound body is more effectual than any other drug, made by proving on cows, goats, dogs, cats, rats etc. for the purpose of treatment of the patient or more accurately to, remove the morbid signs and symptoms—the so called disease from the body. Hahnemann's law of similars is a logical conclusion—an inductive logic—from the particular fact to the generalisation, as if the knowledge of the atoms and molecules leads to the knowledge of the unbounded, infinite energy of Nature. It extends the knowledge of man from the limit to the infinite. It brings the man to the lap of Nature to heal his sufferings with Her natural treatment. The law of similars broadens the outlook of man to be conversant with the infinite medicinal

power of elements in the kingdoms of Nature. It brought to the eye of world that the fundamental principle of creation and destruction in Nature is the dialectics—fission and fusion, breaking out and mingling with. Without dialectics, no creation is possible at all. Hahnemann's law of similars is an unparallel soldier that will march to the field of medicine for the centuries to come. No medicinal system before Hahnemann had survived so long.

Hahnemann's law of similars in the fields of medicine may be compared and adjusted to the theory of Class-struggle of Karl Marx, born about sixty years later of Hahnemann. The law of similars and the theory of class-struggle—both relate to man who is considered a unit in the medical philosophy of Hahnemann, theories—one to the field of medicine and another to the field of human society, involving economics and politics, one for the removal of disease from the body, another for the crushing down of the class-enemy—the capitalists, the exploiters along with his ideology from the acting stage of the society. In both the cases, man centres round and the method of struggle, action and reaction, infection or disease is the dialectics. Just as before Hahnemann, so many pandits, scholars and physicians theorised regarding treatment of man : but no body found out a law of Nature that governs the whole. So also before Karl Marx, dozens of pandits, proclaimed and illustrated the theory of Socialism : but none categorically showed the path for the removal of social anomalies—the economic inequality and the maldistribution of commodities from the human society. It is Karl Marx who founded the theory of class-struggle—the theory of revolution through the dialectical method that makes possible the removal of the economic inequalities from the society and brings about a radical change in the production of the commodities and their equal distribution among people that ushers in the establishment of the dictatorship of the proletariat. In this sense, Hahnemann and Marx—both are revolutionaries, found out the dialectics—the principle of Nature in creation and destruction :

one in the field of Medicine and another in the field of economics and politics. Their views were the same to remove the sufferings of man on the basis of the principles of dialectics—the law and fundamentals of Nature in Her creation and destructions.

CHAPTER II

THE IMPORTANCE AND UTILITY OF HAHNEMANN'S THEORY OF 'PSORA'

So far science has penetrated into unveiling the mystery of Nature, Her creation and destruction, it reveals that nothing in Her is newly created and destructed ; only transformaton of matter and energy from one shape to another is being done through some Her specific systems. This transformation happens through the dialectical process, through action and reaction between two things, involving energy within—the prime mover for their animation. Deluge, storm, thunder-storm, cyclone, hurricane, typhoon, draught, extreme coldness and heat etc. are the external causes for the trasformation, as also so called destruction of things and beings. In the internal, dynamic, subjective sphere or plane of the human beings, transformation or his death is being taken by the collision, dialectical action and reaction between the vital force or energy of man and the poisonous effects of poison of the cutaneous, obnoxious agents, namely virus, moulds, mites, scabies, itch and micro-organism — not yet microscopically visible, entering and residing with the human economy in an innumerable numbers. This dialectical action and reaction ultimates in the formation of infection in the dynamic, subjective plane or sphere of the human economy. From his birth and inception on earth, this infection through the dialectical process in his dynamic or subjective plane has been flowing: as the ebbs and tide in the ocean do from the inception of earth. This infection in the dynamic or subjective sphere of man is an internal, inaffible, subtle weapon of Nature for the transformation or so called destruction and death of man from this mundane world. Then infection

means a dialectical action and reaction between the human energy and the poisonous effects of poison of virus, and micro-organisms etc. in the dynamic or subjective plane or sphere of man for his transformation or death in the artistic expression of Nature. In the old school of medicine before Hahnemann, the term 'Miasma' is used for denoting the disease-force in the human economy. Hahnemann several years after making the flourishment and establishment of the law of similars on a law of Nature drew a firm conclusion by means of his experience, experiment, observation and perception as regards the disease-facts of man before or after him that this infection or the so called dialectical action and reaction between the human energy and the poisonous effects of poison of 'miasma' in the old School of Medicine is nothing but "Psora"—the term whatever might be its coinage from the Latin, Greek, Hebrew or German Languages.

Before the birth or inception of man on the theatrical stage of earth, innumerable numbers of poisonous, cutaneous, obnoxious germs, viruses, moulds, mites, parasites, itch, micro-organisms etc. were grown by the tricky, subtle hands of nature for the destruction or transformation of things and animals within Her three kingdoms for the eternal maintenance and the ecological balance in Her artistic variety through the dialectical process—action and reaction, in short an infection, an ultimate through dialectics, an infallible Law of Nature. The classification of 'miasma' which is nothing but the viruses and micro-organisms in the modern school of Medicine was not possible on the part of Hahnemann or his predecessors due to the shortages of Scientific apparatus in their times. But Hahnemann, the great was the first man who tried his best to denote the 'miasma'—the subtle, cutaneous, obnoxious, poisonous viruses and micro-organisms in the modern school of medicine on a scientific basis for the purpose of cure of the human disease. In his time also, it is denoted and specified that the diseases—syphilis and scosis or gonorrhoea are the infections, caused by the poisonous,

cutaneous, germs — Spirocheta and gonococci. No other classification among the 'miasma' for denoting the disease-force was then possible. Of course, with Hahnemann, it mattered little how many kinds of germs, viruses, moulds, mites, itch and micro-organisms—so-called 'miasma' in the old School of medicine, are living or being created and produced in the artistic expression of Nature, who is almighty, omniscient, omnipotent and omnipresent—an enigma to man however and whatever an armoury of profound Scientific knowledge and logic reel within himself in the dialectical chain of Her creation and destruction. Hahnemann only pointed to the infection—a dialectical action and reaction between the energy of man and the poisonous effects of poison of these cutaneous, obnoxious, viruses, micro-organisms—miasma etc. for the derangement of human energy or vital force in the dynamic, subjective plane or sphere of the human economy—this infection he denoted as disease. He tried his best to illustrate that it matters little how many kinds of miasma or viruses are living in the three kindams of Nature and what type of diseases are produced by them in the human economy. He did not bother with the naming or nosology of diseases. What matters with the naming. He observed, perceived and pointed to the intricacy, subtleness and mystery of Nature. He perceived first that Nature grows innumerable numbers of poisonous, cutaneous viruses, and micro-organisms for the production of infection—a dialectical process—in collision with the human energy or vital force in the dynamic, subjective plane or sphere of man for the eternal maintenance of Her eternal Law of creation and destruction. Naming or classification of the poisonous, cutaneous agents is meaningless. This creation and destruction is an ever-lasting chain by Nature—the different so many forms of cutaneous, obnoxious agents or viruses are being created and destroyed by the law of Nature ; but their trailing effects—an infection in collision with the human energy or vital force is an ever-lasting poisonous chain of action and reaction from the time immemorial—

from the time of entrance of the human community on the theatrical stage of this mundane world. So the infection—a result or an ultimate or the dialectical action and reaction through the collision between the human energy or vital force and the poisonous effects of poison of the cutaneous, obnoxious agents viruses etc. is an infallible law of Nature for the transformation or destruction of man from the theatrical stage of this mundane world. This infection was, is and will be for ever in the kingdoms of Nature as Her infallible eternal law for the maintenance of Her creation and destruction. Hahnemann termed this infection—a result out of an agglomeration of so many causes—viruses and micro-organisms as 'psora' which was further termed by him as diseases. Then as per him, 'psora' is an infection—a disease which is abstract, invisible and immaterial. It occurs in the dynamic or subjective plane or sphere of man for the derangement of his energy or vital force from the time of his entrance into the stage of earth. Syphilis and sycosis or gonorrhoea are also infection, no doubt: but Hahnemann's 'psora' engulfs all these things within itself.

Here a question arises, is there any utility and importance of infection, a law of Nature, and so called 'psora' as enunciated by Hahnemann with the Law of similars? Certainly there is utility. The falling down of apple on earth made Newton discover the Law of Gravitation. So also, Hahnemann after making flourishment and establishment of the Law of similars on a Scientific basis, observed for long in different patients through his experiments, experience, conception and perception that the same drug of low potency could not always heal the disease of the same type. He began to find out the cause and at last discover the Law of infection—a Law of Nature in the disease-cause of man from the time immemorial—the date of birth of man in the kingdom of Nature. This infection or 'Psora' is eternal, everlasting, flowing in the dynamic or subjective plane or sphere of man for the derangement of his vital force or energy from

the time immemorial down to the ages infinitive. It is ineradicable. It is inter-linked with the birth of man on earth. It is an eternal crucial weapon of Nature to crush down or derange the energy of man gradually in the dynamic, subjective plane and leads man to the vault of grave. Of course, not all the viruses and micro-organisms tend to grow this infection. A few do this thing, such as Miasma—Gonococci and spirocheta—in the old school of medicine and tubercular virus etc. in the modern school. As infection or 'Psora' is eternal and ineradicable, it flows from generation to generation of man in his dynamic, subjective plane out of the result of the Collision between the human energy and the poisonous effects of poison of the cutaneous, obnoxious agents—viruses and micro-organisms. This discovery of the law of infection in the kingdom of Nature is the grandest achievement of Hahnemann in the field of medicine. As this infection flows from generation to generation of man in the dynamic, subjective plane, the terms—chronic and hereditary may easily be ornamented before it as adjectives without confusion. So infection or 'psora' is chronic and hereditary in its nature. This infection or so-called 'psora' which is also termed as disease—an immaterial thing may focus through any organ of the body or attack any part of body at any time. We generally call the liver-disease, heart-disease, brain-disease, kidney-disease etc. i.e. affection to any part of body is named to some disease. But the underlying cause of this affection to some part of body is this chronic hereditary infection or 'psora', flowing through generation to generation of man. The human body is a complete unit. This infection or 'psora'—an eternal dialectical poisonous effect may affect any part of body at any time. It matters little with the naming or nosology of disease to any affected part of body. The real thing is infection in the whole unit of human body—the infection termed by Hahnemann as 'psora'.

As this infection is chronic, hereditary; it has a virulent and still ineradicable character. To cope with the intensity and

magnitude of infection or 'psora', Hahnemann found the low potency of drug as infective in some cases. As such, he devoted himself to increase the power or potency of drug through the system of attenuation, trituration, dynamization and potentisation for the purpose of cure—more accurately to control the magnitude of virulence and intensity of the still ineradicable infection or 'psora.' In this manner, this infection on 'psora' has importance and utility to the law of similars—by which the disease-force is countered by the drug-force in the dynamic, subjective plane or sphere of man for the purpose of cure. The discovery of the law of infection or 'psora' by Hahnemann for the derangement of the human energy or vital force in the dynamic, subjective plane or sphere of man is a radical revolution—a dialectics in the fields of modern school of medicine. This law of infection may be compared to the exploitation of man by man in the economic and political fields. As Karl Marx illustrated and delineated the panorama of the society by saying that the history means the history of class-struggle, pointing to the exploitation of many by a few in the economic and political fields from the time immemorial. These 'many' means the general mass — the proletariat and 'a few' means the capitalists — a group of a few people in the society. This intrinsic attitude of infection and exploitation is the same or bears the similar corollary as regards man—his death, destruction or transformation from this mundane world. The infection or 'psora' conducted by Nature in the dynamic subjective plane or sphere of man points to an ultimate—the death of man for the maintenance of variety in Her Kingdom through the dialectical process of creation and destruction. As such, Nature's law of infection is an exploitation in the dynamic plane of man—the exploitation of human energy, a crushing down system of Nature to occur a death to man for the exhibition of Her aggrandisement all over the things. So also, in the fields of politics and economics, a few man from the time immemorial has been conducting the roller of exploitation over the many for the

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safety and protection of their economic and political interests in the administration of the country. In a sense, 'psora' the infection as well as the exploitation stand on the same footing and bears a similar attitude—the attitude to drive man to death or destruction. Through the discovery of infection or 'psora'—a law of Nature in the modern school of medicine, Hahnemann also proved that no two things or facts are separated, rather connected with each other in the internal chain of production of diseases—rather derangement of vital force in the human economy from his birth till the day of his death; as Karl Marx proved in his theory of scientific socialism dealing with the class-struggle and the exploitation of man by man that in the chain of exploitation of the proletariat by the capitalists and the revolutionary zeal of the proletariat to crush down the capitalists, no two facts are separated from each other; it is correlated and connected with each other, resulting in the long run an establishment of the dictatorship of the proletariat. As such, Hahnemann showed himself not only as a doctor-scientist; but also a social scientist, a social philosopher, a social thinker that parallels only with the dignity, personality and status of Karl Marx down to Mao-Tse-Tung also—Mao-Tse-Tung who had all pervading knowledge in every sphere of human life.

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CHAPTER III

HAHNEMANN AS A SAVIOUR OF PEOPLE IN THE FIELD OF TREATMENT

In the eighteenth century, all the people of the entire Europe were under the Yoke, bondage and captivity of Several Royal Dynasties—great and small—the dynasties—whose sole aim was to aggrandise themselves and to conduct the roller of oppression, torture and exploitation over the people, resulting in the conquests of one another's kingdom through the war of attrition for year after year. The Royal dynasties of Russia, France, Austria and England—though England had a Government on the basis of so-called democracy, were the most powerful and influential ones and the four had the commanding role, influence and prevalence in all the political, economic, educational and medical sphere of European lives. They were always in suspicion to one another and sat on the stock-piles of War-weapons, resulting in the occurrences of toughest battles among themselves for aggrandisement and predominance over others—such a fierce battle—the seven year's war ended in 1763 between France and England whence England had become triumphant as the greatest Naval power all over the world. The battles did not cease. It continued fiercely among the European royal powers through the whole eighteenth century and as its legacy, the nineteenth century was also affected.

In the reigns of the war-monger royal dynasties, all the branches of the human life—Health and Education, food and agriculture, religion and general administration were absolutely and predominantly controlled and conducted by the privileged classes—the class of the Nobility in the higher strata of the country who had the commanding role in the royal cham-

bers for despotic administration and the class of the clergyman in the church who was the sole royal adviser in the fields of medicine, education, and religion. The Third Estate—the down-trodden general mass was nothing but the slaves at their beck and call. Pen shrinks to delineate the picture of their wretched condition. What the church said as regards the medical system was the rule all over the country. As a consequence of the fierce War of attrition among the countries, hundreds and lacs of people embraced death in the nip of the bud. No genuine, benevolent, scientific and rational system of medical treatment prevailed in any corner of Europe. Each physician treated the patient according to his own sweet will; though he had to get the royal permission through the church which was the sole guide and adviser to the kings in the fields of medicine. Hahnemann, born in the poor family of a painter, a community in the Third Estate, at Dresden in Germany, dependent State under the despotic king of Austria, rose up as a brilliant star in the medical Sky of Europe and established the scientific, rational system of natural treatment for the removal of maladies from the war-torn common people—the system of Homoeopathic treatment, founded on the basis of the law of similars, a law of Nature—a law that runs in a way of dialectics for the removal of disease in a patient—the dialectics that means that the disease-force and the medicinal force will fight with each other in the fields of human economy and in the meantime, the energy—the body-power will get rejuvenation and invigoration, resulting in the removals of medicinal force and disease-force in order of preference. He inserted in Sec. 2 of his "Organon of Medicine" that the motto of the physicians should be the highest ideal of rapid, gentle and permanent cure as well as in Sec. 6 that the physicians should be unprejudiced. Two common slogans for the common people were raised to save them from the icy hands of death. In those days of the despotic, oppressive reigns when every branch of life was tethered by the whimsical tyranny of the despotic rulers in collusion with the

privileged classes—the Nobility as well as the church, these two revolutionary slogans of Hahnemann for the treatment of common people roused a tremendous sensation in the arena of the physicians, backed by the church and patronized by the kings.

Hahnemann, a son of a proletariat, evolved the Homoeopathic treatment on a scientific and rational basis. His heart cried for the common man to cure them from the diseases, grown out of the war of attrition; whenever the king, the Nobility and the church devoted themselves only to satisfy their own interest, to increase the volume of their aggrandisement without paying attention to the common good of the proletariat. His contemporary physicians always looked upto the higher, privileged classes—a bi-partisan policy with a neglect to the general common mass in the case of medical treatment, pointing, to the touchability and communality in their hearts. Hahnemann's slogan, "the highest ideal of rapid, gentle and permanent cure" to the common mass was a slanting slap to the contemporary bi-partisan physicians in the fields of treatment. As per his idea, the physician has to be ideal in his profession and must have the mentality of a social worker, a 'Sevak' to the mass in the fields of treatment in respect of castes and creeds, religions and sexes, high and low. They never neglect to cure any patient rapidly, gently and permanently. His heartiest sympathy, affection, exhortations, conception and perception must always be showered upon the patient for the removal of disease.

As a corollary, in Sec. 6 of his Organon of Medicine, the physicians must be "unprejudiced"—this slogan comes into the fore-front for thread-bared discussion and consideration. In the reign of the royal tyranny, Hahnemann boldly preached this slogan among the people to be "unprejudiced". These two slogans—the criterion-calls—the 'highest ideal of cure' and the 'unprejudiced' unveiled the depth of Hahnemann's mind as progressive, devoid of superstition, touchability, communality and dogmatism and a heartiest sympathy to the pro-

letariat for the removal of disease. These slogans showed him as a friend, and sympathiser to the people : a revolutionary in the medical sphere, a saviour of the common people for the removal of diseases. In the days of royal tyranny, he had championed as a progressive element, and preached himself as the friend, sympathiser and saviour of people in the fields of treatment. He was the gold among the poisons of the despotic royal dynasties and threw a criterion-call for the removal of diseases from the mass. He was a friend to the patients—those generally come in numbers from the proletariat. He was a secular man in the despotic, reactionary administration of the then tyrant royal dynasties. He raised these progressive slogans among the people and came down to the low level for the removal of their diseases. His triumphant flag has been fluttering through the ages and will be in the days to come.

CHAPTER IV

PLACE OF MEDICINE AND FOOD IN TREATMENT

Before the dawn of Hahnemann, medicine in crude form was used for the treatment of man. Hahnemann also used this crude form in his early stage of treatment ; though it was based on the Law of similars. Through observation, experiment, day to day experience, conception and perception, Hahnemann revealed that crude medicine could not always dialectically compete with the range, magnitude, intensity of the disease-force in the human economy. Necessity in Nature compels a man to unvail the apron of Her mystery and intricacy. Hahnemann by means of his patient and perseverant experiments discovered the limitless medicinal powers in elements in the three kingdoms of Nature through the method of attenuation, trituration, dynamization and potentisation. This method is nothing but the theory of Atoms in the modern science. Through this method, Hahnemann was able to reveal that even in minute particle of matter, energy exists and that the medicinal power in all the elements of the three kingdoms is more or less prevalent. That is, Hahnemann was the first man to reveal the unlimited medicinal powers of elements in the three kingdoms of Nature in potentized form for the purpose of treatment. What we call atom and molecule in the present day world was burst out first through Hahnemann's method of attenuation trituration, dynamization and potentisation in the case of unlimited medicinal powers in elements. Hahnemann first scientifically proved that Nature's energy exists even in atom and molecule—whether it is active or passive, alive or dormant ; it matters, little. In case of need this unlimited medicinal power may be utilised for the benefit of man for the purpose of his treatment, for the control and eradication of disease-force in a dialectical

method. As such, the elements of Homoeopathic drugs belong to the three kingdoms of Nature; namely, (1) mineral kingdom—gold, silver, lead, aluminium, copper etc. and their salts. (2) Vegetables kingdom—Aconite, Belladonna, Lycopodium etc. (3) Animal kingdom—Apis mellifica, Lachesis, Tarantula cub etc. These were first used in tinctures and Trituration. In his later life, Hahnemann made them potentized for the treatment of man through his method of attenuation, trituration, dynamization, and potentization. That is with Hahnemann's method of dynamization of drug, it revealed that all the elements, vegetable, mineral, and animal, which we use in our day to day life embody the more or less medicinal powers. Hence Hahnemann in Sec. 259 to 263 of his organon of medicine noted down that the diet and regimen should be first preferred in the treatment of chronic disease—in controlling the virulence of chronic and hereditary infection or 'psora' in the treatment of man. So Hahnemann brought down the level of treatment to the treatment of Nature by Her original diets in vegetables, animal and mineral kingdoms. As per the direction of Hahnemann, diet should be selected according to the magnitude of individual susceptibility to the acute and chronic disease. With the development of human civilisation and scientific knowledge, we have been able to find out what sort of diet is amenable and suitable to individual human economy in the case of treatment of acute and chronic disease or in controlling the intensity of chronic and hereditary infection or 'psora'. Hence the choice of diet according to the degree and magnitude of susceptibility of individual patient to the acute, chronic and hereditary infection or 'psora' must be given first preference in his treatment. The importance of medicine is later on. In every sort of diet, medicinal power is more or less existing, prevalent and dormant. If the Selection of diet is balanced for the growth and nourishment of human body, the place of medicine takes a secondary importance in his treatment of disease. The inherent medicinal power of diet is to a large extent competent in controlling and subduing the

magnitude and intensity of chronic and hereditary infection or 'psora'—the infection that runs through generation after generation of man to crush down him from this stage of mundane world. Physiologically, the balanced diet means the diet involving protein, fat, starch, carbohydrate and sufficient quantity of pure water, containing vitamins—A.B.C.D.E.K : calcium, phosphorus, sodium, iodine, iron and potassium etc.

In the government of human body, diet maintains the general law and administration for the growth and nourishment and counters the infection, acute and chronic which is called disease. And if the infection is virulent, chronic and hereditary, the medicinal power of elements in the three kingdoms is used in potentized form in its subduing. So diet in original form should be first preferred in the treatment of man according to the degree and magnitude of individual susceptibility to it. Medicine must come next.

Diet through digestion and assimilation is converted into semen—the body-power which increases the strength of man and leads to the invigoration of natural energy in the human economy. The process of conversion from the diet to the formation of semen, resulting in the increase of bodily strength as well as the invigoration of natural energy in the human economy is a process of nourishment to man. It is a dialectical process. So, the sound man through the process of conversion of diet into the invigoration of natural energy in the human economy is first competent enough to counter the vehemence of disease-force. Medicinal power will march in the long run like a soldier to combat the aggressive tendency of infection of 'psora' within. In a word, strength of man by way of balanced diet, resulting in the nourishment of body can first encounter the magnitude of chronic and hereditary infection or 'psora' according to the intensity of one's own susceptibility to it. The application of diet mainly indicates the objective condition of man.

Along with diet comes the question of regimen or management of the patient. By the term, 'regimen', Hahnemann

means to indicate the neatness and cleanliness, suitable habitation, good and honest environment, protection of body from external climatic oppression. That is, the system of society would be based on logic and scientific method. The term 'regimen' involves the two conditions of man—both subjective and objective. It would be discussed in subsequent paragraphs

CHAPTER V

APPLICATION OF PHYSICAL ENERGY FOR THE TREATMENT OF MAN

Previously, it was discussed in lucid form that infection or 'psora' has been flowing from generation to generation of man and it is ineradicable. It is the internal weapon of Nature to crush down man from this stage of mundane world. Medicine only controls the velocity, virulence, intensity and gravity of infection of 'psora'. Infection as an indestructible weapon in the hands of Nature may at any time affect any human organ or focus and burst out through any part of the human body. Medicine is the internal weapon, made by man to control 'psora' in the dynamic plane. External weapons are many, to mitigate the gravity and intensity of infection or 'psora' whenever its affection is tremendous and vehement to any organ or part. This may be called palliation. Such external weapons to control or to palliate the vehemence of 'psora' are mineral bath or mineral drinking, electricity, magnetism, mesmerism, massage and hydropathy. All these are physical energy. They cannot counter the infection or 'psora' in the dynamic plane. Only dynamic power, i.e. medicine in potentized form can only counter the attack of 'psora' and cure the patient. The fit is the fit for the fit. Here lies the Law of similars. The physical power only gives temporary relief to the patient. They are also needed to give readymade temporary relief to the patient to overcome the intensity gravity and virulence of 'psora' or hereditary, chronic infection whenever affection is tremendous and serious and life is in danger and death may occur at any time.

Besides, infection or 'psora'—many external weapons may cause death to man—accident, hit, draught, flood, sudden asphyxia, due to overexertion, overeating, starving etc. To

save man from these external death-causing factors, those physical energy may be utilised.

Then it is clear that the physical energy has mainly two functions, namely, (1) mitigation, and palliation to the intensity of infection or 'psora', resulting in affording temporary ready-made relief to patient and (2) the encountering power to save life from the external accidental and environmental death-causing happenings :—

Mineral bath or drinking :—In the womb of earth, Nature piles up in layer after layer the different types of mineral ores—gold, silver, copper, iron etc. and through these layers, water flows incessantly ; with the contact of minerals, the poisonous action of water is antidoted and this water sometimes helps in curing the patient. In different parts of the world, this type of water has been proved effective and helpful in curing the patient or giving temporary relief to him or subduing temporarily or in a ready-made way the sudden attack of infection or 'psora'. In our country, this type of water is found in Deoghar and Rajgir and some other parts of Behar and U.P. Specially, by this mineral water, the stomach-trouble, liver-trouble, catarrhal conditions and other acute skin eruptions are relieved for the time being. It has been proved and accepted on all hands that by living at Deoghar and Rajgir or in some places in Behar and U.P. for some months, so many people have got relief in stomach-troubles, liver-troubles, catarrhal difficulties etc. and other external bodily acute disturbances. It is needless to dispute. It is observed and experienced for centuries. Yet it is true that this type of relief is nothing but palliation and mitigation to the intensity and gravity of infection or 'psora'—which is the cause of disease or derangement of vital force or energy.

Electricity :—The variety is the spices of Nature. Her expression in the three kingdoms is mosaic. Her panorama knows no bounds. The focusing of Her energy in different directions is limitless. What we call electron, proton, neutron and electricity are nothing but the expression of natural

energy. Electricity is sometimes used to remove the locomotor Ataxia or alive the paralytic nerves and organs. It creates locomotion through nerves and organs. Electricity is used in gouty, rheumatic, paralytic and sciatic condition to pass sensation or to create locomotion through the benumbing organs and nerves. This condition is due to the vehemence of infection or 'psora'; but electricity in this case only gives palliation, mitigation, or temporary and ready-made relief.

Magnetism :—It means mitigation and palliation by touch. By touch to each other, energy of one is passed to another, resulting in the subduing of pain or disturbances and troubles. This transfer of energy from sound body to disturbed one makes the patient cure temporarily. If this transfer of energy of magnetism is exchanged between the lovers, between mother and children, between mother and father and vice versa, and also between affectionates, well-wishers, and sympathisers, between loveable couples, the temporary relief through palliation and mitigation may be given to the patient. Transfer of energy by touch or magnetism in between the sound and the unsound involves love, affection, sympathy, cordiality, sweetness, co-operation, personality as well as feeling of co-sharers in weal or woe, leading to the diversion of mind of the unsound from agony due to pain, affection to any part, disorders and disturbances as also troubles in the human economy—the agony whatever might be the root—subjective or objective. So magnetism is proved through experience to palliate and mitigate the vehement attack of infection or 'psora' in the human economy.

Mesmerism :—It means hypnotism which demands astounding personality, respectful gravity, and charming attraction and awful reverence. By it, mental agony, anxiety, pain and convulsion—subjective and objective as congestion in the human economy may be temporarily suspended and relieved. That is, it does not cure the patient excepting diverting him from the disturbances and troubles temporarily. Acute disturbances may be cured; but the chronic ones do not. The

chronic pains and troubles due to infection or 'psora' may only get the temporary paliation and mitigation. Hypnotism by the opposite sexes to each other with charming, loveable character and personality may be more effective in the case of affording temporary relief, paliation, mitigation, to the patient, infested, vexed and annoyed with pains and sufferings.

Massage :—It means exercise by rubbing, patting, creating shuddering and trembling affectionately and sympathetically. Sometimes, congestion of blood, and locomotor Ataxia to any particular organ or part arise due to hit, jarring, beating, blows and accidents. Through massage, with care, affection, love and sympathy specially by the opposite sexes to each other with loveable character, the pains and sufferings, congestion of blood, paralytic condition, and numbness due to external causes may be relieved. In my opinion, the pains and sufferings, acute or chronic, internal or external due to infection or accidents may be suspended or cured by the loveable, careful affectionate and sympathetic nursings of the opposite sexes to each other—Mother to father and vice versa, Mother to children, lovers and couple to each other. But the main and prominent factors in the nursing for the diversion of mind of the patient is to be concerned with profound love, care, affection, sympathy, respect, reverence and well-wishing.

Now, what is love and affection? And how it can be demanded and expected. Literally, love means mutual liking, choice, resulting in mutual respect to each other in the opposite sexes. Love grows only where there is no trace of exploitation, sense of predominance, torture and oppression and the each other stand on the equal political and economic footings. Here lies the law of Similar. The opposite two hold the same and equal status in the society in the sphere of politics and economics. The two are independent and are given liberty in day to day function of their lives within the constitutional laws of the state, based on scientific socialism. As its corollary, the independent status of the opposite two as per the eternal law of Nature attract and embrace to each other for

the satisfaction and gratification of their natural biological instinct and urge, resulting in the observation and abiding by of the law of creation, dictated by Nature. Then dependence to each other in the opposite two grows automatically and naturally and the tormenting flood of love in the hearts of the two will be flowing incessantly till the date of death. Hence love the co-operator, hate the exploiter.

Hydrotherapy :—It means treatment of disease by the use of water. After continuance of fever for several day, we sometimes use hot water to rub the whole body of the patient, resulting in the decrease of fever or the patient recovers from fever. That is, heat is used against heat. It is also a law of similar, as the poison counters poison. Poison is the medicine of poison. But I do not think that the system of Hydrotherapy can cure the fever, grown out of the infection or 'psora' which is the fundamental cause. It is nothing more than a paliative to the violent attack of chronic, hereditary infection or 'psora'. At best, it only gives a full relief to the acute troubles, nothing more.

Change of weather :—It only gives a temporary relief to the patient by subduing the tremendous intensity and gravity of infection or 'psora'. By change of weather, new place, climate, people, new environment and diet come in contact with the patient, resulting in the superssion of magnitude of the intensity of infection, or 'psora'. Besides, due to cold and hot climates, sort of infection or 'psora' is subdued or becomes dormant until it comes in contact with its favourable climate for outburst. So change of weather is nothing but the paliative to the patient. It can not counter the attack or intensity of infection or 'psora' in the dynamic plane. It only acts like a physical energy and gives ready-made relief to the patient.

Exercise—instrumental or joygic :—Exercise involves jarring, jerking, motion, contraction, constriction, circulation etc.

It belongs to the process of dialectics—dialectics that is adopted by Nature in creation and destruction in Her three kingdoms. As food is fuel to the body ; so blood is fuel to the cells and tissues. Blood passes through them and makes them alive, active and retentive. Due to the intensity of infection or 'psora' in many cases, blood can not pass through many cells and tissues, resulting in the creation of their morbid and defunct condition as well as paralytic and benumbing ones. For centuries together, it has been proved and admitted on all hands that the catarrhal condition, rheumatism, gout, paralysis, colic pain in deformed organs and disproportionate circulation of blood are relieved to a certain extent through the adoption of exercise—instrumental or joygic. That is, where there is dialectics, there is a good culmination after several stages of turmoils. Fortunately dialectics is the sole weapon in the hands of Nature for Her creation and destruction. She expresses Herself in different ways through the process of dialectics. The panorama of Her expression is exhibited through dialectics. Her variety is focused through the process of dialectics. Exercise, instrumental and joygic, creats dialectical reaction in the wombs of cells and tissues ; as the infection or 'psora' is the dialectical reaction between the human energy and the poisonous effects of poison of virus and micro-organisms etc., resulting in the combat and abatement of the horrible intensity of infection or 'psora'.

So exercise is a good method for the treatment of man. Of course, joygic one is more effective than instrumental one. It internally makes the cells and tissues strong and vigorous. Exercise like medicine should be accepted and adopted as a main part in the treatment of man.

CHAPTER VI

REGIMEN OF THE PATIENT

In Nature, no two things are separated. All are artistically, and systematically linked with one another in the wheel of creation and destruction through the process of dialectics. It is a law of Nature that the new is born out of the womb of the old in cyclic order. The old perish and the new come off. For the destruction of the old in order to create the new, Nature grows for ever the chain of chronic hereditary infection or 'psora' which is immaterial, abstract, dynamic and ineradicable. Man, the best product of Nature, with his rationality and intellect are always engaged in discovering the various means to control and subdue the virulence of infection or 'psora' in the dynamic plane as per the law of similars, a law of Nature. Such a means is the preparation of medicine. But it is not all in all ; though it is one of the main factors. The auxiliary or subsidiary means are many. A man can not be called commander-in-chief who has no soldiers. The soldiers are the base, the primary auxiliary factor upon which the commander-in-chief stands as the main one. A boat is meaningless without having the rows. So also medicine cannot control absolutely the intensity and virulence of infection or 'psora' without the help of diet and regimen. The term, 'regimen' means the management of the patient. It reveals and involves the sense of neatness and cleanliness, suitable habitation, good and honest environment. Environment further means the economic and political system of the Society as well as the ethical and moral set-up therein. So what should be the social set up to provide the regimen to the patient as a subsidiary assistance to medicine for the control and subduing of the magnitude, gravity and intensity of infection or 'psora' is a burning question to the rulers of the countries ?

Man is a rational, intellectual being who has two planes—subjective and objective, material and immaterial, dynamic and passive. Man has the sense of reasoning, logic, perception, conception, observation and experiment. Everything comes to him as decision through the dialectics of reasoning and logic. Regimen, therefore, is to be provided in two planes. They are inseparably connected and to be discussed jointly. A young couple is the base unit in the Society. By the law of Nature, two young man and woman attract and embrace mutually, equally and cordially and become inter-dependent upon each other for the observance of the creation of a new one through the gratification and satisfaction of their natural biological urge and instinct. In a sense, the young couple is the jubilant patients in the nursery of Nature. From the very date of their matrimonial alliance, the detailed particulars of their infections must be noted in a medical register. That is, the society is to be divided into small medical zone, consisting of not more than three thousands of people. The medical men will always take care of these people, teach the young men and women, school and college-going boys and girls the primary medical aid and inform the medical unit, if any emergency arises. The medical men must advise the couple as to what sort of infection they are suffering from, and prescribe the diet and management for their body. They should be taught the scientific and logical method of living. They two must be equally given the economic and political liberty in the social set-up within the constitutional laws of the state. That is, the freedom in economics and politics must be equally and independently shared by the couple. No one ever think that he or she is dependent on other financially. According to their ability, they should be economically established. Neatness and cleanliness should be an ideal in the society wherein the young couple will get the suitable and habitable accommodation for the performance of their day to day functions. The society must provide the couple with good and honest environment, devoid of superstition, prejudices.

any sort of dogmatism or dogmatic customs and manners. The atmosphere of Scientific reasoning and logic must prevail in the Society. The couple must mix freely: but never be in an atmosphere of perversion, addiction, moral degradation or adulteration according to the best judgment of human rationality and intellectuality. In a word, the social set-up would be based on logic and scientific method wherein the couple would be provided with neat and clean, suitable and habitable accommodation, good and honest environment. Under this circumstances, the couple with the observance of the natural laws, will give a passage to a child to come into the womb of mother who would be periodically checked up by the medical men upto the date of delivery of the child and thereon until she gains her fitness. More emphatically, every man of the society should be provided with the medical check-up periodically. One fine day, mother will give birth to a new child who would always be nursed by a well-trained nurse at least for two years under the guidance of the Medical experts. They will note down the characteristics of infection or 'psora' from the birth of the child and compare them with those of its parents, already noted and kept the records for the future guidance of its treatment. In every medical zone, there should be several kindergardnes where the children will remain during the day when their parents are engaged in working outside. The trained men and women will look after the children in the kindergardens for diet, sports, excursion, and games, leisure etc. They never be taught illogical and unscientific, dogmatic and superstitious things. To know the mystery and delicacy of Nature is knowledge and this is science. To pursue the course for knowing is art. Man in present day world formulates so many laws according to their own sweet will and are engaged in illustrating and clarifying them ambiguously. This is not knowledge. This is the creating of artificiality to cumber the smooth way for knowing the artistic expression of Nature in the three kingdoms.

In the measurement of the duration of time, every human

life is just a pin-length. It is, as it were, a drop of water in an uncharted ocean. In this short span of life, about half of it is spent for sleeping, eating and excreting. So, another half should be devoted in learning the logical and scientific things, devoid of dogmatism and superstition. To impart education to the children must be based on scientific method. Imaginary, unreasonable and illogical sexy things and thinkings always be discarded from the system of education, film-showing cinema and theatre etc. Co-education must be imparted to them for the broadness of mind and when they are in upper classes of Schools and colleges, the Society and the leading men should always be careful in guarding them against perversion, rafe, lasciviousness, additiction and adulteration. Discipline, restraint and systematic happenings are the eternal traits of the expression of Nature. The panorama of Her expression is methodical. Winter comes only in winter season: never in summer season and vice versa. So also, in the hearts of young boys and girls, the feelings of love, attachment, liking and attraction invariably set in by the law of Nature with the development of the proper ages. Sexy, pervertive, adulterative and lascivious things never be taught to them artificially in their tender ages. When the boys and girls are in full blossom or above the teens, they should be taught the art of conjugal life—a preparatory course before selecting their life-partner in order that when in matrimonial alliance, they must be apt enough to lead a successful life. That is, all the children should be imparted to scientific education from the early life till the date of their blossoming. If thus an integrated scientific course of training and discipline in education, culture, habitation, diet, sports and games, cinema and theatre is pursued by guarding against the adulteration, addiction, lasciviousness etc., the life of every one must be in full blossom for its enjoyment. And one fine day, these boys and girls according to their sweet choice and liking, embrace themselves for creating the new ones through the observances of the law of Nature. It is a dialectical cyclic and methodical order of Nature, coming

into the world of human lives, generation after generation, by changing the old order, yielding place to the new. And as before, the new parents and children must be under the guidance of the Zonal medical experts. This integrated course of trained and disciplined life, devoid of perversion, adulteration, addiction and lasciviousness only attain the vital force or energy in full magnitude and intensity which only counters first the virulence of infection or 'psora' in the dynamic plane in the human economy, yielding a secondary importance or place to medicine. More broadly, the social system must run through the scientific and logical course, devoid of perversion, dogmatism, superstition and prejudices. This follows up the dialectics of Nature in the continuance of human life. Hahnemann, I suppose, meant to say this type of management in his dictum to the "regimen of patient" in sections—259 to 263 in his "organon of Medicine."

CHAPTER VII

MATERIALISM IN HAHNEMANN'S ORGANON OF MEDICINE

The co-existence of problems and solutions is one of the greatest characteristics and principles of Nature. The child comes to the womb of a mother who suffers from pains and labours. Gestation is a problem. But the child gets milk from her breast after delivery. It is a solution. Man is born and lives on soil and soil grows different types of crops, fruits, vegetables etc. Then birth and living of man on soil is a problem and production of food in soil is a solution. Then what is seen in Nature? In Nature, problem and solution Co-exist. More clearly and lucidly, Nature maintains such a balanced principle that where there she creates problem, there she suggests solution. Problem and solution is interlinked. Nature Herbell is the creator of problem and suggestor for solution. She is all in all in Her three kingdoms. Broadly speaking, creation and destruction are the first and last expressions of Nature. It happens dialectically, dynamically, and artistically. Growth, nourishment, maintenance is a stage in the eternal revolving reel of creation and destruction, passing through the dialectical-media. So, to know the mystery and intricacy of creation and destruction plus the dialectical media of growth, nourishment maintenance, and subsistence is science and to pursue the course for knowing, striving, effort, labour and doing is art. In short, science means to know and Art means to do. The disease-force or infection—an ultimate, created out of the dialectical action and reaction between the human energy or vital force and the poisonous effects of poison of virus, micro-organisms etc. is a tremendous subtle weapon in the hands of Nature in the dynamic plane to crush down man from the stage of mundane world. The disease-force or infection is divided mainly into three category—psora, syphilitis and

sycosis. The three are dynamic weapons of Nature to destroy man. They are fundamental, dynamic, or internal causes of disease. Then disease is a dynamic means of destruction in Nature. The exciting causes of disease is the social anomalies, unscientific system in diet and regimen, dogma, dogmatic customs and manners, superstitions, prejudices, religion, exploitation, economic inequality and political privileges etc.

In the creative side of Nature, plants, vegetables, minerals and body secretions are the curative things. Now, fundamental causes of diseases—mania, insanity, insomnia, eccentricity and madness are grouped into two—living in two planes. Miasma in the old School of Medicine and viirus and micro-organisms, Tubercular bacillus etc. in the modern School of medicine reside in the material objective planes. And this dialectical action and reaction in collision with the human energy or vital force form infection which is called 'psora' syphilis and sycosis whose trailing effect lie morbidly generation after generation of man in the immaterial, dynamic plane. This infection or 'psora' is named by Hahnemann as disease which is invisible, abstract, and ineliminable to the full extent of accuracy. Then as per Hahnemann's illustration, virus and micro-organism of innumerable types are the pre condition to the formation of infection or disease in the human economy in collision with the vital force or energy. The base of his organon of Medicine is materialism upon which the principles or laws have been generalised for the cure of diseases. Miasma, virus, and micro-organisms are the particular cause. From it, the generalisation has been made for canalisation into different wings—formation of infection—psora syphilis, and sycosis. resulting in the affection of disease in the body and their remedies etc. It is an inductive logic from particularisation to generalisation when infection is formed. It lies, no doubt, in the dynamic plane of man and it is also countered in the dynamic plane by the potentised medicine, but there are so many exciting causes in the material plane which intensify the infections—psora, syphilis and sycosis—the

So-called disease in the dynamic plane. These exciting causes are materially based. If these causes —such as social anomalies, unscientific system in diet and regimen, superstition, prejudices, dogmatic customs and manners, religion, exploitation, polygamy, adulteration, debauchery, pervertive activities, economic inequality and political privileges are abolished, the gravity, intensity and virulence of infection must be subdued to a satisfactory extent. No wire is needed in wireless message, but two machines are needed in two corners. It is essential. So, machine is precondition to message. Similarly, to form infection, material body, miasms, virus, micro-organisms etc. are precondition and for its cure, medicine in crude form is a must and they all belong to material plane ; upon this materialistic base, disease or infection and the principle of its cure is formulated.

How far the materialistic feelings, and senses embody in the different sections of Hahnemann's organon of medicine, these are illustrated in the undermentioned paragraphs section-wise.

In sections 3 and 4. Hahnemann expressed that the physicians have to investigate first what type of disease he has to cure. That is, what type of infection, psora, syphilis and sycosis is lying in the body and he has to find out and select the proper remedy which has the similitum in symptoms with the disease-force or infection. He has to equalise the drug-symptoms and the disease-symptoms. Then cure will be expedited. This selection of remedy must be made through observation, experiment, experience, conception and perception of the symptoms of patients ; not by imagination. To perceive the patient means to feel, to understand, to realise the actual morbid conditions, sensations and function of the patient, not to imagine them. It is a salient criterion call of Hahnemann to select the drug in similitum. From the examination of patient down to the selection of remedy, no room for imagination, guess, conjecture, and anticipation should be in the heart of the physicians. He should have the materia-

listic bend of mind to examine the patient and to select the remedy. He should observe the actual facts and symptoms of the patients, both subjective and objective and select the simillimum-drug to counter the infection. At the same time, he should know all the best and most rapid, gentle techniques to preserve the health of man.

In section 5, Hahnemann told that in the course of examining the patient, the first duty of the physician is to demarcate the causes—exciting and fundamental. Exciting causes such as the climatic condition, sun's rays, unhealthy environment, unscientific system in diet and regimen, dogmatic customs and manners, religious activities, debauchery, perversion, addiction, exploitation, inequality and privileges in economic and political sphere, social superstitions, prejudices and dogmas etc. All these exciting causes belong to the material objective base or plane. They instigate to rouse up the fundamental causes—psora, syphilis and sycosis—the infections in the human economy in the dynamic subjective or immaterial plane. That is, to individualise the causes, both fundamental and exciting are a must on the part of the physician. This individualisation of causes helps to individuallise and select the remedy for rapid, gentle, and permanent cure of the patient. All these things are done through the observed fact as regards patients and remedies. There is no room for imagination.

Hahnemann provided in sections 20, 21, 22 of his "organon of Medicine" with the preparation and application of medicine to the human body. The human body is a living temple. It contains in itself both matter and energy of Nature. It has two conditions—both subjective and objective, material and immaterial, dynamic and passive. Its signs and symptoms, sensations and functions pass or focus externally through these two conditions. So, when the man is diseased or infected by the poisonous effects of poisons of miasms, viruses, micro-organisms, his signs and symptoms, sensations and functions must come out of the body

morbidly. We do not see disease. We only see the morbid signs and symptoms of a man when he is diseased or infected. Then these morbid signs and symptoms, sensations and functions, just coming out of the body are the observed facts. Here lies no room for imagination, guess, or anticipation. The whole course belongs to the material objective sphere of observation. If that be so, what is the best way of preparing the medicine for rapid, gentle and permanent cure of the patient? A fine example is cited here. In Geometry, we see that between two given points, only one straight line can be drawn. What does it mean? It means that the characteristics and principles of Nature is to make the problems and solutions coexist in the same place. In the preparation of medicine, if we prove the medicinal properties or elements—vegetables, plant, mineral etc. in the sound robust human body, they will create the dialectical action and reaction in it and ultimately focus or express externally out of the body the morbid signs and symptoms, sensations and functions as are in the case of infection or disease. For the purpose of treatment, we have to make similar between the symptoms of medicine and those of disease or infection. This is called the law of similars. Then we can conclude that the drug will produce the symptoms of those which it cures. That is, whenever, the drug-symptoms and the disease-symptoms will be similar, the rapid, gentle and permanent cure is ensured. This also covers the illustration of section 27. The sound body is the material plane where drug-symptoms and disease-symptoms occur or express. So, the shortest route to cure the patient is to prove and prepare the medicine in the sound human body where disease is formed by the law of Nature.

In section 71 of the organon of Medicine, Hahnemann prescribed that the three points are mainly necessary for curing, such as (1) the investigation of the disease, (2) the investigation of the effects of the medicines and (3) their appropriate employments. The investigation of the disease means to enquire into the type of infections—psora, syphilis, and sycosis which are the

fundamental causes of disease. These fundamental causes are first to be found out at the time of treatment. Secondly, the exciting causes which help to rouse up the fundamental causes are to be ascertained. That is, to ascertain first the type of infection or disease is the foremost duty of the physicians. More plainly, the types, characters, importance, and intensity of the morbid signs and symptoms, sensations and functions of the patient should be first enquired and ascertained. Next, medicine is to be selected on the basis of the law of similars. Drug-symptoms and disease-symptoms are similar. After using this similitimum-drug, every physician should keep a keen watch on the patient. That is, after application of medicine whether the disease-symptoms are subdued or aggravated. These subduing and aggravating of the disease-symptoms in the patient are expressed or focused through his day to day sensations and functions. After some days from the date of application or employment of medicine, it is observed and perceived by the physician on the day to day examination of the patient whether the medicine is right or wrong. That is, whether the medicine is selected according to the law of similars, whether drug-symptoms contradict with the disease-symptoms. All the processes from the investigation of disease right to the appropriate employment of similitimum-dugs belong to facts, observed. This is materialistic. Here lies no room for guess and conjecture, imagination and anticipation.

The sections 84-99 of the organon of Medicine covers the picture of disease, narrated by the patient and noted down by the physician. The underlying meaning of these sections is that the patients must be given chances to narrate or describe the picture of his disease in detail. That is, he will tell all his difficulties, pains and sufferings as regards body and the physician must patiently note down all the important words of his narration and then select the similitimum-drug. From the narration of disease by the patient down to the selection of remedy, all the course is a material fact—fact fully observed, examined and perceived by the physician for the selection of

similimum-drug in order to control and subdue the intensity and virulence of infection or 'psora'. It matters little whether the disease is acute or chronic; because the meaning of disease practically belongs to the chronic, hereditary infection or 'psora', flowing through generation after generation of man. Here is seen no trace of imagination, or absurd and illogical act and thinking. It is fully based on materialism and material fact.

In section 104 of the organon of Medicine, Hahnemann advised to sketch first the picture of the disease in detail. That is, to take all the symptoms that the patient expresses morbidly. The detailed case-taking or the disease-picture will act as a guide for treatment. The picture of disease will invariably exhibit the type of infection in the patient and help to select the similimum-drug. Besides, if the totality of symptoms on the disease-picture in detail is sketched first, the new symptoms after application of similimum-drug can be added easily and clearly to them on the further examination of the patient for the rapid, gentle and permanent cure. The detailed picture of disease is a sheet anchor for the purpose of treatment. In short, it helps to indicate the type of infection, to select the similimum-drug, to exhibit the progress of treatment and show the new symptoms to add to the previous ones. Does anybody find anything inaginary in this type of direction by Hahnemann? Definitely, it is not. Apart his advice, actual observed facts are to be noted for the disease-picture in order to select the similimum-drug as well as to see the actual progress of treatment and the new symptoms, if expressed. All these are material facts.

In sections 105 to 114, Hahnemann stated that the physician should know the exact power of medicine and in knowing the power of medicine, all the morbid symptoms that are expressed while proving on the healthy body the medicinal substances are to be noted in detail. Proving of medicine must not be on unhealthy body as because the medicinal symptoms and the disease-symptoms of unhealthy body must

mix up. It will be fruitless. There is no other best path for knowing the power of medicine except its proving on the healthy body—the body where the medicinal substances produce the symptoms similar to those which it cure (those mean disease). There are so many medicinal substances whose actions are tremendously poisonous. If these medicinal poisonous substances are proved on the healthy body, it is rather better to know their exact power which may cause death any time and as such, the medicine, prepared from them may be used cautiously and carefully. Poisonous medicine, unproved on the healthy body is very dangerous and may cause death any time. Besides, by proving on the healthy body, medicinal substances express the symptoms similar to those of disease in the unhealthy body. That is, as per the law of similars, drug-symptoms similarise the disease-symptoms through proving on the healthy body. It is rather better to treat the patient by this *similimum-remedy*. The investigation of medicinal effects on the body must be made cautiously. That is, when we use the potentised medicine in the unhealthy body, this medicine gradually subdue the disease-symptoms. This is primary action. But in the long run, the vital force, being rejuvenated and invigorated, drives out the medicinal force from the body. This is secondary action. But how can we understand the secondary action of the vital force? After some days from the date of application of medicine in the patient, if we see that he eats, sleeps, works, plays, laughs, moves, walks etc. betterly, that his sensations and functions are betterly improved, this type of perception and observation make us sure that the vital force of the patient is gaining strength and vigour. Nowhere lies the trace of imagination. All the course is a material fact.

In section 120, it is directed by Hahnemann that “medicine must be throughly and most carefully distinguished from one another. As such, it would be carefully proved on the healthy body to ascertain the real power and effects of every medicine in order to obtain an accurate knowledge of

them and to enable us to avoid any mistake in their employment in diseases." Then we would be able to select the right remedy for rapid, gentle and permanent cure. That is, distinguishing among medicines unveil the peculiar and uncommon symptoms which have the highest value in the case of treatment. There is no scope of imagination ; but experiment and observation play the vital role. All these go through the material plane.

CHAPTER VIII

POTENCY OF HOMOEOPATHIC MEDICINE

Variety, not uniformity, is the Spice of Nature. No two things are alike in Nature. Men belong to the same species ; but every one is different from other in his Stature, size, structure as well as body-power or strength, temperament, stamina, gestures and movements, work and occupation, thinking and reasoning, eating and sleeping etc. This we see in our daily life. That is, variety, individualisation, peculiarity, particularisation and uncommon feature, not uniformity, is one of the laws of Nature. In the current of evolution and revolution in Nature for Her creation and destruction, this individualisation is going on with the same pace, though so many numbers belong to the same community or species ; but every one holds a characteristic, a salient feature, an individual trait for his own. So, like Nature every man is an individual characteristics. Behind the discovery of potency in medicine by Hahnemann, this individualisation in Nature as well as in man played an important role. He saw through his experience, experiment, conception and perception that in Nature and in man, this trend in individual characteristics is always going on. It is ever-lasting. These individualisations, more clearly, the artistic expressions of different types are the salient traits and characteristics of Nature and Her expressions are published in a process of dialectics, with this armoury of knowledge, gathered from the library of Nature. Hahnemann looked to the preparation of medicine. He observed that tinctured medicine in most of the cases failed to combat and subdue the intensity and virulence of infection or disease, which is chronic and hereditary, i.e. infection that has been flowing biologically generation after generation of man. He controlled the increased energy of Nature dynamically, and this is called pot-

ency in medicine. He made potency in different grades. What was his purpose? His purpose and intention were that as the individuality is the trait in Nature, so also it is in man. Her best and greatest product, so far our human knowledge goes. So, as per Hahnemann's purpose and intention, the uniformity of potency may not be applied on the patients to the same causes of their diseases. According to the gravity, intensity, magnitude and virulence of infection or disease of a patient, the potency in medicine must be used to control and subdue it. This is called the individualisation of a patient, and the individualisation of a drug. This is purely based on the variety, individual characteristics and trait of Nature. The application of potency in medicine according to the intensity of infection or disease of a patient purely, absolutely, solely and fully depends on the personal experience, experiment, observation, conception and perception of the physician concerned. As because, we should bear in mind that Hahnemann's potency in medicine purely depends on the atoms and molecules of nature. We make "Potka and Bagi" in miniature form. Again we have made atom bombs and Hydrogen bombs in big and powerful forms. This is the artificial control of the natural energy for the bad and good purpose, for war and peace. Hahnemann's different potencies in medicine are discovered to control and subdue the different types of intensity of infection or disease of the patients. As in physical Science, we use the Bombs of different types of power for the bad and good purpose, for war and peace according to the necessity; so also, Hahnemann's potency of different forms in medicine is used according to the necessity for the treatment of a patient. It is salient, prudent, satisfactory, consoling and foresighted that Hahnemann discovered the potency in medicine for the treatment of the patient. This is enough. Its application purely depends on the personal experience, and conception of the physician concerned. With the development of time and science, every thing or element in Nature is changing its characteristics,

gravity, intensity, velocity, magnitude and virulence through the process of dialectics. So, the uniform potency in medicine in all the times may not ever be used for the treatment of man. Like the variety individuality in Nature, the potency in medicine must vary in the treatment of the different patients for the graded intensity of their infection or disease according to the personal experience, experiment, observation, conception and perception of the physician concerned. A man can not demand that he can know all the new things, occurring in Nature in future. So, it is prudent on the part of Hahnemann to discover the potency in medicine. The application of this different forms and grades purely depends on the physician concerned according to the necessity.

As for example as per my experience, one Mr. Ghosh. I applied according to the totality of his symptoms, Nux-Vom-CM (1 dose). No result comes out. After ten days, another dose of same potency was used. After two days, his bowels were completely clear. For the last several months, he is quite well. In another case, one Mr. Choudhury, a Govt. Engineer, suffers from chronic dysenteric constipation. According to the totality of his symptoms, Nux-Vom-CM was applied. Within the day, he passed stools eighteen times and he always told me, "I feel better." At last red and pure blood (uterine haemorrhage) passed. Before it, I wanted to stop stool. He did not agree. He only said, "I feel better." Now I stopped the passing of blood by sulphur—30(2 doses). No constipation now. It revealed to me that the potency in medicine in different form must be applied according to the constitutional state and susceptibility of the respective patient and this fully depends on the knowledge, experience, conception and perception of the physician concerned.

So, abide by the variety and individuality in Nature in the treatment of man.

ILL-THINKING

Nature is self-born and omnipotent. Her main constituents are two—matter and energy. Her principal virtues are two—creation and destruction. But this is through the process of dialectics. Nothing is constant in Nature. Everything or element in Her is always changeable, evolutionary and revolutionary dialectically. The variety, diversity and individuality are the best in Her. Her panorama of expression in the three kingdoms are mosaic. Nature is self-aggrandising. She always wants to become eternal and death-less; but to destroy or demolish the things, elements, plants, vegetables, minerals, animals in order to express Herself in a new shape. To express Herself constantly in a new shape is at the root of Her method—creation and destruction through the process of dialectics. Her destruction befalls on man in two ways—one in the internal, dynamic, subjective plane and another in the external, material, objective one to crush down man or to thrust him into the vault of death. Nature makes thousands and lacs of germs, virus, micro-organisms and miasma etc. which are external, cutaneous, obnoxious, poisonous and virulent death-causing agents, enter into the human economy and a dialectical action and reaction is always happening in the human body in the dynamic, subjective plane due to the constant dialectical fight between the body-energy and the poisonous effects of poison of these obnoxious agents—virus, miasmas, micro-organisms etc. resulting in the creation of a chronic, hereditary infection or psora that flows through generation after generation of man. It is ineradicable, and immaterial and a crucial dynamic weapon in the hands of Nature. This chronic, hereditary and external infection gradually, internally, dynamically weakens the energy of man and in the long run, man surrenders to death which is a dialectical process of transformation in Nature from this mundane world. It is

then clear that the body-energy being defeated in the dynamic, subjective plane by the poisonous effects of poison of miasmas, virus, micro-organisms etc. the infection or prosa grows. It is the disease which is immaterial, abstract and invisible. This infection creates the different blockades, disturbances and difficulties within—that is, in the dynamic, subjective plane and sometimes comes outwards—that is, in the material, objective plane of the human body. This is from centre to circumference. One such disturbance, created by this infection in the human economy is the hammering to the process of thinking, resulting in the production of ill-one. This is dynamic, immaterial and subjective. Then we can say that this infection is a dynamic, subjective, fundamental cause to ill-thinking and the ill-thinking is a dynamic, subjective symptom or expression of this infection.

Now I discuss the material, exciting and objective causes to ill-thinking. These are the inequality in the economic and political fields, maldistribution of commodities among the people, perversion, rape, addiction, adulteration, prostitution, exploitation, lascivious free-mixing, oppression, torture, Sex-appealing film-show, theatre, jatra, dance, drama, novels, songs and above all literature, untimely marriage before and after the proper blossoming periods, ~~po~~poverty, richness, masterly and predominating attitude, service, begging, slavery, dependence etc. Mainly, the economic and political inequality as well as the system of the rich and the poor, the economic and the political exploitation, poverty, prostitution, adulteration, sexy acts and thinkings, dissatisfaction in the unenjoyment of the youth in the society demoralise and pervert the thinking process of man, resulting in producing an ill-one. These are exciting, material, external and objective causes. The removal of them is to a great extent beneficial to the suffering of man from the disease. That is, if the society is based on the principles of equality, fraternity, and liberty, the suffering of man from the disease will decrease to a large extent.

CHAPTER X

HOMOEOPATHY VS. ALLOPATHY

So far our human knowledge goes, Nature is self-born, almighty, omnipotent, omniscient, and omnipresent. Nine planets and their several satellites, innumerable numbers of galaxies, moon and sun, meteors and nebulas etc. are the assets of Her kingdom. One of them is our earth. On earth, Nature expresses Herself through the main three kingdoms—plant, mineral and animal. The panorama of Her expressions is mosaic—that is, winter, summer, rainy, autumn etc. are the phases of Her expressions. She is self-aggrandising. The assumption of day to day changeable new shape is a great virtue of nature. Variety, individuality, and diversity are the species of Nature. No two things are alike in Nature; though so many things, or elements, animals and plants belong to the same community or species. Changeability is a great character of Nature. This change comes through creation and destructions which occurs in the process of dialectics. That is, creation and destruction in Nature happen in a dialectical method. To maintain the prevalence of predominance and self-aggrandisement all over the things, Nature destroys, demolishes everything after a certain period. Birth, nourishment, growth and death are the different phases of Nature. She maintains all the time an ecological balance among the three kingdoms. Man is her best product; so far our human knowledge still goes. All the properties or elements for birth and death co-exist in Nature. Two main constituents of Nature are matter and energy. Where there is matter, there is energy, latent or focused. Nature has a healing principle of Her own to cure the diseases of those who are about to die prematurely. For healing, she has spread out so many things or elements around man in the three kingdoms. Except man, the different creatures, animals, and plants and trees are

being diseased and cured by the healing principles of Nature. Then we see by way of experience, experiment, observation, conception and perceptions that between the period of birth and death, creation and destruction, Nature arranges so many healing elements for the Smooth running of the living period. Then what is the dictum of Nature to man? It is that man always use the natural things or elements to cure his disease should depend on the natural treatment through the use of natural things or elements by bursting out their energy.

To know the mystery and intricacy of Nature is science. That is, science means to know the different phases of Nature, occurring differently at every moment. And the efforts or doings to know is art. Art means to do, i.e. labouring is art. Experience, experiment, observation, conception and perception are the process of Science, leading to the concrete knowledge as regards the mystery and intricacy of Nature.

Disease means the derangement of vital force or energy in human economy in the dynamic, subjective immaterial plane due to the affections of infection in the body as a result of a dialectical fight between the human energy and the poisonous effects of poisons of miasmas, virus, micro-organisms etc.

Allopathy means the law of opposites. That is, there is no pathological relation between the symptoms and actions of medicine as well as the symptoms of disease. Disease is an abstract, immaterial, invisible thing. When a man is diseased, we only see his morbid signs and symptoms, sensations and functions, and they occur in the human economy. Allopathic medicine is prepared without the test on the sound human body. So its actions is purely contradictory to the disease-actions or symptoms in the human body. The fields of the two are different. One is the laboratory and another is the human body. The scope of allopathic treatment is limited. It only deals with the crude method in the material objective plane. For example to cure a boil or irruption, ointment is used externally or penicillin etc.

antibiotics are pushed into the body only with the aim to suppress the external appearance of boils or irruptions. It deals only with the local symptoms or ultimates and tries to suppress it. It does not try to unveil the fundamental causes of disease. It only deals with the matter that what type of virus, or micro-organisms are creating the diseases in the human body. Purely it is a material objective condition. But in the dialectical process of creation and destruction in Nature, lacs and crores of germs, virus, micro-organisms are growing in Her and innumerable numbers are entering into our human economy, resulting in the production of an infection as a result of a dialectical fight between the body-energy and the poisonous effects of poisons of virus, miasmas and micro-organisms in the dynamic, subjective plane. Hydrogen and oxygen through chemical process create a new thing—water; so also, in a process of dialectics through biological action and reaction between body-energy and the poisonous effects of poisons of virus and micro-organisms, a new force—infection appears in the dynamic, subjective plane in the human economy to crush down man from the stage of mundane world. This infection is disease. It is invisible, abstract, immaterial and ineradicable. It is an ever-lasting crucial weapon in the hands of Nature for the performance of Her deed of destruction. Allopathic treatment does not bother with this subjective, dynamic side of disease or symptoms of man. A man is a complete unit. A man is he who thinks and feels. A man has the will and the understanding. The cells, tissues and different organs are nothing but the materials of the body; it is animated by the natural energy and the derangement of this energy is called disease and that deranged energy focuses outside through the different parts of body as morbid signs and symptoms, sensations and functions which are dynamic and subjective condition. The boils or irruptions are only the symptoms, not the disease; even the searched out virus or micro-organisms are not the disease; but the infection whose symptoms come out on the surface of the body as boils or irruptions.

In the allopathic system of treatment, no natural law or principle is followed. The system of treatment varies from person to person. In Nature, healing materials or elements reside around man. It does not bother with it. It prepares medicine chemically in the laboratories and without considering the pathological relation between drug-symptoms and disease-symptoms uses it on man. Hence it is called anti-pathic treatment. The innumerable numbers of allopathic medicines are prepared from different poisonous elements or poisons of snakes etc. in the laboratories through chemical process, without having any sort of knowledge about it on the human body. These medicines are used recklessly. As a result, innumerable numbers of people suffer from the reactions of the allopathic medicine—penicillin, vaccinations, capsules etc. The preparation of allopathic medicine in the laboratory is scientific, no doubt; but its application on the human body is unscientific. Science means to know. Without knowing the results or symptoms of medicines on the human body, if we use them, it is called proving. In a sense, allopathic proving from person to person, from medicine to medicine is going on and it varies from physician to physician. It involves no clear-cut law or principles of Nature. Hence its scope of treatment is limited and can not proceed to cure the deep-seated malady of a patient. Due to the law of opposites in the system of treatment, the allopathic physician has no knowledge how to adopt a medicine for the curing of a deep-seated malady which is caused by a chronic, hereditary, ineradicable infection, that flows through generation after generation of man from the time immemorial down to the infinite—a crucial weapon in the hands of Nature to destroy man or to move him to death. Hence the system of allopathic treatment or the application of allopathic medicine on the human body is purely unscientific. It is a crude system. It deals with the minor, leaving aside the major. It deals with the results, not with the causes—the cause is the infection whatever might be its character or classification.

There is no system of inductions or logic in the system of allopathic treatment. It cares little for experience, experiment, observation, conception and perception in the system of treatment. The action of allopathic medicine is short-lived. Its duration or longevity is more or less a few years. Then it is abused. But it is one of the laws of principles of nature that no two things or facts are separated from each other. The past experience is the teacher of the present and experience comes through observations, conception, perception and then experiment. This is Science. The experience reels about the knowing of the mystery and the intricacy of Nature. So, doubtless it is that the system of allopathic treatment is irrational and unscientific; though its preparation of medicine in the laboratory is scientific.

Homoeopathic system of treatment on the other hand, introduced by Hahnemann is purely scientific and rational. Through experience, experiment, observation, conception and perception, Hahnemann saw that an infection grows in the human economy in the subjective dynamic plane by way of a dialectical action and reaction due to the fight between body-energy and the poisonous effects of poisons of miasmas, virus, and micro-organisms etc. This infection is called the disease which we can not see. Only the morbid signs and symptoms, sensations and functions we can observe when they come outside on the surface of the body. He drew conclusion that the removal of these morbid symptoms means to remove the disease from the human economy. Then we see that disease occurs in the human body and focuses morbid symptoms outside. Nature has spread out innumerable disease which we can not see. Only the morbid signs and healing agents around man. Hahnemann began to collect these healing agents from the three kingdoms of Nature—plant, mineral and animal and prove them on the robust sound human economy. Dialectics is a trait of Nature. The elements infused in the body as proving burst out so many symptoms externally. These symptoms are morbid signs, sensations and

functions. In between the human body along with the energy and the elements with latent medicinal power or energy, action and reaction are produced in a process of dialectics and come outside of the human body as morbid signs and symptoms, sensations and functions. The field for disease-action and drug-action is the same—the human body. Hahnemann then drew conclusion that if the drug-symptoms and the disease-symptoms are similar, it would be the best system to cure the patient or to remove the disease from the human body. The drug will produce the symptoms of those which it cures. He cited an example that only one straight line can be drawn between two given points, not more. So, the similar one in strength and ability is competent enough to remove the similar one in the same degree and magnitude. This is called the law of similars, a law of Nature. A fight can be possible only between the two similar powers. The fit is fit for the fit. Thus it is found that disease occurs in the human body and Homoeopathic medicine is prepared by proving on the same. As a result, experience, experiment, observation, conception and perception are being stored in ourselves. In the necessity, when we equalise and individualise the disease-symptoms and the drug-symptoms, the patient must be cured. Homoeopathy is based on the law of Nature. It is a natural treatment. The Homoeopathic medicine is prepared through the process of inductive logic—from particularisation to generalisation, through the observed facts of both disease and drug in the human body.

In allopathic treatment, it is decided that the operation is the ultimate measure for curing the peptic ulcer, liver-abscess, stomach-ulcer etc. But a question arises, whether these ulcers are the diseases? Definitely, it is not. The disease is the infection which perverts the whole body as a unit in the dynamic, subjective plane. Those ulcers are the only morbid symptoms. It is caused by that, chronic, hereditary, infection, flowing through generation after generation of man. It may focus or attack any part or organ of the

body. The removal of ulcer is not the cure. Hahnemann classified this infection into three—psora, syphilis, and sycosis for the facility of treatment. And as such, the drugs are also grouped into three—anti-psoric, anti-syphilitic, anti-sycotic. It is purely for the purpose of treatment rapidly, gently and permanently. Here lies no room for imagination, conjecture, guess, anticipation. The homoeopathic system of treatment, the preparation of medicine, and the collection of disease-symptoms from the human body purely run through the experience, experiment, observation, conception, and above all perception. To perceive the patient is a dictum of Hahnemann to treat the patient or to remove the disease from the human economy. This is scientific. Everything is known or observed facts. Before the treatment of the patient, everything—drug and disease is observed, experimented, conceived and perceived in the body—the fields for drug-proving and disease-occurring. The treatment ensures through the known system. No ambiguity or imagination plays a role in it. Hence this system is rational and scientific. In the present day world, we experience that where the allopathic operation is needed, it is cured by the Homoeopathic medicine only. Of course, to remove the obstacles to recovery, operation is needed in some cases. As because, we are not yet able to prepare the so many kinds of medicines, so powerful, potentised and variegated-natured that can control all the morbid signs and symptoms of the diseases.

Hahnemann experienced in the case of treatment that tinctured medicines could not cure all the diseases of men. He began to increase the power of medicine through the system of attenuation, potentisation, trituration and dynamisation. This is nothing but the theory of atoms and molecules in the present day world. He burst out the latent dormant medicinal power or energy of medicinal substances and increased it to the infinite by breaking up into 30,200 IM. 5M, 10M, 25M, 50M, C.M. D.M. etc. These are the series of medicinal powers or energy which are used for the treatment of the

patient. This is called the potency. It is nothing but to control artificially the energy of Nature latent or dormant in the elements or substances through fission and fusion, breaking out and mingling with on the basis of the atomic theory. Hahnemann prepared medicines from substances, gathered from the three kingdoms. Sulphur, Nux-Vomica, Pulsatilla, Silicea, Lachesis, Arsenicum Album, Belladonna, Bryonia, China, Argentum Nitricum, Thuja, Causticum etc. medicines are prepared from substances of the three kingdoms. They are being used for about two centuries and are equally important and useful in the case of treatment. Only because it is prepared by proving on the sound human body. So long our human body remains, it is parallelly needful to cure the disease; of course, with the development of time and science. it may be needed to reprove these drugs for gathering new symptoms, if any. No other medicine in any branch of medical science lingers so long in the case of treatment. Both in Allopathy and in Homeopathy, several medicines are prepared from poisons of animals. There is no accuracy of using this poisonous allopathic drugs in the case of treatment. As a result, reaction sometimes burst out violently. But in the case of Homoeopathy, these poisons are first tested on the sound body and then drugs are prepared for treatment. It is broken into potencies. Hence, in the necessity, it can be used more or less accurately on the basis of the past experience, observation, experiment, conception and perception. The testing of poison first on the sound human body and then its using as medicine in the treatment of the patient is science, involving experience, observation, experiment, conception, and perception. Besides, the human body is very delicate in comparison to the bodies of other animals. Tested drugs have less reaction or mild action while it is used for the purpose of treatment.

In diet and regimen of the patients under sections 259 to 263 of the organon of medicine, Hahnemann provided that according to the susceptibility of the patients to different

foods, diet should be prescribed for their nourishment ; as because, every substances contain more or less medicinal power or energy. If any diet aggravates and increases the intensity, gravity and virulence of the infection or disease-force, that should be controlled or stopped from the menu. Further he advised as regards the regimen or management of the patients. This regimen involves the removal of the material, exciting objective causes of infection or disease. These are the inequality in the economic and political fields, maldistribution of commodities among the people, perversion, rape, addiction, adulteration, prostitution, exploitation, lascivious free-mixing, oppression, torture, sex-appealing film-show, theatre, jatra, cabare-dance, drama, novels, songs, and above, all literature. untimely marriage before and after the proper blossoming periods, poverty, richness, masterly and predominating attitude, service, begging, slavery, dependance, etc.

These are also called the obstacles to recovery.

And the provision for good and honest environment, suitable habitation, creation of the sense of neatness and cleanliness in the Society must be made as a precondition for the removal of disease from the human economy. Homoeopathy directs to be unprejudiced, devoid of superstition and dogmatism. In this sense, Homoeopathic Science claims to be regarded as a part of social science. The teachings of Homoeopathy leads men to learn from Nature. To depend on Nature for the cure of disease is a dictum of homoeopathy. It means that while we use the medicine, so-called artificial poison to remove the disease from the body, we should give chances to the vital force or body-energy to gain rejuvenation and invigoration in order that it can play its role in the case of removal of the disease ; as because, the vital or body-energy comes from that of Nature. That is, Nature should be given chance to play its parts for the removal of infection or disease-force from the body. If we look to the world of wild creature, animals, beings, we can see that they depend fully on Nature for their cure and healing of diseases. From our experience.

it is seen that wild beings are more powerful and stronger than the civilised ones. It is needless to dispute. They are not inferior to the civilised men in power or strength. Only because, they are fully dependent on Nature for their existence, subsistence, and the curing of diseases. That does not mean that every so-called civilised man should become from now on a so-called wild one. The tenet of Homoeopathy is that every man should maintain and abide by the observed laws and principles of Nature in order to become healthy or to remove the disease-force from the human economy.

PART II

PREFACE

During the whole eighteenth century, the ideological controversy among the different Schools of Philosophy was so much rampant and tremendous that no clear-cut philosophical line was possible to be pursued by the people in any sphere of their lives, especially in the field of medicine. The dispute was mainly continued between the idealists and the materialists relating to the preference of idea and existence. In such a piquant philosophical atmosphere, Hahnemann was born in Germany in the middle of the said century. He did not absolutely entangle himself to any school of philosophy. Rather, he alone began to look into the birth and growth, decline and destruction of the things of nature minutely and meticulously. That is, he began to observe, conceive and perceive the facts and phenomena that were happening in the day-to-day life of the people. He concluded that it is needless to run a dispute as regards idea and existence for its preference. Idea and existence, energy and matter, mental and physical facts are equally important to perceive a man. He had gone all through the recorded documents of the ancient Scholars, acquainted himself with the past experience, applied his own observation and experiment, conception and perception for gaining knowledge regarding the facts and phenomena of Nature. Nature is self-born, omniscient, omnipotent, and omnipresent. Her main constituents are two—matter and energy. Man is claimed to be the best product of Nature. Matter and energy are equally functioning in man. So, Hahnemann dictumed that the two planes—dynamic and passive, subjective and objective, immaterial and material, are in man and like Nature, the facts and phenomena, happening in those two planes are equally important in

the consideration of man. Thus, Hahnemann set-up a School of his own—the school of Homoeopathy. Is Homoeopathy mainly a School of medicine ? I think it definitely not. Homoeopathy is a statement of facts—the facts of Nature as well as the facts of man in the society. That is, the School of Homoeopathy is based on the observed facts—the facts as regards man. Hahnemann's organon of medicine deals with the principles and laws of Nature and the system for the removal of the destructive force, so-called disease-force, in the case of man. To combat the disease-force, Hahnemann formulated not only the medicinal system, but also the system for diet and regimen, meaning the good and honest habitation, lucid and healthful customs and manners, devoid of dogmatism and superstition etc. It indicates the system of Society. So, Hahnemann's organon of medicine is a composition of both the sciences—medical and social. I have tried my best to elicit the inner meaning of the aphoristic style of writing of the organon of Medicine literally and dialectically. In the case of necessity, the sentence in full has been quoted from the said book to bring out the clear meaning.

I shall be highly obliged, if this book is useful to the students, teachers, devotees and patrons of Homoeopathy.

Midnapore, the 20th March, 1977.

West Bengal.

GOLOK CHANDRA MONDAL

A LITERAL AND DIALECTICAL INTERPRETATION ON ORGANON OF MEDICINE

Sections—

1. The motto of the physicians would be only to cure the disease, to treat the patient, to restore the sick to health.

2. The highest ideal of cure would be rapid, gentle and permanent. The removal of disease would be in a most reliable and harmless way, in an easily comprehensible and understandable principle.

3. The physician should have the knowledge of disease as well as that of medicinal powers. He should know the defined principles to adopt medicine for the removal of disease. That is, he should know the disease-symptom and the drug-symptoms according to the law of similars. It is well and good on the part of the physician to know the exact mode of preparation and quantity of medicine, the proper period of repeating the doses, the obstacles to recovery from disease.

4. The physician should know the things that derange health and cause disease and how to remove them from the patient.

5. The physicians should find out the particulars of the most probable exciting cause of the acute disease and the most significant points in the whole history of the chronic disease to discover its fundamental cause, which is generally due to a chronic miasm. In these investigation, the physical constitution of the patient, his moral and intellectual character, his occupation, mode of living and habits, his social and domestic relations, his age, sexual function etc. are to be taken into consideration.

6. The physicians must be unprejudiced observers. They should not treat the patient on the basis of imagination and

speculation. He should have the power to penetrate into the case of the patient. He should observe and perceive, not imagine in every individual case only the morbid signs and symptoms, sensations and functions, morbid phenomena of the patient externally by means of the senses. These are felt by the patient himself, remarked by those around him. All these perceptible morbid signs and symptoms, taken together represent the disease.

7. In a disease, the physicians first remove the manifest exciting or maintaining cause and when it is removed, he only perceives the morbid symptoms which, taken together, is called the disease that demands the similitum-drug for its removal from the patient. Disease means the derangement of the vital force or body-energy. We can not see the disease. It is immaterial, invisible, abstract. Only the outwardly reflected picture of the internal essence of the disease, i.e., the morbid signs and symptoms we can perceive. These morbid signs and symptoms demand the appropriate similitum drug for its removal from the patient. So the physicians should note the totality of the morbid symptoms in every case in order to remove them from the patient.

8. Nobody's experience in the world has proved that after the removal of all these morbid, perceptible symptoms from the patient, there remains anything else besides health or the derangement of the vital force or body-energy is unradicated.

9. The human body consists of two components—matter and energy as in the case of Nature. Energy animates the material body. Where there is matter there is energy. Two are interdependent and inter-linked. Energy may remain latent or dormant or focused in matter. Its motion is unbounded. It retains all the parts of the organism in admirable harmonious vital operation as regards both sensations and functions.

10. Without the energy, or the vital force, the material body is meaningless. It has no sensation and function. Fortunately, as per the law of Nature, Her two main constituents—

matter and energy are co-related and interdependent. One falls short of another. One is meaningless without other. Energy or vital force animates the material body both in health and in disease.

11. "A man falls ill" means that his body-energy or vital force has been deranged by the dynamic influence of a morbid external cutaneous agent, inimical to life. This deranged vital force is called the disease. It is perceived by the external morbid signs and symptoms of the patient.

12. These morbid phenomena, signs and symptoms, externally perceptible to our senses, reveal the whole disease, i.e. the whole morbid derangement of the internal dynamis and the disappearance undertreatment of all the morbid phenomena, signs and symptoms implies the restoration of the integrity of the vital force and therefore the recovered health of the whole organism.

13. So, the disease, considered by the allopathists as a thing, separate from the living organism and its animating vital force is an absurdity.

14. In the interior of man, there is nothing morbid and no invisible morbid alteration which are curable and does not make itself known to the accurately observing physicians by means of morbid signs and symptoms.

15. The disease that is caused by the derangement of the vital force or body-energy in the dynamic, subjective plane of the human economy and expresses outwardly the totality of morbid, cognizable, perceptible symptoms, constitutes a whole. That is, the material body and the vital force or energy in a method of inter-dependence and interlinking constitutes a man, a unit, and when the vital force or energy is deranged and the disease is formed, that deranged vital force or disease also constitutes a whole: as because, the vital force or energy animates the material body. Also, the vital force or energy is not conceivable without the organism.

16. Here it implies that matter counters matter. So also, energy counters energy. Vital force or body-energy is dynamic,

subjective, and immaterial. It is to be disturbed, influenced, attacked and affected only by the poisonous effects of poison of the external inimical, cutaneous, obnoxious agents or forces in the dynamic, subjective, immaterial plane of the human economy. This deranged vital force or disease can only be removed from the human body by the application of the potentised medicine which counters the disease-force in the dynamic, subjective, immaterial plane of the human body, i.e. the potentised medicinal power counters the disease-force in the dynamic plane of the body and removes all the morbid signs and symptoms, cognizable by our senses and re-establishes health.

17. The internal derangement of the vital force or body-energy is called disease. And cure means the removal of the whole of the perceptible morbid signs and symptoms of the disease, perceived externally by the senses. When the disease or the totality of its morbid signs and symptoms, externally perceptible by the senses are removed from the body, the health is restored. The rapid restoration of health should be the highest, the sole aim of the physician in giving aid to the sick.

18. The totality of the morbid symptoms only constitute the disease and it must be the sole guide in the choice of a remedy.

19. Disease means the morbid alteration and derangement in the state of health of the healthy individual, i.e. disease is deranged vital force or body-energy. Cure means a change to the healthy condition of the state of health of the diseased individual. Cure is nothing but the removal of morbid signs and symptoms from the body. Medicine cures the disease only when it possesses the power of altering man's state of health. So the potentised medicine possesses the dynamic power of altering man's state of health or of removing the morbid signs and symptoms or the so-called disease from the body.

20. The dynamic power of medicine to alter man's state

of health or to remove the disease from the body lies hidden, dormant, latent within. It is only by experience of the phenomena it displays, when acting on the State of health of man that we can become clearly cognizable of it. It refers to the theory of atoms and molecules. Nature's two main components are matter and energy. Where there is matter, there is energy, latent or dormant internally or focused externally. By the law of Nature, every element or matter possesses energy within.

21. With experiments, the power or energy of medicinal substances can not be observed or perceived. It is dynamic, subjective or immaterial. It can cause the distinct alterations in the State of health of the human body by producing various definite morbid symptoms. So, when medicine acts as remedy, it has the power of altering man's state of health by the production of peculiar morbid symptoms. Here lies the principle of dialectics. Nature creates and destroys everything in a process of dialectics. Her creation and destruction go through a dialectical method. Hydrogen and Oxygen through a chemical process form water—a new thing which has the characteristics of its own. But the formation of water passes through the process of dealectics. The latent power or energy of medicinal substances and the vital force or energy of the healthy body create the action and reaction within a process of dialectics, ultimately resulting in the production of the morbid symptoms like those of disease. So each individual medicine possesses the disease-producing power as well as the disease-curing power within itself.

22. In disease, nothing is observed except the totality of its morbid signs and symptoms. In medicine, nothing is seen as curative besides its tendency to produce morbid symptoms in healthy body and to remove them in diseased person. That is, the medicine becomes a remedy when it is capable of annihilating a disease. The drug will produce the symptoms of those which it cures. So to remove the totality of the morbid symptoms of the disease, a medicine must be selected

which has the tendency to produce the similar symptoms. This is called the law of similars, a law of Nature.

23. Through pure experience, and accurate research, it is realised and perceived that the morbid symptoms of disease may not be removed and annihilated by opposite symptoms of medicine as in the antipathic, enantiopathic or palliative method. These methods only palliate the disease and again diseases break out with increased intensity and become manifestly aggravated.

24. So, there is only homoeopathic method in which the pathogenetic, disease-developing effects of a medicine are known from having been tested in healthy individuals and this homoeopathic medicine has only the power and the tendency to produce the artificial morbid symptoms in the body, most similar to those of a disease. That is, the morbid symptoms, produced by medicine in the body can be similar to the totality of the morbid symptoms of a disease.

25. It is learnt from careful trials and pure experience that the medicine which is proved on the healthy human body and has demonstrated its power of producing the greatest number of morbid symptoms similar to those observable in the case of disease under treatment, can remove rapidly, radically and permanently the totality of the morbid symptoms of the said disease. That is, all the medicines cure those diseases whose morbid symptoms most nearly resemble the artificial morbid symptoms of the said medicines, proved and produced in healthy body.

26. It is a homoeopathic law of Nature that a weaker dynamic infection or disease is permanently extinguished in the living organism by a stronger one, if the latter while differing in kind is very similar to the former in its manifestations. That is, it is a law of Nature that two diseases may differ in kind : but if the stronger is very similar to the weaker in its manifestations, the weaker will permanently extinguish from the body.

27. The medicine that produces the artificial morbid

symptoms in healthy body, similar to the totality of the morbid symptoms of a disease, must be superior in strength,

28. It has been learnt from pure experiment, true observation and experience that whenever the disease-symptoms and the drug-symptoms are similar, the permanent cure is ensured. It is the natural law of cure, the law of similars, a law of Nature.

29. Disease means the deranged vital force or energy. Due to a dialectical fight between body-energy and the poisonous effects of poisons of the miasmas, virus, micro-organism in the dynamic, subjective, immaterial plane of the human economy, an infection grows in the same plane and perverts all the organs of the body. This infection is called disease. Here body-energy or vital force is deranged or crippled. The poisonous effects of poisons of the external, cutaneous, obnoxious agents—viruses etc. attain a predominant role in the human economy. Such is the case when medicine is used to remove the morbid symptoms of disease from the body. Medicine is also an artificial poison. Natural morbid infection or disease as well as the medicine or the artificial poison—both are foreign to the vital force or energy of the body. When the medicine is used in the body to remove the disease, the crippled vital force gets diseased, medically instinctive and compelled to direct an increased amount of energy. Due to the shorter duration of the action of medicine, the vital force soon overcomes this. Then it reveals that medicine first removes the morbid affections of disease from the body and in the meantime body-energy or vital force gets rejuvenated and invigorated and in the long run, it overcomes the medicinal power. At last the vital force or body-energy is enabled to carry on healthily the vital operations of the organism.

30. Man with his rationality and intellectuality always tries his best to capture and spread his power and influence over the things of Nature. As such, he has learnt the method of preparing medicine with the help of past experience, experiment, observation conception and perception. Also, he may

increase the potency of medicine through the system of trituration, attenuation, potentisation, and dynamisation in order to control and subdue the intensity, gravity and virulence of disease-force. That is, to cope with the disease-force, man has the ability to increase or decrease the power or potency of medicine, whenever it necessitates. Potentised medicine can overcome and remove the disease-force from the body. Hence, medicine in potentised form can powerfully affect the healthy body. It is then concluded that potentised medicine can sometimes be more powerful than the natural disease-force.

31. The inimical forces or morbidic noxious agents are partly mental and partly physical. These morbidic noxious agents do not possess the power of morbidly deranging the health of man unconditionally. Whenever our organism is sufficiently disposed and susceptible to the attack of the morbidic cause or agents and is altered in its health, deranged and is made to undergo abnormal sensations and functions, we are made ill by them. That is, the morbidic noxious agents—mental and physical, and the body-energy of man have a dialectical fight in his dynamic, subjective, immaterial plane, resulting in the production of infection or disease through the derangement of vital force or energy of the body. Fortunately all the morbidic noxious agents—both mental and physical, do not always produce disease in man.

32. Medicine is artificial morbidic agent. It can act at all times under all circumstances on every living human being with the increase or decrease of its potency, and produces in him its peculiar symptoms, distinctly perceptible so that evidently every living human organism is liable to be affected and as if, inoculated with the medicinal disease at all times, unconditionally and absolutely.

33. Experience shows that the living human organism is much more disposed and more greatly liable to have its health dranged by medicinal power than by morbidic noxious agents and infections miasmas. That is, the morbidic noxious agents possess a power of morbidly deranging man's health

that is subordinate and conditional, often very conditional, while medicinal agents have an absolute unconditional power, greatly superior to the natural morbid noxious agents. It means that nature maintains a conditional ecological balance in between the human energy or vital force and the morbid noxious agents, both mental and physical. More clearly, Her method of creation and destruction is conditional. Creating force or destroying force—none is absolute. If one is predominating, there remains no variety in its artistic expression and only monotony prevails all over. But in the case of medicine, man with its rationality and intellectuality, can increase or decrease its potency according to the necessity. Hence, absolute unconditional power of medicine can pervade all the organisms of man at all times.

34. The greater strength of medicine is not the sole cause of its power to cure natural disease. If medicine is capable of producing in the human body an artificial disease as similar as possible to the natural disease in order, then cure is ensured. The main thing is to produce similar symptoms in order by medicine with a greater strength to substitute itself for the natural disease and deprive all its morbid influence upon the vital force or human energy. No previously existing disease is cured by the accession of a new dissimilar disease, however strong it may be. Even Nature can not cure or remove one by another stronger through the process of dissimilarity. So also, is the case of medicine. If one drug is incapable of producing a similar morbid symptom in the healthy body like that of natural disease, cure is not achieved. Then it is the law of Nature that two similar things can cure or remove each other, not the dissimilar ones. It is called the law of similars, a law of nature. Example, a straight line can be drawn only between two given points, not more. A fight is possible only when two things are similar in strength and ability. There can be no fight between a jackal and a tiger. Poison can be the medicine of poison. The fit may be fit for the fit. So, similar drug-symptoms may remove the

similar disease-symptoms from the body, resulting in the production of cure.

35. If two dissimilar natural diseases meet together in one person, the stronger can not remove the weaker from the body. Even Nature can not cure or remove a weaker disease by a stronger one through the method of dissimilarity. So also, a medicine which is incapable of producing the similar morbid symptoms like those of disease in the healthy body, cannot cure or remove the disease, whatever strongest the medicine may be. Here it refers to the allopathic medicine which is applied to the body in the law of opposites. That means that the allopathic medicine does not produce the similar morbid symptoms like those of the natural disease in the healthy body : as because it is proved outside the healthy body.

36. If the two dissimilar diseases meeting together in the human body be of equal strength or if the older one be the stronger, the new disease will be repelled by the old one from the body and not allowed to affect it. Again, if the new one is stronger than the old one, the new only suppresses the old temporarily or as long as it lasts : but does not remove the old from the body permanently. A severe chronic disease will not be infected by a moderate autumnal dysentery or other epidemic disease. Plague as per Lorry does not break out where scurvy is prevalent. Eczema is not infected by plague. Rachitis as per Jenner prevents vaccination from taking effect. Pulmonary consumption as per Von Hildenbrand is not liable to be attacked by epidemic fever of moderate character.

37. It is daily witnessed in practice that under ordinary medicinal treatment, the allopathic method can not cure an old chronic disease and can not restore health in healthy individuals, even if the treatment continues for years through a moderate method. The cause is that the allopathic medicine does not produce the similar morbid symptoms in the healthy body like those of disease. It is dissimilar to the disease-force in strength and ability.

38. In between two dissimilar diseases, if the new one is

stronger, the old one being weaker, will be kept back and suspended, until the new will or shall have run its course or been cured and then the old one reappears uncured. Children affected with epilepsy remain free from epileptic attack after infection with ring worm. As soon as the irruption on the head due to ringworm is gone, the epilepsy returns as before. observed Tulpius. As per Schoft, the itch disappears on the occurrence of the scurvy. When scurvy is cured, itch again breaks out. Pulmonary phthisis remains stationary due to attack of violent typhus. After cure of typhus, phthisis again appears. Phthisis in a consumptive patient is removed by mania. When mania disappears, phthisis reappears and proves fatal. When measles and small-pox attack, a child at the same time, the measles that had broken out, is generally checked by the small pox that came somewhat later. After the cure of small pox, measles resumes its course. As per Magnet, inoculated small pox is suspended for four days by the supervention (taking place) of measles. After desquamation of measles, small pox completes its course. Even when the inoculation of small pox had taken effect for six days and the measles then broke out, the inflammation of inoculation remained stationary and small pox did not ensue until measles had completed its regular course of seven days. In an epidemic, measles may attack many individuals on fourth or fifth days after inoculation of small pox and prevent its development until measles completes its course and then small pox appears and marches to its termination. The erysipelatous-looking scarlatina of sydenham with sore throat was checked on fourth day by the eruption of cow-pox. After its end, scarlatina again appears. If both diseases seem to be of equal strength, the cow-pox is suspended on eighth day by the supervention of scarlatina and red areola of cow-pox disappears until scarlatina is gone. Then cow-pox appears and goes to its end. Measles suspends the cow-pox on eighth day, when cow-pox attains its climax, measles breaks out, and cow-pox now remains stationary. After desquamation (cure)

of measles, on the sixteenth day, cow-pox appears. As per Kortum, cow-pox may appear on the tenth day. Even after measles breaks out, the cow-pox inoculation takes effect : but does not run its course until measles disappears as per Kortum. As per Hahnemann, mumps (*agina parotida*) disappears when cow-pox inoculation takes effects and until its end, the febrile tumefaction of the parotid and sub-maxillary glands, caused by peculiar miasm reappears and runs its course of seven days. Thus, it is with all dissimilar diseases, especially in acute ones, the stronger suspends the weaker. They never cure one another.

39. Experience shows that even Nature herself can not cure any disease by the accession of another, be it ever so strong, if the new disease be dissimilar to that, already present in the body. So allopathic medicine produces the morbid symptoms invariably dissimilar to the disease to be cured. It is called artificial or drug-disease, dissimilar to the original one and so long it is strong, it merely suppresses the original one which afterwards always returns as soon as the diminished strength of the patient no longer admits to take allopathic medicine. The itch exanthema disappears very soon from the skin under employment of violent purgatives. When the patient can no longer take more purgatives in the dissimilar drug-disease of the bowels, the cutaneous eruptions or internal psora displays some bad symptoms and the patient in addition to his undiminished original disease has to suffer from painful ruined digestion and impaired strength. The artificial ulcerations on external skin with a view to eradicate a chronic disease can not cure the chronic one. Because, the artificial cutaneous ulcers are quite alien and allopathic to the internal affection. But the irritation of an artificial dissimilar drug-disease is sometimes stronger than the internal disease which is sometimes silenced and suspended for a week or two. Epilepsy, suppressed for many years by means of issues invariably recurs in an aggravated form when it is allowed to heal up as per Pechlin. Purgatives for itch and issues for epilepsy cannot be more allopa-

thic, more exhausting mode of treatment, more dissimilar deranging agents, more hetrogenous than the customary prescriptions, composed of unknown ingredients, used in ordinary practice for the other nameless innumerable forms of disease. These do nothing but debilitate and only suppress the internal malady for a short time without curing and when used for a long time, always add a new morbid state to the old disease.

40. The new disease after having long acted on the organism, at length joins the old one that is dissimilar to it and forms with it a complex disease. Each occupies a particular locality in the organism and leaves the rest to the other disease that is dissimilar to it. A syphilitic patient may become psoric and vice-versa. As two diseases are dissimilar to each other, they can not remove, can not cure one another. At first the venereal symptoms are kept in abeyance and suspended when the psoric eruptions begin to appear. In course of time, however as the syphilis is at least as strong as the psora, the two join together. That is, each involves those parts, of the organism only which are most adopted for it and the patient is thereby rendered more diseased and more difficult to cure. When two dissimilar acute infectious diseases—small pox and measles meet, the one usually suspends the other. Yet in rare cases, two dissimilar acute diseases in time of severe epidemics occur simultaneously in the same body and for a short time combine or join with each other. As per Jenner, cow-pox went on its course undigested during a mercurial treatment for syphilis.

41. The natural diseases associate with and complicate one another in the same body, no doubt; but the morbid complications of the artificial drug-diseases with the natural one due to the long-continued employment of inappropriate, unsuitable, dissimilar allopathic drugs by the ordinary practitioners are much more frequent. The natural disease is proposed to cure. But the constant repetition of the unsuitable dissimilar allopathic drug which is supposed to have peculiar power, complicates the chronic disease which is dissi-

milar to it. This dissimilar drug adds to the old disease a new, dissimilar artificial disease of a chronic nature and gives the patient a double in place of a single disease and render him more difficult to cure, often quite incurable. Medical journals and writings attest the truth of this. The syphilis or venereal chancrous disease, complicated especially with psora or with the condylomatous gonorrhoea is not cured by long-continued treatment with large doses of unsuitable mercurial preparations. Rather it assumes its place in the organism and the chronic mercurial affection in the meantime gradually develops. Thus the syphilis along with the mercurial affection often forms a complicated disease—a masked venereal disease which, though not quite incurable, can only be transformed into health with the greatest difficulty.

42. Two or three natural diseases may occur simultaneously in the same body and happen only in the case of dissimilar diseases which as per the eternal law of Nature, do not remove, annihilate and can not cure one another. They take possession of the particular parts and systems which are most appropriate to them. This is due to the want of resemblance of the dissimilar diseases to one another and it can happen without the disturbance to the unit of life.

43. This is totally different in the case of two similar diseases which meet together in the same organism. That is, a stronger similar one is added to the disease, already present in the body. In such cases, we see how a cure can be effected by the operations of Nature and we get a lesson as to how man should cure.

44. The natural diseases similar to each other can neither repel one another nor suspend one another so that the old one shall run after the new one has run its course, nor exist beside each other to form a double complex disease in the same organism.

45. Two diseases, both natural and artificial and differing in kind but very similar in their phenomena and effects and in the sufferings and symptoms they severally produce.

invariably annihilate one another whenever they meet together in the organism. The stronger annihilates the weaker. In other words, the vital force, deranged by the natural primary disease is more strongly attacked by the new similar artificial disease, produced by the stronger dynamic medicinal power which pervades all the organism and the original similar but weaker disease as a mere dynamic power ceases to exercise any further morbid influence on the vital force.

46. Diseases may be homoeopathically cured by other diseases presenting similar symptoms. Small pox produces violent ophthalmia, causing blindness and by its inoculation the chronic ophthalmia is permanently cured. Amaurosis due to suppressed scald-head was perfectly cured by small pox as per Klein. Small pox often causes deafness and dyspnea and both, already present in the organism are removed by the infection of small pox. Swelling of the testicle is caused and cured by small pox by virtue of similarity. Dysentery is also caused and cured by small pox as a similar morbid agent. Small pox after vaccination due to its greater strength as its greater similarity removes entirely the cow-pox homoeopathically and does not permit it to come to maturity. On the other hand, cow-pox when near maturity on account of its great similarity, homoeopathically diminishes very much the supervening small pox and makes it much milder. The inoculated cow-pox produces a small red areola with round red cutaneous spots and often accompanied by the most violent itching. It cures perfectly and permanently in a homoeopathic manner by the similarity of this accessory miasm, analogous cutaneous eruptions of children often of very long standing. The cow-pox has a peculiar symptom. It causes tumefaction of the arm. It cures a swollen half-paralysed arm. The fever, accompanying cow-pox which occurs at the time of the production of the red areola cures homoeopathically intermittent fever. Two fevers which are similar can not co-exist in the same body. The measles with fever and cough strongly resemble to the whooping-cough. In an epidemic where both these measles and

whooping-cough prevail, children attacked with measles remain free from whooping-cough during the epidemic. If the whooping-cough has only a partial similarity to the measles, that is, if it has a cutaneous eruption similar to the measles, the measles keep children free from whooping-cough homoeopathically in the epidemic. If the measles come in contact with a disease which resembles the irruption—the chief symptom of the measles, the measles can indisputably remove and effect a homoeopathic cure of the said disease, resembling irruption like that of the measles. Measles permanently cure chronic herpetic eruption. Burning miliary rash (exanthem) on the face, neck and arms, aggravating by every change of weather and assuming a swelling form on skin due to the attack of measles, is cured permanently after the measles run its course.

47. Nature follows the law of similars to cure diseases: The physicians should also select medicine for rapid and permanent cure on the basis of the law of similars, a law of Nature.

48. Neither by Nature nor by the physicians, a disease may be removed by morbidic dissimilar agents both natural disease and artificial disease i.e. medicine; however strong they may be. It may be cured solely by one that is similar in symptoms and is somewhat stronger as per eternal, irrevocable laws of Nature. That is, the stronger natural disease will remove the weaker one whenever it is similar to it. So also, stronger artificial similar disease—medicine remove the natural disease from the organism whenever it has the signs and symptoms, similar to it. This is the law of similars.

49. By the law of similars, many more real, natural homoeopathic cure have been possible.

50. As instruments for effecting homoeopathic cures, Nature has only the miasmatic diseases of constant character—the itch, measles, and small pox, morbidic noxious cutaneous agents which as remedies are more dangerous to life than the disease they are to cure. Like the itch, after they have effected the cure, they themselves require curing in order to be eradicated.

ed. As homocopathic remedies, they are difficult, uncertain, and dangerous. Very few diseases have similar remedy in small pox, measles or itch. The doses of these morbidic noxious powers can not be diminished according to the necessity, as dose of medicine can. Yet some cures are effected by these analogous malady—small pox, measles, itch. The sole therapeutic law of Nature is to cure by symptoms similarly.

51. Medicinal substances are universally distributed throughout the creation of Nature. In them, man finds out the producing capacity of disease of all possible varieties of action like that of the natural disease. That is, the medicinal substances may produce the signs and symptoms similar to those of the natural diseases. Whenever the medicinal substances exhaust their remedial power, it is overcome by the vital force or body-energy and the medicinal power disappears spontaneously without having treatment for its removal which the itch requires. Man can attenuate, subdivide, and potentise medicine almost to an infinite extent for the purpose of cure and he can diminish the dose to such a degree that medicine shall remain only slightly stronger than the similar natural disease. This is the incomparable, mild method of cure. This is the symptom-similarity between the natural disease and the artificial disease-producing medicine. There is no need of violent attack upon the organism to remove the disease in this mild method of symptom-similarity-treatment.

52. Purgatives, counter-irritants, derivations etc. allopathic medicines have no direct pathological relation to the disease to be cured. They are dissimilar disease in the human organism. A cure is never, thereby effected in disease, but an aggravation is the inevitable result. The natural disease remains as before. However mild and long the allopathic treatment may continue, the patient thereby weakens or by the violent attack on the body with strong allopathic drugs, the original disease may yield for a short time; but returns in all its former strength. Even where the dissimilar allopathic

medicine in large doses is used for a long time, it is not able to remove and cure the dissimilar natural chronic disease. Rather it only develops a new artificial disease besides the chronic one. Daily experience shows this phenomena. It renders the patient more worse and incurable than before.

53. True, mild cure is possible only in a homoeopathic way in which experience, observation, experiment, conception and perception as also deductions play an important role. In short, logic, dialectical arguments and counter-arguments, pros and cons, reasoning are based for the treatment of the patient or to apply homoeopathic medicine for the removal of disease from the human body.

54. The homoeopathic way is the only direct way to a mild sure permanent cure without weakening the patient. Between two given points, only one straight line can be drawn. That means, the straight line between two points is the shortest length and the direct way to reach both the sides. Similarly, in homoeopathic mode of treatment, the drug will produce the symptoms similar to those which it cures. That is, the drug-symptoms and the disease-symptoms are similar and both produce the similar symptoms in the human body—the testing ground.

55. In allopathic mode of treatment, medicine has not any pathological relation to the disease to be cured. It attacks the parts most and suppresses the disease within.

56. Antipathic, enantiopathic or palliative method of allopathic treatment gives momentary amelioration and relief. This is inefficacious and injurious to the chronic disease. Also this method has a manifest relation to a portion of the sufferings caused by the natural disease. That is, this method suppresses the chronic disease; though it is apparently observed that the sufferings from the disease is relieved by the adoption of this method. This is to be discarded and avoided.

57. In paliative method, to subdue a single trouble—some symptom, medicine is given and it produces the exact opposite of the morbid symptom which is to be again sub-

duced. It agrees to the fifteenth centuries-old traditional rule of the antiquated medical School—the *contraria contralis*, the law of opposites. It may give the speediest palliative relief. Large doses of opium for pains benumbs the sensibility. It is used for diarrhoea. For it stops the peristaltic motion of the intestinal canal and makes it insensible; also for sleeplessness, because opium rapidly produces a stupefied comatose sleep. Purgatives is used for constipation and constiveness. Burnt hand to be plunged into cold water whose low temperature seems at once to remove the burning pain: Complaints of chilliness and deficiency of vital heat into warm baths, wine for prolonged debility.

58. To give palliative allopathic medicine to subdue a single symptom is an extremely faulty symptomatic treatment. It covers a small part of the whole. Relief for the totality of the disease is expected. Palliative medicine, used in chronic disease gives the transient temporary amelioration and relief. But afterwards an aggravation from the whole disease follows.

59. After use of palliative medicines, important symptoms of disease relapse afterwards. A palpable aggravation of the malady returns. For a persistent tendency to sleepiness during the day, coffee is prescribed. Its primary action is to enliven. When its action is exhausted, the day-somnolence increases. For frequent waking at night, opium is prescribed. Its primary action produces the same night stupefied dull sleep. The subsequent nights are still more sleepless than before. Opium stops chronic diarrhoea as also its primary action is to constipate the bowels. After a transient stoppage of the diarrhoea, it becomes all the worse. Violent and frequently recurring pains of all kinds can be suppressed with opium. But it is for a short time that it returns in greater and more intolerable severity. For nocturnal cough of long standing, opium is used. Its primary action is to suppress every irruption. Cough perhaps ceases at first night. The subsequent nights are still more severe. Repeatedly suppressed by this palliative increased doses, fever, and nocturnal perspira-

tion are added to the bladder and retention of urine. Antipathic work of cantharides to stimulate the urinary passages is adopted. Evacuation of urine is certainly at first effected. Thereafter, the bladder becomes less capable of stimulation and less able to contract and paralysis of the bladder is imminent. To remove a chronic tendency to constipation, large doses of purgative drugs and laxative salts are used. It at first excite the bowels to frequent evacuation. But in the secondary action, the bowels become still more constipated. Wine for chronic debility stimulates only in the primary action and it makes worse in the secondary action. Bitter substances and heating condiments are used to strengthen and warm the chronically weak and cold stomach; but in the secondary action of these palliatives, the stomach becomes more inactive. Long standing deficiency of vital heat and chilly disposition surely yield to prescription of warm bath; but subsequently patient becomes still more weak, cold and chilly. Burnt parts get at once alleviation and amelioration from the application of cold water; but burning pain afterwards increases to an incredible degree and inflammation spreads and rises to a still greater height. Sternutatory medicine is used to remove mucus coryza from the stopped nose; but the disease aggravates more severely afterwards and the nose becomes still more stopped. This is called the secondary action. Electricity and galvanisation in the primary action greatly stimulate muscular action and chronically weak and almost paralytic limbs excite to move active movements; but the result in the secondary action or afterwards is the complete paralysis. Venesections are applied to remove chronic congestion of blood in the head, but greater congestion always follows afterwards. Paralytic torpor of the corporeal and mental organs along with unconsciousness prevailing in typhus large doses of valerian is used and this most powerful medicinal agent causes animation and increases the motor faculty. This is the primary action. In the secondary antagonistic action, the organism most certainly falls back into still greater stupor and immobility, result-

ing into paralysis of the mental and corporeal organs. Valerian is an oppositely acting, antipathic remedy which is the most infallible and terminates the death fatally. Purple fox-glove in its primary action makes the pulse slower from the velocity of the small rapid pulse in cachectic patient ; but the rapidity of pulse soon returns. Repeated and increased doses effect an ever small diminution of its secondary action, the pulse becomes uncountable. Sleep, appetite and strength depart, and a speedy death is invariably the result or insanity ensues. So, the worse condition is effected by the secondary action of such antagonistic antipathic remedies.

60. Due to repeated stronger dose of antagonistic antipathic and palliative medicines, suppression of the disease is effected and it results in another more serious disease or frequently even danger to life and causes death. The palliative medicine never cures a disease.

61. The medicinal action antagonistic to the symptoms of the disease is followed by only transient relief and afterwards by invariable aggravation. The homoeopathic employment of medicine according to similarity of symptoms with the disease must effect a permanent and perfect cure in spite of using large or minute doses. No aggravation of the chronic disease in the secondary action follows. Experience, observation, and knowledge show that if the disease-symptoms and the drug-symptoms are similar, the homoeopathic medicines, however large or minute in doses, do not make aggraavtion of the chronic disease in the secondary action. This is conducive to the benefit of the patient.

62. Hahnemann first perceived and deduced from manifold observations the pernicious result of the palliative, antipathic allopathic treatment and the efficacy of the homoeopathic one which is very palpable, evident, and infinitely important to the healing art.

63. Two main components of Nature are matter and energy. All the organs of the body minus vital force or energy are nothing but the matter ; but the material body is animated

by the vital force or energy that comes from Nature. Every matter contains within itself energy, latent or focused. Matter counters matter in the material objective plane and energy counters energy in the dynamic subjective immaterial plane. There bursts out action and reaction in a process of dialectics whenever two things reside in the same plane or field. So also every medicine, applied to the body, deranges more or less the vital force or energy and causes a certain alteration in the health of the individual for a longer or a shorter period. This is termed primary action. This action is a product of the medicinal and vital powers conjointly. But it is principally due to the medicinal power. Our vital force or energy at first tries to accept the more predominant and stronger medicinal power, but at last, being invigorated and rejuvenated, endeavours to oppose it. This resistant action is a property. It is indeed an automatic action of our life-preserving power. This goes by the name of secondary action or counter-action.

64. In the primary action, medicine is stronger than the vital force or energy. As such, vital force at first seems to conduct in a receptive manner and permit the medicinal power to take place in it and alter its state of health. Thereafter, the vital force rouses again and develops (1) the exact opposite condition in the same degree like the condition of the medicinal power, produced upon the vital force in the primary action. Of course, the vital force or energy in the counteraction or secondary action produces this condition, if there be such an opposite one or (2) if the vital force does not produce the exact opposite condition like that of the medicinal power in the primary action, it appears to make itself indifferent and make room for the superior medicinal power to substitute the normal state or to cause the healthy condition in the body. This is secondary or curative action.

65. Examples of (1) A hand bathed in hot water is at first much warmer than the other hand (Primary action). When it is withdrawn from hot water, it becomes at length colder than the other (Secondary action). Yesterday heated

by drinking much wine (Primary action); to-day every breath of air felt too cold (Secondary action). An arm, kept long in very cold water is at first much paler and colder (Primary action) than the other. Removed from the cold water, the arm becomes not only warmer than the other, but even hot, red and inflamed (Secondary action). Excessive vivacity follows the use of strong coffee (Primary action) but afterwards, sluggishness and drowsiness remain for a long time (Secondary action), if the coffee is not again supplied. Profound stupefied sleep is cause by opium (Primary action), but the following night will be all the more sleepless (Secondary action). Constipation is produced by opium (Primary action), but afterwards diarrhoea ensues (Secondary action). Purgative medicine irritates the bowels (Primary action), but afterwards, constipation of several days' duration ensues (Secondary action). Our vital force in the secondary action produces the exact opposite condition like the condition of the medicinal power, produced upon the vital force in the primary action.

66. No antagonistic secondary action is noticed from the action of quite minute homoeopathic doses of medicine on the healthy body. A small dose certainly produces a primary action that is perceptible. The living organism employs against it only so much reaction (Secondary action) as is necessary of the restoration of the health.

67. In Nature and experience, we see the beneficial action under homoeopathic treatment which also shows the bad effects of antipathic palliative allopathic medicine, acting antagonistically upon the organism.

68. By the similarity of symptoms, uncommonly small doses of homoeopathic medicine is sufficient to remove the similar natural disease. After the removal of natural disease, only a medicinal disease alone remains in the organism. But due to extraordinary minute dose, medicinal disease is so transient and slight that it disappears rapidly and the vital force needs not employ any more considerable reaction against

this medicinal disease than is sufficient to regain the healthy state or to effect complete recovery after the removal of medicinal disease for which little effort is needed.

69. In antipathic palliative allopathic mode of treatment, medicinal symptom is certainly not alien to the disease-symptom. (In Primary action, opium causes insensibility and stupefaction to acute pain). There is manifest relation of the medicinal symptom to the disease-symptom. It is the reverse of what should be. In allopathy, it is intended that disease-symptom may be removed by the opposite medicinal symptom. This is impossible. Allopathic medicine also touches the same diseased-point in the organism as homoeopathic medicine does by being chosen according to the symptom-similarity with the disease. Allopathic medicine covers the opposite symptom of the disease only as an opposite and makes it unobservable for a short time only. In the first period of the action of antagonistic palliative allopathic medicine, the vital force perceives anything disagreeable neither from the disease-symptom nor from the medicinal symptom. They both seem to have mutually removed and dynamically neutralised one another (Opium causes the stupefying power to the pain). The vital force first feels quite well and perceives neither the stupefaction of the opium nor the pain of the disease. The antagonistic palliative medicinal symptoms can not occupy the place of the morbid derangement present in the organism as a similar, stronger artificial disease and like a homoeopathic medicine, can not effect the vital force with a similar artificial disease in order to take the place of the original natural morbid derangement. The palliative medicine totally differs from the disease-derangement and is opposite to it, and leave the disease uneradicated. First the allopathic medicine seems to show the dynamic neutralisation and is unfelt by the vital force. Like every medicinal disease, this condition soon spontaneously extinguishes and not only leaves the disease behind, but it compels the vital force to produce an opposite condition to this palliative medicine.

This opposite condition is the reserve of the medicinal action. As a result, this opposite condition, produced by the vital force strengthens and increases the undestroyed, natural morbid derangement, i.e. the natural disease by its addition. The disease-symptom for which the allopathic medicine was used, becomes worse after the terms of the action of the palliative allopathic ones. It becomes worse in proportion to the magnitude of the dose of the palliative allopathic ones. Accordingly, the larger the dose of opium given to allay the pain, so much the more does the pain increase, as soon as the opium exhausts its action.

70. The deranged vitality, vital force or energy is called disease. Disease can not be seen. It is immaterial, invisible and abstract. It only focuses the morbid symptoms through the sufferings of the patient. This is sensible and perceptible through the alterations in the health. That is, the totality of the perceptible, sensible morbid symptoms together manifests the disease which requires the medicine for its removal from the body. More clearly, disease means the derangement of the state of health. It can only be converted into health by another.

Practical part of Homoeopathic Philosophy.

71. Disease then consists merely of groups of certain symptoms and may be annihilated and transformed into health by medicine which is capable of producing the similar morbid symptoms. The operation of curing is comprised in the three following points :—

- (i) What is necessary to know in order to cure the disease.
- (ii) To gain a knowledge of the instruments adopted for the cure of the natural disease and the pathogenetic powers of the medicine.
- (iii) The most suitable method of employing the medicine for the cure of the natural disease.

72. The disease which is the rapid morbid progress of the abnormally deranged vital force and which has a tend.

ency to finish its course more or less quickly, but always in a moderate time, is termed as acute disease. Again the disease with small, often imperceptible beginnings, that dynamically deranges the living organism and causes it gradually to deviate from the healthy condition in such a way that the automatic life-energy—called the vital force whose office is to preserve the health, only opposes the disease at the commencement and during the progress of the disease, it expresses imperfect, unusuitable, useless resistance and is unable to extinguish the disease, helplessly suffers from it and it becomes ever more and more abnormally deranged until at length the organism is destroyed, is termed as chronic disease. They are caused by infection with a chronic miasm.

73. The acute disease attacks human beings individually. It is particularly exposed to the exciting causes which have injurious influences. The exciting causes are excesses in food, or its insufficient supply or its want, severe physical impressions, chills, overheatings, dissipation, strains, physical irritations, mental emotions etc. These are also called the exciting causes of acute febrile affections. In reality, they are generally only a transient explosion of latent psora which spontaneously returns to its dormant state, if the acute disease is not of too violent character and soon quelled. Revolution effected in the State of health by means of medicine whose sole curative power can only consists in altering man's state of health. That is, medicine can peculiarly and clearly excites morbid symptoms while it is tested on the healthy body. The process is the dialectics.

Experience shows that a natural disease can never be cured by medicine which possesses the power of producing in the healthy individual dissimilar morbid symptoms that differ from the morbid symptoms of the natural disease. Even in Nature, no cure is possible where an inherent disease is removed by the addition of another dissimilar disease, however so strong the dissimilar one may be.

All experience proves that the medicine which has a

tendency to produce in the healthy individual an artificial morbid symptom that is antagonistic to the single symptom of disease, never cure the chronic disease. It merely produces a very transient alleviation which is always followed by its aggravation. This antipathic and merely palliative treatment in chronic diseases of a serious character is absolutely inefficacious.

In homoeopathic method, medicine in suitable dose is capable of producing the most similar symptoms in the healthy individual like the similar morbid symptoms of the disease which is purely, dynamic derangement of the vital force. This is the only efficacious remedial method. Only it can overpower the disease which is easily, perfectly, permanently extinguished and cease to exist. That is, in the homoeopathic mode of treatment, by the law of similars, a law of Nature, a new disease, the artificial medicinal disease which has the similar morbid symptoms like those of the old natural disease is added to the old one. This old one is thus overpowered and extinguished and cease to exist. Thereafter, the new one—the artificial medicinal disease rapidly, spontaneously leaves the human economy by being overpowered with the rejuvenation and invigoration of the vital force or body-energy. The cure is now completed and the restoration of health is obtained. Another type of acute disease attack several persons at the same time and here and there. This is sporadic attack. By means of injurious agents, and meteoric or Telluric influences, this sporadic attack of the acute disease spreads out. Only a few persons at a time have the susceptibility to be morbidly affected by this attack. Another one type of disease involves in this attack by which many persons are attacked with very similar sufferings from the same cause. This is epidemic attack. This epidemic disease generally becomes infectious and contagious when it prevails among thickly congregated and congested masses of human beings. Thereafter, fevers arise from it and each fever is of a peculiar nature. Because the cases of disease have an identical origin. They set up an identically morbid process

in those persons who are affected by them. If this, identically morbid process is left to itself to continue, it terminates in a moderate period of time in death or recovery. The calamities of war, inundations, and famine are frequently the exciting causes to these acute epidemic diseases which attack large numbers of mass at a time. Sometimes, they are peculiar acute miasmas which recur epidemically and attack persons in two ways (1) once in a life-time as the small pox, measles, whooping-cough, the ancient smooth, bright red scarlet fever of sydenham, the mumps etc. and (2) frequently in the same manner such as, the plague of levant, the yellow fever of the sea-coast, the Asia-cholera etc.

74. Chronic diseases are artificially produced by the prolonged use of violent heroic allopathic medicines in large and increasing doses. They are produced by the abuse of calomel, corrosive, sublimate, mercurial ointment, nitrate of silver, iodine and its ointments, opium, valerian cinchona bark and quinine, foxglove, prussic acid, sulphur, sulphuric acid, perennial purgatives, venesections leeches, issues, setons etc. By their injurious and noxious influences, the vital force sometimes weakens to a large extent. If it does not succumb at a time, it is gradually, abnormally deranged by each injurious substance in a peculiar manner. It is deranged in such a way that in order to maintain life against these inimical and destructive attacks, the vital force must produce a revolution in the process of dialectics in the organism and either the revolutionary result shakes off some part of its irritability and sensibility or exhorts the inimical attacks of these violent allopathic medicines to an excessive degrees, causes dilatations or contraction, relaxation or induration or even total destruction of certain parts, and develop faulty organic alterations here and there in the interior or the exterior of the body, (cripple the body internally or externally) in order to preserve the organism from complete destructions of life. This dialectical revolution is generally caused by the vital force whenever the

hostile assaults of the antipathic violent destructive allopathic medicines are ever renewed.

75. Dissimilar allopathic medicine creates all chronic diseases. These diseases must be incurable when they reach any considerable height, i.e. when they are of long standing. These are also called durg-diseases.

76. Homoeopathic medicine affords relief only to natural diseases. If the human organism is affected and for years together, exteriorly and interiorly by the violent antipathic dissimilar palliative allopathic medicine, the vital force itself must remedy this inimical, noxious affection. That is, behind the back ground of any chronic disease, the chronic miasm lurks and if the appropriate medicine is given, the eradication of the chronic miasm is possible, resulting in the cure of the chronic disease. Of course, if the vital force, or body-energy is not too much weakened by this inimical dissimilar allopathic drugs, or if it is apparently strong to cope with the inimical affections of violent allopathic drugs, it can produce a revolution in the organism and cure the chronic drug-disease.

77. The avoidable noxious influences such as injurious liquors, aliments, addiction to dissipation, prolonged abstinence from necessaries of life, unhealthy localities, marshy districts, confined dwellings or cellars, deprivation of exercise, open air, over-exertion of body or mind, constant worry etc. can cause ill health and the improved mode of living can bar them from causing the health ill. Practically they are called exciting causes. The satisfactory standard of living compels the exciting or noxious influences to disappear spontaneously. After the removal of exciting or noxious influences, if the health is not improved, it is sure that there is the chronic miasm, lurking in the body.

78. True natural chronic diseases arise from chronic miasm. If they are not checked by the proper specific similar

remedies, they always go on increasing and growing worse in spite of having the best mental and corporeal regimen (management) and torment the patient to the end of his life with ever aggravated sufferings. These chronic diseases are the greatest scourges of the human race. The most robust constitution, the best regulated mode of living and the vigorous vital force or energy are also insufficient for the eradication of these chronic diseases.

79. Syphilis is known as a chronic disease, born out of chronic miasm. If the syphilitic disease is not cured, the death is inevitable. Sycosis (gonorrhoea) or condylomatous disease is also not eradicable only by the vital force or body-energy without proper medicinal treatment. It is also undoubtedly a chronic disease, grown out of chronic miasm. The destruction of the growths (warts, excrescences) upon the skin does not mean that the sycotic disease is cured. The persisting dyscrasia (morbid condition) of the sycotic disease always affects the human organism within.

80. The chronic miasm of psora is greater and more important than the other two chronic ones—syphilis and sycosis. Syphilis reveals its specific internal dyscrasia (morbid condition) by the venereal chancre; sycosis by the cauliflower-growths—warts, excrescences. The chronic miasm of psora first completes the internal infection of the whole organism and bursts out by a peculiar cutaneous eruption. It sometimes consists only a few vesicles accompanied by intolerable voluptuous tickling itching along with a peculiar odour. The spora is the monstrous internal miasm. It is the only real fundamental cause and producer of all the other innumerable forms of disease, such as nerveous debility, hysteria, hypochondriasis, mania, melancholia, imbecility, madness, epilepsy, all sorts of mental convulsions, softening of the bones (Rachitis), scoliosis and cyphosis, caries, cancer, fungus hematodes, neoplasms, gout, hemorrhoids, jaundice, cyanosis, dropsy, amenorrhoea, haemorrhage-lungs, impotence, and barrenness, megrim, deaf-

ness, cataract, amaurosis, urinary calculus, paralysis, defects of the senses and thousands of kinds of pains.

81. The psora is an infection. It is extremely ancient infecting agent. It had flown through the generation after generation of man and attained an incredible development. It can now display the innumerable morbid forms and conditions in the great family of mankind. There is a number of circumstances which are called the exciting causes and which contribute to the production of these great varieties of chronic diseases. These circumstantial exciting causes are called the secondary symptoms of psora. Besides, every man is an individual characteristic. That is, the diversity is a trait in the community of man. Hence every man inherits an individual congenital corporeal constitution. So, the chronic miasm-psora, the external circumstantial exciting causes, and the respective congenital corporeal constitution are acting upon the organism from within and from without and producing a dialectical action and reaction within by which an innumerable variety of defects, injuries, derangements and sufferings etc. are formed. In the old school of medicine, each of them was independently and pathologically named as a separate disease. But this is not true. The fundamental cause of the diseases to which we attach the special individual names, is the chronic miasm-psora which is nothing but an infection—an ultimate, a result, due to a fight in a process of dialectics between the body-energy and the poisonous effects of poisons of the miasm-virus, micro-organism etc. which are called the external obnoxious cutaneous inimical agents.

82. So, psora or infection is the great source of chronic diseases. The specific homoeopathic remedies for the chronic psoric diseases are already discovered. To apply homoeopathic medicine, it is indispensable to ascertain first the symptoms and characteristics. No real cure of diseases can take place without a strict individualisation and particularisation of each disease. Only to see is whether the affection is an acute and

rapidly developed disease or a chronic one. In acute diseases, the chief symptoms are self-evident to the senses more quickly. But in chronic diseases, symptoms gradually progress and may take several years. It is much more difficult to ascertain the symptoms of the chronic diseases.

83. For individualisation and particularisation of the case of a disease, it is absolutely necessary to be free from prejudice and to have sound senses, attention in observing and faithfulness in tracing the picture of the disease.

84. The detailed history of the disease must be narrated by the patient. It should be accurately noted down all the statements and the very expressions of the patient and friends, relatives and the members of the family. The interruption in the middle of their speaking should not be made except in the case of irrelevant matters. The patient should be advised to speak slowly in order that the important parts of his speech may be written.

85. Every symptom should be noted down serially and separately and explicitly.

86. First the particular symptom should be chalked out and more precise information should be elicited. Symptoms should be read over one by one. Further particulars about each of symptoms should be enquired. At what period this symptom occurs. What was the condition before taking the medicine as well as the condition while taking it. What is the condition after some days by leaving off the medicine. The kind of exact pain and sensation, whether it is on the spot or not. Whether the pain occurs in fits by itself or at various times. Whether the pain is continued or intermittent. How long it lasts ; at what time of the day or night and in what position of the body. Whether it is worse or ceases entirely.

87. More precise information regarding the particulars of the disease should be obtained before giving answers to the questions of the patient ; otherwise a false picture of the

disease may be intimated to him and an unsuitable mode of treatment may be adopted.

88. If anything relating to the particulars of the disease is omitted from the speech of the patient, enquiry as regards those several parts or functions of the body or his mental state and disposition must be made.

89. If the patient furnishes the requisite information and traces a tolerable perfect picture of the disease, the physician may ask more precise, more special questions.

90. After writing down the particulars of the disease, the physician should note his own observation as to the patient and what is peculiar to him.

91. Only the symptoms and ailments which the patient suffers from before the use of medicines or after they have been discontinued for several days can give the true fundamental idea of the original form of the disease. If the disease is chronic and the patient is taking medicine upto the time the physician sees, he may leave the patient some days without medicine in order to gather the more permanent uncontaminated morbid symptoms of the old affections so that a faithful picture of the disease may be formed.

92. The inappropriate medicine and original disease may complicate and conjoin a malady. Sometimes the rapid course of this malady and its serious character permit no delay. It may not be possible to ascertain the symptoms before the employment of the medicines. The critical situation demands prompt and efficient aid. So, just on-the-spot symptoms of the disease must be considered to select a suitable homocopathic remedy so that the patient may not die.

93. The actual causes of the disease should be enquired privately, confidentially and carefully. That is, confidential information as regards the disease is to be gathered for the purpose of cure.

94. In the case of chronic disease, the ordinary occupations, the usual mode of living and diet, the domestic situations etc. must be well considered; because these exciting causes produce or maintain the disease and by the removal of these exciting causes, the recovery may be prompted.

95. With care and according to the circumstances, the most characteristic and minutely peculiar symptoms of chronic disease must be observed. Due to long sufferings, the patient may not heed to the lesser accessory symptoms. Indeed, these minute symptoms may often be very characteristic and peculiar and often they may be very useful in the selection of remedy.

96. The patients differ in their disposition. Some are hypochondriacs and others are greatly sensitive and impatient of suffering and they show their symptoms vividly. Sometimes, patients exaggerate their symptoms.

97. Some other persons due to idleness, false modesty, mild disposition, weakness of mind, do not express a number of symptoms or describe them vaguely or do not give importance to them.

98. The statement of the patient relating to his sufferings and sensations or his disease is more important than the statements of his friends and relatives. Especially in the case of chronic disease, the true, complete picture and the peculiarities of them demand special observation, tact, knowledge of human nature. That is, to gather symptoms, peculiar and general, of chronic disease caution, patience, great power of observation, conception and perception, tact and psychological knowledge are very necessary.

99. The investigation of acute disease is much easier. As the disease or sufferings happen recently, all the facts may be stated by the patient in toto. Besides, in acute disease, all the symptoms generally remain prominent.

100. The virtue of Nature is to change always. Nothing in Nature is constant. To maintain the creations and the

destruction in Her three kingdoms—plant, mineral, animal, Nature Herself always changes in the process of dialectics. In Her, the old order always changes, yielding place to the new. So, as in Nature, no two facts or phenomena happen in the same manner. Due to dialectical action and velocity in different facts or phenomena must vary. So also, it is immaterial to find out the similarity between the two diseased conditions—former and recent. It is sufficient and important to collect the pure picture of every prevailing disease which is to be considered as new and unknown and as such it is to be investigated thoroughly for gathering morbid symptoms. Variety and diversity is the spices of Nature. Every event, fact, phenomena or disease has a particular trait and peculiarity of its own. A unique character is a feature of every disease or phenomena. Of course, some epidemics, small pox, measles etc. result from a contagious principle that always remains the same. This is an exception.

101. The physician may not observe all the symptoms or obtain a knowledge of the complete picture of the first epidemic disease. The close observation of several cases makes him conversant with the totality of its signs and symptoms. The observing physician can easily find the characteristics and the peculiarities in the patients and select a suitable remedy.

102. In course of noting down the symptoms of the epidemic diseases, the picture of the disease becomes more complete, more significant and the characteristics and the peculiarities of this collective epidemic disease become clearer. General symptoms—loss of appetite, sleeplessness, etc. become precisely defined as to their peculiarities. The peculiar symptoms of few diseases which occur rarely, become prominent and they constitute the characteristics of this epidemic disease. The terms—peculiar and characteristic bear the same meanings. Generally all are affected with the same disease, prevailing at the same time. The totality of symptoms of the epidemic disease can not be gathered from

one single patient. It is to be ascertained from the sufferings of several patients of different constitutions.

103. Epidemic diseases are generally of acute character. The collection of the totality of symptoms of the miasmatic chronic diseases is the same as in the case of the epidemic diseases. The chronic maladies, especially the 'psora' never express the whole sphere of their symptoms. Their symptoms are shown in a much more minute manner. One patient only exhibits a portion of symptoms of the chronic disease. Some others show other portions. As such, the totality of symptoms of the chronic disease must be gathered from the observations of so many patients. The whole picture of chronic disease is not shown in a single patient. The totality of its symptoms is to be collected from several patients; otherwise, medicine can not be selected.

104. The most difficult task is the completion of the collection of the totality of symptoms of a chronic disease and this is the picture of the disease—acute or chronic. Out of the totality of the symptoms, the physician can chalk out the characteristic ones which help to select a similitum-drug. During the treatment, he can ascertain the effects of the medicine, the change in the State of health of the patient. He is to deduct the ameliorated symptoms from the totality of symptoms, to consider the remaining ones along with the addition of any new symptoms.

105. The physician has to acquire the full knowledge of the pathogenetic (disease-developing) power of the medicine in order that he can be able to select the similitum-drug which will produce the symptoms similar to those symptoms of the natural disease which this drug cures.

106. The pathogenetic effects (disease-developing effect) of medicine must be known first. Here effects mean the morbid symptoms, produced by the medicine in the healthy individual while it is proved. Then it will be possible to select the similitum-drug to remove the natural disease.

107. Medicine should be given and proved on the healthy body. If it is proved on the unhealthy one, the symptoms of medicine must mix up with those of the disease. The general and peculiar symptoms of medicine can not be ascertained. This condition hampers to remove the disease.

108. The only possible way to know the peculiar effects of medicine is to prove it on the healthy body. This is the way to ascertain what morbid changes, signs and symptoms each medicine produces on the health of the body and the mind. In the healthy individual, the drug produces the morbid symptoms, similar to those of the natural disease which it (drug) cures. Because, every natural substance embodies the more or less curative, medicinal power that can change the State of man's health like the morbid change, produced by the natural disease in the human organism.

109. Hahnemann is the first man to prove medicine on the healthy body. His Homoeopathic employment of medicine is the only possible way to cure the human maladies.

110. The old authors also employed medicinal substances before Hahnemann to produce death or other results. They made the histories of poisoning as proofs of the pernicious effects of these powerful medicinal substances. They also employed these medicinal substances to combat the dangerous accidents and it was found that health gradually returned. When death occurred, it was called the poison-producing substances. They had this system of recording symptoms. They could not know that these noxious and poisonous symptoms of these substances could extinguish curatively the similar symptoms occurring in natural diseases. The pathogenetic (disease-developing) phenomena of the substances are nothing but the intimations of their homoeopathic curative action. The only possible way to ascertain the medicinal powers of the substances is to prove them on the healthy body and to observe the changes they (substances) produce in it. There is no room for imagination, speculations, guess, conjecture and anticipa-

tion in knowing the medicinal powers of substances. The smell, taste, appearance of the drugs, their chemical analysis, their assorted employment in a mixture do not reveal the peculiar powers of medicinal substances. As drops of waters make the ocean, and piles of sands make the land, so, the proving after proving for year after year of the medicinal substances on the healthy body can reveal the medicinal powers which can only cure the natural disease according to the law of similarity.

111. The old authors respectively noted the pure effects of medicines ; but they did not record or refer to any therapeutic object. The agglomeration of their recording as regards the medicinal effects of substances must easily convince us that the medicinal substances produce the morbid changes, signs and symptoms in the healthy human body according to fixed, eternal laws of Nature and by virtue of these laws, they (medicinal substances) are enabled to produce certain, reliable disease-symptoms, each substances according to its own peculiar character.

112. In older prescription of dangerous medicines in excessively large doses, the symptoms at the beginning were of an exactly opposite nature to the symptoms produced in the end. The symptoms of the primary action or at the beginning are the proper action of the medicine on the vital force or body-energy and the symptoms of the secondary action or in the end are the reaction of the vital force of the organism against the medicinal action. But if the medicinal doses on the healthy bodies are moderate or small, it appears from experiments that the reactions of the vital force against them are least or none at all. In the method of homeopathic cure or in the homoeopathic curative operation, the living organism or its vital force or energy reacts against these medicinal powers only so much as is requisite and necessary to raise the health again to the normal healthy state.

113. The exception is in the case of Narcotic medicine. In the primary action, the narcotic medicines sometimes take

away the sensibility and sensation, as also the irritability. In the secondary action, it is observed that even the moderate experimental doses of narcotic medicines on the healthy body increase the greater sensibility and irritability.

114. From the experiment with the moderate doses of narcotic medicines on the healthy bodies, it is observed only their primary action. That is, it is observed only the morbid symptoms of the narcotic medicines that derange the health of the human being and develop in him a morbid state of longer or shorter duration. No cure or amelioration of the disease is made by the narcotic medicine. Only suppression or later on, aggravation is produced.

115. Some medicines have symptoms which do not express themselves at the same time in the primary action. Out of these symptoms, some are directly opposite to others. Some are partially or under certain conditions or by the greater influence of some other symptoms, expressed or suppressed. Some symptoms of some medicines appear at the beginning or in the end of the primary action. These symptoms of the beginning and the end, taken together, form the totality of the whole symptoms of a medicine. Some of these symptoms may be directly opposite to others; but they all involve the same medicine. Some appear early or remain suppressed or appear subsequently or remain suppressed. The appearance or suppression of some symptoms of a medicine at the beginning or in the end does not mean the secondary action or the mere reaction of the vital force or body-energy against the medicinal power. This only represents the alternating State of the various paroxysms (Stages of aggravations) of the primary action. This is called alternating actions. That is, the primary action of medicine may not reveal at a time. Some portion appears early and some does subsequently.

116. Medicines produce some symptoms more frequently in many individuals, other symptoms more rarely and in few

persons, some symptoms in very few healthy bodies. It is then observed that medicines do not reveal their actions in the same manner in all the healthy bodies.

117. Idiosyncrasies mean oversensitiveness or oversusceptibility. These belong to the peculiar corporal constitutions which mean the human organisms. Although these constitutions or organisms seem to be healthy, they possess a disposition in which they belong to a more or less morbid state by certain things or the certain things seem to produce no impression and no change in many individuals. This impression of oversensitiveness relating to the individual organism as well as the particular medicine or substance is apparent. The term "apparent" means to be or not to be. This belongs to this or to that. Two things are required to produce and to understand the idiosyncrasies or oversensitiveness between them. The medicinal power and the vital force or energy attract each other dialectically in the organism, produce the dialectical action and reaction in it. As a result, the inherent power of the influencing medicinal substance and the capability of the vital force or body-energy are exhibited and the vital force is deranged by the medicinal power. Of course, this derangement of healthy body in the method of idiosyncrasies or oversensitiveness or oversusceptibility can not be produced only by the peculiar corporeal constitution. This oversensitiveness can be produced by the medicinal power singly in the human constitution or organism. Because, the medicinal substance has the inherent power to produce impression or to make influence over the human bodies. This is the creation of oversensitiveness or idiosyncrasies in the healthy constitution which easily accept the influence of the medicinal power and make themselves deranged by it. This is the susceptibility of the body or this idiosyncrasies belong to the healthy constitution or organism. When this medicinal substance creates dialectically the oversensitiveness in the healthy constitution or the organism, it as remedy can render the effectual homocopathic service to all the

sick persons where it produces the morbid symptoms similar to the morbid symptoms of those (diseases) which it (medicinal substance) cures. So, it is observed that generally most of the individuals are idiosyncratic or oversensitive or susceptible to the medicinal substances.

118. The variety or the diversity is the spices of Nature. No two things are identical in Nature. The individual characteristics is a trait of Nature. Everything in Nature has an individuality, particularity and characteristic feature of its own. So every medicine exhibits peculiar actions on the human organism. The action of medicines is not produced in the same manner. As there are the varieties of medicinal substances, there are the diversities of their actions on the human organisms. All the medicines do not adopt the exact and identical manner to produce their actions on the human body.

119. It is certain that every species of plant differs in its external form, mode of life, and growth, its taste and smell from every other species and genus of plant. Similarly, every mineral and salt differs from all others, in its external and internal physical and chemical properties. All these things, plant and mineral, certainly differ and diverse among themselves in their pathogenetic and therapeutical effects. Each of these substances produce alterations in the health of human beings in a peculiar, different, and determinate manner that the possibility of confounding one with another is totally lessened.

120. Man's life and death, disease and health depend on medicines. Medicines must be thoroughly and most carefully distinguished from one another. They must be tested by careful, pure experiments, on the healthy body for ascertaining their real powers and effects in order to obtain an accurate knowledge of them and to enable us to avoid any mistake in their employment in diseases. Only through the correct selec-

tion of medicines by the law of similars, the health of the body and of the mind can be rapidly and permanently restored.

121. Here refers to the three categories of provings. In proving medicines to ascertain their effects on the healthy body, the small doses of the strong, heroic medicinal substances are competent enough to produce changes in the health even of robust persons. The more considerable quantities of the medicinal substances which have the milder powers, must be given in the healthy body for proving or experiments. To observe the action of the very weakest medicinal substances, the proving or experiment should be conducted on the persons free from disease and who are delicate, irritable and sensitive.

122. The exactitude, correctness, accuracy, and greatness of the whole medicinal art as well as the happiness and the healthy condition of all the future generations of mankind depend on the provings or experiments of the medicinal substances on the healthy bodies. So, only those medicines which are perfectly well known and purity, genuineness and energy are thoroughly ascertained and assured, must be employed in proving or experiments. Regulations of provings are described in sections 123, 124, 125, 126, 127.

128. Observations show that medicinal substances in crude forms do not exhibit the full amount of their powers while in provings. But when they are in high dilutions potentised by proper trituration and succussion, the dormant, latent and hidden powers of the substances are developed and roused into activity to an incredible extent. Here it refers to the Atomic theory in which the atoms and molecules of the medicinal substances burst out their energy through fission and fusion (trituration and succussion), breaking out and mingling with. In high dilutions, it is best to investigate the medicinal powers even of such substances as are deemed weak.

129. One of the greatest characteristics of Nature is the maintenance of Her diversities. All persons are not affected by a medicine in an equally great degree. There is a vast variety in this respect. Sometimes an apparently weak individual may be seldom affected by moderate doses of powerful medicine; but he is strongly enough acted on by medicines of weaker character. So many robust persons experience very considerable morbid symptoms from an apparently mild medicine and only slighter symptoms from stronger drugs. The slighter and stronger actions of medicines can not be known before hand. Hence it is better to begin with a small dose of a drug and where suitable and requisite, to increase the dose more and more from day to day. The regulations for provings of medicines on the healthy individuals and the system of the collections of symptoms are described in section 130 to 145.

146. The business of a true physician relates to the judicious employment of medicines that have been proved on the healthy individuals to ascertain their pure action in order to effect the homoeopathic cure of natural diseases.

147. The medicine whose symptoms have the greatest similarity to the totality of the symptoms of a natural disease, must be the most suitable, the most certain homoeopathic remedy for the cure of the said disease. This remedy is specific for this disease.

148. In its dynamic action, the suitable dose of a medicine which has the symptoms most similar to the morbid symptoms of a disease, produces a similar artificial disease. This artificial disease is called the medicinal disease. It affects the morbidly deranged vital force of the individual, those very parts and points in the organism, now suffering from the natural disease. As a corollary, due to the great similarity and prepondering strength of the artificial medicinal disease, it occupies precisely the seat hitherto (till now) occupied by the

natural disease so that the instinctive automatic vital force from now on is no longer affected by the natural disease. But the vital force is affected solely by the stronger, similar medicinal disease. In its turn, the medicinal disease due to the small dose of the remedy is overcome by the increased energy of the vital force and it soon spontaneously disappears, leaving the body free of all diseases. That is, the body is permanently cured and becomes healthy.

149. If the suitable homoeopathic remedy is rightly selected and employed, the acute disease even of a grave character and attended by many sufferings, subsides insensibly in a few hours if it be of recent date. This acute disease subsides in a few days, if it be a somewhat longer standing along with all traces of indisposition. As a result, nothing, or almost nothing more than the artificial medicinal disease is perceived. Thereafter, by rapid imperceptible transitions, there occurs nothing but restored health and recovery. Diseases of long standing, especially of complicated character require for their cure a proportionately longer time. More especially, the chronic medicinal dyscrasia (the drug-disease), produced by the inimical dissimilar allopathic medicines along with the natural disease, require a much longer time for their recovery. Indeed, these drug-diseases are often incurable.

150. The physician should not regard the trivial symptoms observed a short time previously as a fully developed disease which requires serious medical art. A slight alteration in the diet and regimen (management) will usually suffice to dispel such an indisposition.

151. When the patient complains of a few violent sufferings, the physician on investigation will usually find several other symptoms besides the symptoms, previously expressed (Symptoms of violent sufferings). Although these several other symptoms are of a slighter character, they furnish the complete picture of the disease.

152. If the acute disease is so much worse, it is generally composed of the more certainty, a suitable remedy may be found for this acute disease.

153. In the comparison of the collective symptoms of the natural disease with the list of symptoms of known medicines in order to find a desired remedy by similarity to the disease, the more striking, singular, uncommon, and peculiar (characteristic) signs and symptoms of the disease are chiefly and most solely to be kept in view. For more particularly, the list of symptoms of the selected medicine must correspond to these very similar symptoms of the disease in order to constitute itself (medicine) the most suitable for effecting the cure. The more general and undefined symptoms—loss of appetite, headache, debility, restless sleep, discomfort etc. demand but little attention; because these symptoms are of vague and indefinite character, if they can not be more accurately described. These symptoms of such a general nature are observed in almost every disease and from almost every drug. In a word, for the purpose of rapid cure, it is to be chalked out the more striking, singular, uncommon and peculiar (characteristic) signs and symptoms of a medicine, most similar to those of a disease.

154. If the peculiar, uncommon, singular, striking and distinguishing (characteristic) symptoms of a disease are in the greatest number and in the greatest similarity with those of the disease, this medicine is the most appropriate homocopathic specific remedy for this disease. If the disease is not very long standing, it will generally be removed and extinguished by the first dose of this medicine without any consideration.

155. Every medicine has the numerous symptoms. All these symptoms do not function at a time in the cure of a disease. Only the symptoms of the medicine that are most similar to the morbid symptoms of the disease, act upon the organism, take the place of the disease, annihilate it by overpowering. Other non-functioning symptoms of the medi-

cine do not act upon. Because, the excessively minute dose is so weak that it cannot produce the other symptoms of the medicine that are not similar and homoeopathic to the disease. It does not produce any symptoms in those parts of the body that are free from disease.

156. Given in an insufficiently minute dose, there is almost no homoeopathic medicine that does not produce in very irritable and sensitive patients, at least one trifling unusual disturbance, some slight new symptoms. Because it is impossible that medicine and disease should cover one another symptomatically as exactly as two triangles with equal sides and equal angles do. This unimportant difference of the similarity between the drug-symptoms and the disease-symptoms is easily made up or destroyed by the vital force or energy of the living organism. This is not, perceptible by patients, not excessively delicate. The restoration of health goes forward to the goal of perfect recovery, if it is not prevented by the action of the heterogeneous inimical dissimilar allopathic medicines upon the patients, by errors in diet or regimen (management) or by excitement of the passions.

157. Due to the appropriateness and the minuteness of the dose, the homoeopathically (similarly) selected remedy gently remove and annihilate the acute disease similar to it without manifesting its other unhomocopathic (dissimilar) symptoms, without producing new serious disturbances. Yet, usually and immediately after ingestion or employment of the similarly selected medicine, it causes a kind of slight aggravation for the first hour, or for a few hours, or for a considerable number of hours in the case of somewhat too large dose, which has so much resemblance to the original disease that this disease seems to the patient to be an aggravation of his own disease. But in reality, it is nothing more than an extremely similar medicinal disease, somewhat more powerful than the original disease.

158. This slight homoeopathic aggravation at the beginning is a very good prognostic (before hand sign) that the acute

disease will most probably yield to the first dose of the medicine. The medicinal disease must naturally be somewhat stronger than the natural disease in order to overpower and extinguish it (the natural disease). This is just the condition in where the two natural disease are similar, but the stronger one can remove and annihilate the weaker one.

159. The smaller the dose of the homoeopathic remedy is, so much the slighter and shorter is this medicinal aggravation during the first hours. This medicinal aggravation is an apparent increase of the disease to the patient.

160. The dose of the homoeopathic remedy can seldom ever be made so small. The small dose shall not be able to relieve, to overpower, and indeed completely to cure and annihilate the uncomplicated natural disease of not long standing (i.e. short standing) whose morbid symptoms are similar to the symptoms of the medicine. During the first hour after the ingestion or employment, the minimum dose of an appropriate homoeopathic medicine, not the very smallest one, produces a perceptible homoeopathic aggravation. Here it refers to the dialectics of Nature. Nature maintains Her creation and destruction through the method of dialectics. So two things, however similar and analogous to each other, must produce a dialectical action and reaction in the fighting field. The stronger similar one subdues the weaker similar one and conveys its influence, predominance, prevalence, strength and power to the holder or container (Adhar) concerned. This is called the aggravation. Here the fighting field means the human body and the holder or container means the patient.

161. The limit to the aggravation of the homoeopathic medicine in its primary action means to increase somewhat the morbid symptoms of the original disease in the first or few first hours. This is certainly and especially true in the case of diseases of a more acute character and of recent origin. When one dose of a long-acting medicine is used to combat a disease of very long standing, it is seen but occasionally, not at all

times, during the first six, eight or ten days the aggravation of the medicine in its primary action—the aggravation which seems to the patient to be an aggravation of his own disease. Then in the intervening hours, the amelioration of the whole disease is perceptible. After the lapse of few days of the aggravation of a medicine in its primary action, the amelioration proceeds almost uninterruptedly for several days longer.

162. This is a moderate number of medicines whose true, pure actions are known. With the help of the list of symptoms of the most appropriate medicine among them a portion of the symptoms of the disease can be met with. To overcome the portion of the symptoms of a disease by the symptoms of a moderate medicine is an imperfect system, no doubt, this imperfect one must be employed in case of necessity. From the moderate, imperfect medicine, a complete, untroubled cure can not indeed be expected. During its use, some symptoms of this moderate imperfect medicine appear. These types of symptoms were not previously observable in the disease. These are the accessory symptoms of this moderate, imperfect but appropriate remedy. This imperfectness of the moderate medicine does never prevent a considerable part of the disease from being eradicated by this medicine. Rather, the symptoms of the disease that resemble those of the imperfect moderate medicine are removed and eradicated. As a result, a fair commencement of the cure is established. Of course, this starting of the cure does not happen without those accessory symptoms of the imperfect medicine—the symptoms which are always moderate when the dose of the medicine is sufficiently minute.

164. The small number of homoeopathic symptoms of the best selected medicine has no obstacles to the cure. Rather the cure chiefly takes place by these uncommon, peculiar, distinctive (characteristic) symptoms of the medicine which are similar to those symptoms of the disease without producing any particular disturbance.

165. Among the symptoms of the selected remedies, if

there is no medicine that accurately resembles the distinctive (characteristic) peculiar uncommon symptoms of the disease and if the medicine corresponds to the disease only in the general, vaguely described, indefinite symptoms (nausea, debility, headache, loss of appetite etc.) and if among the known medicines, there is no one homoeopathically appropriate, the immediate favourable result can not be expected from the employment of this unhomoeopathic medicine.

166. The above-noted state is very rare owing to the increased number of medicines whose effects are now known and the bad effects, produced by the use of unhomoeopathic dissimilar medicines, can be counteracted by the selection of the more accurate similar medicines.

167. Due to the first use of this imperfectly homoeopathic remedy, if accessory symptoms occur for some moment in the case of acute diseases, the first dose should not be allowed to exhaust its action or the patient should not be left to the full duration of the action of this imperfect remedy. Rather, it should be investigated afresh in the present morbid altered condition of the disease and add the remainder of the original symptoms to those newly developed symptoms or accessory symptoms in tracing out a new picture of the disease.

168. It is to discover among the known medicines, a similar one whose symptoms are similar to the morbid symptoms of a disease. Though a single dose of the similar medicine does not entirely destroy the disease, yet this medicine will advance the disease considerably on the road to cure. The disease that still remains, is to be examined again and again and the similar Homoeopathic medicine is to be selected to cure the said disease. This will be going on, until the possession of perfect health is achieved.

169. On the first examination of a disease and the first selection of a medicine, if the totality of the symptoms of the disease is not effectually covered by the totality of the symptoms of a single medicine; but if two medicines cover the whole symptoms of the disease—one medicine is more

homoeopathically and similarly suitable for one part of the disease-symptoms and another medicine for another part of the symptoms of the disease, the more suitable of the two medicines is to be administered first. The rest one medicine should not be used without fresh examination of the disease. Because, after the employment of the first more suitable medicine, a dialectical action and reaction are produced in the human organism, and the condition of the rest symptoms of the disease is changed. That is, in the changed circumstances, the next best medicine not suitable or competent enough to cope with or to over-power and overcome the changed rest symptoms of the disease. It is better to examine afresh the disease in the changed condition and to select a more appropriate homoeopathic remedy for the present-based symptoms.

170. When a change of the morbid condition of the disease occurs after the employment of the first most suitable remedy, the present-based or remaining set of symptoms must be enquired into without paying any attention to the next best medicine. And another homoeopathic medicine as appropriate as possible to the new changed, altered, morbid condition of the disease must be selected. If the first most appropriate medicine appears to be the next best one to cure or to remove the changed morbid condition of the disease, it deserves to be employed in preference to another.

171. Non-venereal chronic diseases arise from psora that means a chronic hereditary infection, flowing through generation after generation of man. In order to cure the non-venereal diseases, it is often required to give several antipsoric remedies in succession. Every successive medicine is homoeopathically and similarly chosen according to the group of symptoms remaining after the expiry of the action of the previous remedy which is employed in a single dose or in several successive doses.

172. A similar difficulty arises in the way of the cure of some diseases whose symptoms are too few. To remove the too few morbid symptoms of a disease is very difficult. If

the difficulty due to too few symptoms is removed by carefully selecting the appropriate similar remedy, it is well and good on the part of cure.

173. There are diseases which have only few symptoms. They may be termed one-sided diseases. They are less amenable to cure. They display only one or two principal symptoms—physical or mental, which observe almost all the other symptoms. These one-sided diseases chiefly belong to the class of chronic diseases.

174. The principal symptoms of one-sided disease are of two types, namely, an internal complaint, i.e. headache of many years' duration, a diarrhoea of long standing, an ancient cardialgia etc. and an external complaint or an affection more of an external kind. The external complaint or affection is generally termed and distinguished by the name of local maladies—Eczema etc. one type of symptom only expresses at a time.

175. In one-sided diseases, the internal mental symptoms should be fully discovered in order to complete the sketch of the portrait of the disease.

176. There are a few diseases which present only one or two severe violent symptoms and all the other symptoms are only indistinctly perceptible.

177. To remove the disease which has one or two severe violent symptoms, is the best to select the medicine which is the most homoeopathically and similarly indicated.

178. No doubt with the intention of the cure, the medicine selected by the law of similars, produces the artificial disease whose symptoms are the most similar to the morbid symptoms of the natural disease. The production of the similar artificial disease or medicinal disease very frequently happens, if the few morbid symptoms of the artificial disease or medicine are very striking, decided, uncommon, and peculiarly distinctive (characteristic).

179. In the case of one-sided disease, the medicine first chosen, will be only partially, not exactly suitable. Because.

every medicine has a considerable number of symptoms which guide to an accurate selection.

180. The medicine that is chosen according to the law of similarity with the disease, acts upon the body well. But the medicine, imperfectly chosen, is partially similar to the disease. This occurs due to the limited number of homoeopathic remedies that makes the selection imperfect and the employment of the imperfectly chosen medicine produces the accessory symptoms and several phenomena. These symptoms are mixed up with the remainder symptoms of the disease. The symptoms which the patient had never previously experienced, appear or the symptoms he had only felt indistinctly, become now more distinct due to the mixing up of the accessory symptoms of the imperfectly chosen medicine with the remainder-symptoms of the disease.

181. The accessory symptoms and new symptoms of the disease owe their origin to the employment of the imperfectly chosen remedy, no doubt; but it may be that the disease is itself capable of producing this type of accessory symptoms, though these are till now or hitherto latent in the disease. As a result of the employment of the imperfectly chosen medicine, the latent symptoms of the disease crop up and become manifest. This is done through a dialectical fight between the said medicine and the disease. The whole collection of the symptoms, new and old, accessory and remainder, of the disease, the symptoms that are now present based perceptible, is to be made in order to select a *similimum*-drug to cure the disease.

182. The imperfect selection of the medicine is almost inevitable owing to the too limited number of the existing symptoms. This imperfectly selected medicine produces the latent symptoms of the disease in order to complete the display of all the symptoms of the disease. This will facilitate the discovery of a second, more accurately suitable homoeopathic medicine.

183. In the case of too few symptoms, when the dose

of the first medicine causes to have a beneficial effect, a new examination of the disease must be instituted and the present-based morbid symptoms of the disease, new and old, must be noted down. Thereafter, a second homoeopathic remedy must be selected according to the law of similarity with the present-based disease-symptoms. The term 'present-based' means the existing symptoms, newly developed and old remaining.

184. After each new dose of a medicine has exhausted its action, the condition of the disease is to be noticed anew as regards its remaining symptoms. And another homoeopathic remedy, as suitable as possible, must be selected according to the law of similarity with the present based morbid symptoms of the disease, consisting of newly-developed and old remaining ones. This will be going on until the recovery is completed.

185. Among the one-sided diseases, an important place is occupied by the so-called local maladies. Local maladies signify those changes and ailments that appear on the external parts of the body. In the old school of medicine, it was prevalent that the local maladies, Eczema, eruptions etc. affect morbidly only those parts of the body where they appear externally and the rest parts of the body do not participate in the disease. This is an absurd theoretical doctrine that leads to the most disastrous medical treatment. Because, the whole body is a unit. All the organs, cells, tissues compose the material body and the energy that comes from Nature, animates the whole material body in the dynamic plane. The material body and energy are interdependent and co-related. The derangement of this energy or vital force is called disease which is immaterial, invisible and abstract. The disease is signified by the morbid symptoms that come out of the body. The eczema, external lesion, irruptions are nothing but the morbid symptoms of the disease. They each indicates the character and nature of the morbid infection or disease. As such the suitable,

appropriate medicine is selected as per the law of similarity with the morbid disease symptoms.

186. The so-called local maladies are produced a short time previously and solely by an external lesion. The lesion must be very trivial. If the external injuries to the body be at all severe, the whole living organism is affected. There occurs fevers etc. The application of the medicinal aid or surgical operation to the affected injured parts of the body is required to the extent where the external obstacles to the cure is to be removed. That is, if it is seen any external obstacle to the cure, the surgical operation is to be applied for the removal of this external obstacle. Thereafter the cure or the healthy condition naturally be achieved by the vital force or energy of the body. It is in the primary stage. The mechanical aid means the reduction of dislocation, bandages to bring together the lips of wounds, the extraction of Foreign bodies that have penetrated into the living parts, making an opening into a cavity of the body in order to remove an irritating substance, or to procure the evacuation of effusions (to bring out pus) or collections of fluids, bringing into apposition (right position) the broken extremities of a fractured bone and retaining them in exact contact by an appropriate bandage etc. when the external injuries are very severe, the whole living organism requires the active dynamic help of the internal oral medicine to accomplish the work of healing. That is, the violent fever, resulting from extensive contusions, lacerated muscles, tendons, and blood-vessels requires to be removed by medicine given internally or the external pain of scalded or burnt parts needs to be homocopathically subdued i.e. by the internal oral medicine.

187. The affections, alternations and ailments—eczema, eruptions etc. appearing in the external parts do not arise from any external injury. Those affections may have only some slight external wound for their immediate exciting cause. They are produced in quite another manner. Their source lies in some internal malady. Considering these

affections as mere local maladies and treating them only surgically with topical applications, it is absurd and injurious and the result is pernicious.

188. The affections, alternations and ailments—eczema, eruptions etc. appearing in the external parts of the body are considered to be merely topical and local diseases by the old school of medicine. This school thinks that these are the maladies exclusively limited to those parts wherein the organism takes little or no part. These affections are concerned only with these particular visible parts of the body knows nothing or it is unaffected. This theoretical conclusion or notion is one of the great, pernicious and harmful blunders of the old school. Because, the whole body is a complete unit, consisting of cells, tissues and organs and animated by the vital force or energy that come from Nature. Whenever any affection—Eczema, eruption etc. automatically appear in the external parts of the body, it is sure that this affection is due to the internal malady in the organism. It means that the vital force or energy of the organism is deranged by the external obnoxious, inimical agents—miasm, virus micro-organisms etc. in the dynamic plane. The disease is caused within the organism. This affection is nothing but the external focus of that internal disease or infection in the external parts of the body. This affection is a symptom of the internal disease. It classifies the nature, character, and type of the disease or infection. It is the only sign and symptom of the disease or infection that covers the whole organism which is indivisible.

189. No external malady can arise, persist, or even grow worse without some internal cause, without the co-operation of the whole diseased organism. It is impossible to conceive the production of the external malady without the instrumentality of the whole deranged life. All the parts of the organism are so intimately connected together to form an indivisible whole in sensations and function. No eruption on

the lips, no whitlow can occur without previous and simultaneous internal ill-health.

190. The annihilation and cure of the general malady by means of internal remedies mean also to treat the external affection on the external parts of the body that has occurred from little or no external injury.

191. If the medicine is selected according to the law of similarity with the disease-symptoms, every powerful internal medicine soon after its employment, causes important changes in the general health of the patient and particularly in the affected external parts, even in a so-called local disease of the most external parts of the body. The change which this medicine produces is most salutary and restorative to the health of the entire body. As a result, the external affections in the external parts of the body disappear.

192. This is the best way to form a complete picture of the disease, if the general symptoms of the disease and the particular symptoms and exact character of the local affection are investigated at the same time. This means that all the general morbid changes, sufferings, and symptoms of the disease, observable in the patient's health as well as the particular morbid symptoms due to the local maladies or affection in the external parts of the external body are to be taken into account to select an appropriate similimum-drug. That is, the general symptoms and the particular symptoms together form the totality of the symptoms of the disease. A remedy must be selected according to the law of similarity with the disease—symptoms both general and particular.

193. By the internal use of the similimum-drug, the general morbid affections or symptoms of the disease are removed along with the particular morbid symptoms of the local affection or maladies. That is, the local disease in the external parts of the body is cured along with the whole disease in the organism by the internal use of the similimum-drug. The local disease or affection depends solely on a disease of the rest of the body. It is a part of the whole disease.

The local affection is one of the most striking and considerable symptoms of the whole disease. It should only be regarded as an inseparable part of the whole.

194. It is not useful in local acute disease, appearing automatically in the external parts of the body to apply externally to the spot an external remedy, even a specific one. If this specific remedy is used internally, due to the law of similarity with the disease-symptoms—general and particular, it would be the most salutary and beneficial to the cure of the disease. Even while using the similimum-drug internally, it is not right to apply externally to the spot the same day. The acute topical affections, inflammation of individual parts, erysipelas etc. caused by dynamic or internal disease-causes must be surely cured by the internal remedies which are selected by the law of similarity with the disease-symptoms, both general and particular. In spite of using the similimum-drug and of making good regimen, if the acute local affections are not cured completely and if a relic or remainder of the disease still remains and if the vital force or energy of the body is not competent enough to restore to the normal health, then it is sure that the acute disease is a product of 'psora', a hereditary, chronic infection, flowing through generation after generation of man, which had till now remained latent in the interior of the organism and now has burst forth and is on the point of developing into a palpable, perceptible, definite chronic disease.

195. In the above-noted condition, after the acute affection has pretty well subsided, an appropriate similimum anti-psoric drug must be applied against the remaining morbid symptoms. In chronic local non-venereal maladies, the anti-psoric internal drug is, moreover, alone requisite.

196. Of course, it may seem that the cure of such chronic diseases would be hastened not only by employing internally the medicine which is known to be truly homoeopathic and similar to the totality of the disease-symptoms, but also applying it externally. The ground is that the action of a medicine,

applied to the seat of the local disease or affection may effect a more rapid change in the said affection.

197. The above-noted conception is not true and it is quite inadmissible. The local affections or symptoms arise not only from the miasm of Psora (miasm means an agent that creates an atmosphere for producing disease), but also from the miasm of syphilis or sycosis. The constant local affections and the chief symptoms of these three categories of diseases. The simultaneous local topical application as well as the internal employment of the remedy in diseases produce a great disadvantage. It is that the chief symptoms or local affections, appearing in the external parts of the body will usually be annihilated sooner than the internal disease. It is now a chance to be deceived by the semblance of a perfect cure. But this is not so. The disappearance of the local affections or symptoms do not guarantee the cure of the whole disease. Rather, from the premature disappearance of the local symptoms it is difficult and impossible to determine the actual condition of the general disease. That is, the local symptoms or affections are the prominent guide to cure the whole disease by employing the similimum-drug internally. To suppress the local symptoms or affections by the external topical application is fatal to the cure of the whole disease within the organism.

198. It is inadmissible to apply the medicine that is powerful for cure when given internally, to the local symptoms of chronic miasmatic diseases (Psora, syphilis and sycosis). If the local affections or symptoms of the chronic disease are removed only locally, the cure of the internal general disease in order to complete the restoration of the health remains obscure. Because, the local affections are the chief symptoms, the peculiar, uncommon, striking, ones. If they are gone or destroyed, there remain in the body only the other less distinguishable, less constant, less persistent, often insufficiently peculiar, and too slightly characteristic symp-

toms by which the picture of the disease in clear and peculiar outlines must not be displayed.

199. So long the perfectly homoeopathic remedy to the disease was not discovered, the local symptoms or affections were destroyed by corrosive or desiccative external remedy or by the knife. There remain only the indefinite, uncharacteristic, unimportant and inconstant symptoms. The chief local symptoms or affections contribute most to determine the selection of the most suitable remedy whose internal employment completely annihilate and cure the disease. Under this circumstances, if the external local principal symptoms or affections are removed from observation, the cure of the general disease can not be achieved by with the observation of the less important, less characteristic symptoms.

200. Of course, the perfectly appropriate homoeopathic medicines are already discovered. During the internal employment of the perfectly homocopathic medicines, if it is seen that the local affection or symptom is still persistent and present, then it shows that the cure of the general disease is not yet completed. If the local symptom due to internal employment of the perfect, appropriate medicine is removed automatically on its seat, it would be a convincing proof that the disease is completely eradicated and the desired recovery from the entire disease is fully accomplished.

201. Nature is self-born and omnipotent. Creation, survival and destruction go on according to Her own planned way. Man's vital force or energy comes from Nature. When the vital force is encumbered and entangled with a chronic disease and when it is unable to overcome this disease by its own power, it adopts the plan of developing a local malady or affection on some external part which is unindispensable to human life and keeps the part in a diseased condition. By this plan, the vital force may silence the internal disease. Otherwise, the disease may threaten to destroy the vital organs of the body. The vital force may transfer the internal disease to the vicarious local affection and draw it thither. The pre-

sence of the local affection thus silences for a time the internal disease. The vital force is not able either to cure the internal disease or to diminish it materially. The local affection is nothing but a part of the general disease. The vital force transfers the disease to a less dangerous external part of the body in order to allay the internal disease. In spite of this plan, the internal disease is not cured fully. It gradually increases within and by the law of Nature, the local symptoms also aggravate and enlarge always more and more. It seems to be as a substitute for the increased internal disease. Old ulcers on the legs get worse as long as the internal psora is uncured, the chancre enlarges as long as the internal syphilis remains uncured, just as the general internal disease continues to increase as time goes on.

202. In spite of destroying the local symptoms by the topical application of external remedies, the whole internal disease is not cured. Rather, Nature rouses the internal malady, the old symptoms that previously existed in a latent state and also the local affection. That is, Nature increases the internal disease. It is not correct to say that the external remedy has driven back the local affection into the body. The internal whole disease remains uncured, whenever the external affection or malady is destroyed by the topical application of external remedies. Gradually this internal disease increases, and it also bursts forth through the external parts as external local malady.

203. Every external treatment of local symptoms is adopted to remove them from the surface of the body. But the internal miasmatic chronic disease is left uncured. The driving off the skin the psoric eruption by all sorts of ointments, burning away the chancre by caustics and destroying the condylomata on their seat by the knife, the ligature, or the actual cautery are the pernicious external mode of treatment. This system of treatment is the most prolific source of all the innumerable named or unnamed chronic maladies.

204. Besides the chronic affections, ailments, and

disease that arise from persistent unhealthy mode of living and innumerable dissimilar palliative violent reactionary allopathic medicinal maladies, all the remainder diseases result from the development of the three chronic miasms—internal syphilis, internal sycosis and in the most cases—internal psora. Syphilis, sycosis and psora are the infections which grow out of the dialectical fights between the vital force or body-energy and the poisonous effects of poisons of miasm, virus, micro-organisms etc., in the dynamic, subjective immaterial plane of the human economy. Each of these three chronic infections, psora, syphilis and sycosis has been infecting the whole internal organism from the time immemorial and flowing through generation after generation of man. Sometimes, they remain dormant or latent within the organism and at times, appear in the external parts of the body as primary, vicarious local symptoms in the case of psora—the scabious eruption and itch, in syphilis the chancre or the bubo and in sycosis the condylomata. If the chronic miasmatic internal diseases are deprived of their local symptoms in the external parts of the body, they are inevitably destined by mighty nature sooner or later to become developed, to burst forth and propagate all the nameless misery, the incredible number of chronic diseases which can be cured only by the internal homoeopathic similimum-drugs without employing topical remedies for their external symptoms.

205. No homoeopathic physician treats one of the primary (local) or secondary symptoms of chronic diseases. He cures only the great miasm (disease-power) on which the disease depends and for the cure of the miasm or disease-power, the primary (local) and secondary symptoms disappear spontaneously. In the allopathic treatment, the primary or local symptom is destroyed by means of external remedies. As a result, the secondary affections or morbid symptoms are produced from the breaking forth and development of the inherent miasms or disease-power or infections, especially from internal psora—the most virulent, violent major infection in the organism. It

appears from many years of reflection, observation, and experience that the only internal treatment can cure these chronic diseases, grown out of chronic miasms.

206. After careful investigation of the chronic diseases, if it is seen that the patient has a venereal infection, or an infection with condylomatous gonorrhoea, or only the signs of syphilis or the signs of the rarer condylomatous disease, the treatment must be directed against this disease alone. When such syphilitic infection has previously occurred and when the present symptoms are not the symptoms of pure syphilis, this must be remembered in time of treatment that the psora is present and is complicated with the syphilis. The psora or the internal itch dyscrasia is the most frequent, most certain fundamental cause of chronic disease, either complicated with syphilis or with sycosis. Psora is the sole fundamental cause of most of the chronic disease. Psora or the chronic hereditary infection is the oldest one and it has the most predominant role in the organism. In the present days, where there is syphilis or sycosis, there is the complication of psora. In a sense, psora is the mother of all infections. It should be taken into account at the time of treatment of the disease—syphilis or sycosis that it has surely a taint of psora. But the medicine must be selected in preference to the predominant role of psora, syphilis and sycosis. That is, among the three diseases or infections, which is the most predominant in the organism, the treatment thus must be directed against it.

207. In time of treatment of the miasmatic chronic disease, the past history of treatment of the patient is necessary. These are the kinds of allopathic medicines, mineral baths, artificial surgical operations etc. and the information regarding the degeneration of the disease from its original state due to the use of those things.

208. Along with the above-things, these are also necessary—age, mode of living, diet, occupation, domestic position, social relations, etc. These are necessary in order to ascertain

whether these things have tended to increase the malady or in how far they may favour or hinder the treatment. Also the state of disposition, temperament and mind must be attended to learn whether this mental state presents any obstacles to the treatment or this state requires to be directed, encouraged or modified.

209. For the whole complete picture of the disease, especially for collecting the most striking and peculiar characteristic symptoms of the disease, the patient must be carefully and sympathetically consulted. Because, medicine is selected according to the law of similarity with the disease-symptoms.

210. The diseases of psoric origin are almost one-sided. It is difficult to cure them, as all their other morbid symptoms disappear before the single, great, prominent symptom. This type of prominent symptom is the mental disease. This mental disease does not constitute a class of disease, sharply separated from all others. That is, the mental affection, disorder, convulsion, derangement, agony, anxiety, irritability, irascibility are not the disease, but the prominent characteristic symptoms. Because, in all the so-called corporeal, physical diseases, the condition of disposition, temperament and mind is always altered. In all the cases of diseases, the state of patient's disposition, temperament and mind is particularly noted along with the totality of the symptoms in order to cure the whole disease. The symptoms, mental and physical, together complete the accurate picture of the disease. Practically, the origin of the chronic diseases is psora, syphilis and sycosis—the three infections. Itch, scabies, eruptions, condylomata, warts, excrescences, etc. are their physical symptoms. Whenever these symptoms are somehow suppressed, the mental symptoms, insanity, madness convulsion, derangement, irritability etc. are produced. So the mental affection is a part of the whole disease. It should be taken into account along with the totality of symptoms.

211. According to the above-noted description, the state

of disposition, temperament, mind, convulsion, derangement etc. is not the disease but the most prominent, characteristic symptom. These characteristic mental symptoms often chiefly help to determine the selection of the homoeopathic remedy.

212. In time of treatment or proving on the healthy body, the particular attention must be directed to note the altered state of the disposition, temperament, and mind of the patient. Because, every powerful medicine can very notably alter the state of the disposition, temperament and mind in the healthy individual and every medicine does so in a different manner.

213. To cure the diseases, acute and chronic, the mental symptoms of the patient must be collected along with the other physical symptoms. That is, the changes in the state of the mind and disposition of the patient must be carefully and sympathetically observed. Both the types of symptoms—mental and physical, help to select the similimum-drug according to the law of similarity. The drug-symptoms must be similar to the disease-symptoms, whenever both the mental and physical symptoms involve in the disease.

214. The so-called mental disease must be cured in the same way as all other diseases are done. It should be cured like all other diseases by the remedy which is capable of producing both the mental and physical symptoms, similar to those of the disease. Otherwise, the so-called mental disease can not be cured.

215. Almost all the so-called mental and emotional diseases are nothing more than the corporeal physical diseases in which the symptom of derangement of the mind and disposition becomes peculiar and characteristic, and is increased. With the increase of the mental symptom of the disease, the corporeal physical symptoms decline and decrease more or less rapidly and at length the mental symptom attains the most striking one-sidedness and the corporeal physical symptoms are totally suppressed. Ultimately, the mental symptom seems to

be a local disease in the invisible subtle organ of the mind or disposition. But this is not so. The physical corporeal symptoms and the mental symptoms complete the whole picture of the disease while the corporeal symptoms are suppressed, the mental symptoms—insanity, madness, convulsion derangement, anxiety, irritability, emotion etc. predominantly increase.

216. Some so-called fatal corporeal physical disease, a suppuration of the lungs, or the deterioration of some other important viscus (any large interior organ in abdomen) or some other diseases of acute character, e.g. in childbed, etc. become transferred into insanity, into a kind of melancholia, or into mania by a rapid increase of the previously present psychical or mental symptoms. Then the corporeal physical symptoms lose all their danger. These symptoms improve almost to perfect health, or they decrease to such a degree that their obscured presence can only be detected by the perseverant and penetrating observation. Thus the physical corporeal symptoms become transferred into a one-sided local disease in which the symptom of the mental disturbance which was at first only slight, increases in order to become the chief symptom and in a great measure, the said mental symptom occupies the place of the other corporeal physical symptoms whose intensity is subdued by the increasing mental symptom in a palliative manner. As a result, the affections, or the morbid symptoms of the grosser corporeal physical organs become transferred and conducted to the almost mental and emotional organs which the anatomist can not touch with his knife.

217. In diseases where the corporeal physical symptoms are suppressed and the mental symptoms becomes predominant, the whole history of the patient as well as his disease must be collected. That is, the history of corporeal symptoms and particularly the history of the precise character of the chief mental symptoms, the character of the peculiar and always predominating condition of the mind and disposition must be collected. This detailed history of the corporeal and mental

symptoms of the disease is necessary to select a medicine by the law of similarity which has also the corporeal and mental emotional symptoms. Otherwise, the one-sided so-called mental disease can not be cured.

218. To collect symptoms, first the detailed descriptions of the previous so-called corporeal disease ; second, the stage of degeneration into one-sided psychical or mental symptom and third, a so-called complete disease of the mind and disposition must be learnt from the relatives.

219. In one-sided mental affection, the previous symptoms of the corporeal disease and its less perceptible symptoms must be compared. After the mental symptoms have become the most prominent and characteristic, the corporeal symptoms become less perceptible. But sometimes it is observed that after a period of sufficient interval and a period of distinct mitigation of the physical corporeal symptoms, they (corporeal symptoms) again become prominent though not in the same degree as before. Yet it is proved that the corporeal symptoms are still present ; but they are somewhat obscured. Because, the mental symptoms are all along the most prominent, characteristic ones.

220. Besides the above-observation, the state of the mind, temperament, and disposition of the patient must be accurately observed and the necessary symptoms must be collected from the relatives. Then the complete picture of the disease would be obtained and a suitable medicine which is capable of producing the similar disease-symptoms—both physical and mental, must easily be selected. Again, if any physical disease has lasted for a considerable period of time, its mental symptoms must be searched and such, the anti-psoric remedies which hold both the types of symptoms, must be selected.

221. Insanity, mania, etc. almost always arises from internal psora or chronic hereditary infection. But sometimes, they are caused by fright, vexation, the abuse of spirituous liquors etc. and appear as acute diseases in the patient's ordinary calm state. When these insanity, mania etc. occur in

the acute manner. they should not be immediately treated with anti-psoric medicines. First these affections are to be treated by other class of proved medicines in highly potentised minute homoeopathic doses. As a result, the psora—or the aggravation of chronic infection may be subdued and it, for the time being, may revert to its former latent state.

222. The recovery from an acute mental or emotional disease by the use of the non-anti-psoric medicines, should never be regarded as cured. Rather, it should be tried to cure completely the acute mental or emotional diseases by means of a prolonged anti-psoric treatment. Because the chronic miasm of psora is now latent, but it breaks out at any time in future. If the psora is subdued by prolonged anti-psoric treatment, there is no fear of another similar attack from mental or emotional disease. Along with this prolonged anti-psoric treatment, good, suitable and healthful diet and regimen must be prescribed.

223. If the anti-psoric treatment is omitted, the psora usually develops completely and the mental or emotional disease arises almost from a such slighter cause and the psora passes into either a periodic or continued mental derangement (disease). Then it is more difficult to cure the mental disease (affection) by anti-psoric.

224. When the mental disease is not quite developed and there is a doubt regarding its origin either from a corporeal affection or from faults of education, bad practices, corrupt morals, neglect of the mind, superstition or ignorance, the solution is that if the mental disease arises from one or other of the latter causes, it would be improved by sensible friendly exhortations, consolatory arguments, serious representations and sensible advice. But when the mental disease arises from corporeal affection or bodily disease, the course of exhortations, consolation etc. rather speedily aggravate it. The melancholic state would be more dejected, querulous, inconsolable, and reserved. The spiteful maniac condition would

be more exasperated. The chattering condition would become manifestly more-increasing.

225. There are a few emotional diseases which do not arise from corporeal diseases. From a mere slight indisposition of the body, these emotional diseases originate and are kept up by emotional causes, namely, continued anxiety, worry, vexation, wrongs, and the frequent occurrence of great fear and fright. This kind of emotional diseases in time destroys the corporeal physical health, often to a great degree.

226. When the emotional diseases, caused by anxiety, worry, vexation etc. are of recent origin and have not yet made very great harm on the corporeal (body) State, they may be rapidly changed into a healthy of the mind by means of psychical (mental) remedy (measure) namely, a display of confidence, friendly exhortations, sensible advice and often by a well-disguised deception (diversion of mind by falsehood). Along with these mental measures, there should be prescribed appropriate diet and regimen by which the said diseases would be changed into a healthy state of the body also.

227. Of course, the fundamental cause of the emotional diseases is the psoric miasm which is not yet fully developed. Hence the patient, seemingly cured by the above-mental measures, should be immediately subjected to a radical anti-psoric treatment in order that he may not again fall into a similar state of mental disease.

228. The mental and emotional diseases, produced from corporeal physical maladies can only be cured by homoeopathic anti-psoric medicine along with carefully regulated mode of life, an appropriate psychical (mental) and physical behaviour (good and well-intentioned treatment—both mental and physical) of the relatives, an auxiliary mental regimen, namely, a display confidence, friendly exhortation, sensible advice and consolatory arguments etc. To furious mania, calm intrepidity, fearlessness, and cool, firm resolution must be kept reserved. To doleful (woeful), querulous, (discontented) lamentation, a mute (silent) display of commiseration (pity) in looks and

gestures, to senseless chattering, a silence with past attention, to disgusting, abominable conduct and contemptible, ugly conversation, total inattention must be paid. Reproaching, corporeal punishment and torture must be avoided. The homoeopathic medicine never offend the taste. Compulsion and coercion is unnecessary in its employment. The homoeopathic medicine may be easily given in drink to the patient.

229. Contradiction, eager explanations, corrections of wrongs, invectives (scolding) and weak, timorous (timid) yielding (surrender) are also equally pernicious modes of treating mental and emotional diseases. The patients of such diseases are almost all exasperated and their complaints are aggravated by contumely, (insolence) fraud, and deceptions which the patients can detect. So, it is to become reasonable in time of their treatment. All kinds of external disturbing influences on their senses and disposition should be removed. No amusements for the clouded spirit and thinking, no salutary distractions no means of instructions, no soothing effects from conversation, books and other things that may produce the mental irritability and excite the body and no invigorating things are to be given to those patients. Only the cure by medicine and by possible, practical means is to be afforded to the patient. It is logical and reasonable that when the bodily health is changed betterly, peace and tranquility, ease and comfort again beam upon their mind.

230. In time of treatment by anti-psoric remedies, the emotional and mental states, the two principal symptoms of the mentally diseased patient must be searched for in the said medicines. These two symptoms are unmistakably perceptible, the most striking and the most capable of making the greatest similarity with the totality of the disease-symptoms. It appears from experience that the homoeopathic system is the most triumphant and effective of all other conceivable methods of treatment in mental and emotional diseases of long standing, which originally sprang from corporeal maladies or were developed simultaneously with corporeal diseases.

231. Like the great number of intermittent fevers, there is a great number of intermittent diseases also that recur at certain periods. These intermittent diseases deserve a special consideration for their respective cures. The non-febrile diseases recur at intervals like intermittent fevers. The certain morbid state or symptoms of the intermittent diseases alternate at uncertain intervals with the morbid states or symptoms of the intermittent diseases of different kinds.

232. When some symptoms alternate at uncertain intervals with some symptoms of a different kind, the diseases are called alternating ones. Both these alternating diseases belong to the class of chronic diseases. Generally, these alternating diseases are a manifestation of developed psora alone. Sometimes, these psoric alternating diseases are complicated with a syphilitic miasm. When there is psora alone, anti-psoric medicines must be used for the cure of these alternating diseases. When they are complicated with syphilitic infection, anti-psoric and anti-syphilitic medicines must be employed in alternation.

233. There are typical (special kind) intermittent diseases in which the morbid state or symptoms of unvarying, unchangeable character returns at a fixed period in apparently good health of the patient, and it departs at an equally fixed period. This is observed in those non-febrile morbid states that come and go in periodical manner (at certain times) and in those of febrile character to wit (to know) the numerous varieties of intermittent fevers.

234. Non-febrile, typical, periodically recurring morbid states, (affections) observed in one single patient at a time always belong to the chronic diseases, mostly to those that are purely psoric. Rarely these chronic diseases are complicated with syphilis. But if complicated, anti-psoric and anti-syphilitic medicines must be employed in alternation. Besides this system, it is sometimes necessary to employ as an intermittent remedy a small dose of a potentised solution of cinchonabark

(a small dose of potentised china) in order to extinguish completely their intermittent type.

235. In sporadic or epidemic intermittent fevers, (not endemic in marshy districts) every paroxysm (aggravation) is composed of two opposite alternating states (cold, heat, —heat, cold). This is more frequently of three alternating states (cold, heat, sweat.). For the removal of these alternating morbid states, the remedy must be selected from among the general (common) class of proved (not anti-psoric) medicines which are capable of producing the similar alternating morbid states by the greatest similarity of symptoms in the healthy body. The medicinal morbid states mean either to the cold stage, or to the hot stage or to the sweating stage, each stage with its accessory (auxiliary, concomitant) symptoms. During the apyrexia (absence of fever) or during the intervals between two paroxysms (aggravations), the patient is free from fever. This apyrexial or interval period must be the chief guide to the selection of the most appropriate homoeopathic remedy. To select the remedy, special importance for collecting the symptoms of the apyrexial period must be given.

236. After paroxysm (aggravation) in the alternating morbid states or affections, the apyrexia or the period of interval begins, and the patient somewhat comes round. This apyrexial period or the interval between two paroxysms or aggravations is the most appropriate, suitable and efficacious time for administering the medicine. In the said period, all the changes due to employment of medicine effect well in the organism for the restoration of health without making any disturbance. But if an appropriate medicine is given immediately before the paroxysm (aggravation) the medicinal action coincides with the natural recurrence (action, happening) of the disease and causes a reaction in the organism, resulting in a great loss of strength. After the termination of paroxysm or aggravation, a sufficient apyrexial period or interval begins. Medicine should be employed just this time. The next paro-

ysm takes time to begin. The vital force or energy of the organism is the best possible condition to allow itself to be quietly altered by the remedy and thus restored to the healthy state.

237. If the stage of apyrexia or the interval between two paroxysms in fevers is very short or if the apyrexial interval is disturbed by the after sufferings of the previous paroxysm, (aggravation) the medicine should be administered when the perspiration begins to abate or when the paroxysm (aggravation) begins to diminish.

238. A single dose of a suitable medicine can destroy several fits (convulsions, paroxysms, sudden attacks). But after sometimes, a new paroxysm may appear. Only then the same medicine can and must be given again, if the totality of the symptoms is still the same. The same fever through the several intervals of paroxysms can recur, only when the noxious influence (external unhealthy exciting condition) that first excites the intermittent fever still continues. This also happens in marshy districts. The permanent cure is often only possible when this exciting cause is removed. For instances, if the disease is of marsh intermittent fever, the residence should be transferred to a mountainous country. Then this fever must be cured. Here the marshy place is the exciting cause.

239. Almost every medicine causes in its pure action a special peculiar fever, even a kind of intermittent fever with its alternating stages. This fever differs from all other fevers that are caused by other medicines. The homoeopathic medicines, proved on the healthy body may be found for all the numerous varieties of natural intermittent fevers.

240. If the remedy is specific for a prevalent epidemic of intermittent fever, it does not effect a perfect cure in general intermittent fevers in some patients. If the intermittent fever is not cured and if it has not the influence of a marshy district that prevents the cure, it should be remembered that the psoric miasm must always remain in the back ground of

the said fever. In such a condition, anti-psoric medicines must be employed until complete relief and cure is obtained.

241. Not endemics, but epidemics of intermittent fever are of the nature of chronic diseases. They (Epidemics) are composed of single acute paroxysms. Each single epidemic (wide, aggravation, or attack) is of a peculiar, uniform character common to all the individuals attacked. When this peculiar uniform character of epidemic or wide aggravation or attack is found in the totality of the symptoms common to all, the specific remedy suitable for all the cases must be selected. This specific remedy is almost universally serviceable in those patients who enjoyed tolerable health before the occurrence of the epidemic. That means the patients who are not chronic sufferers from the developed psora.

242. In an epidemic intermittent fever, if the first paroxysms are left uncured or if the patient is weakened by improper allopathic treatment, the latent psora or the chronic hereditary, inherent infection that flows through generation after generation of man becomes developed, takes on the type of the intermittent fever. This developed psora to all appearance continues to play the part of the epidemic intermittent fever so that the medicine, used in the first paroxysms (rarely an antipsoric) is now no longer suitable and cannot be of any service. This is now to be dealt only with a psoric intermittent fever. This will generally be subdued by minute and rarely repeated doses of sulphur or hepar sulphuris in a high potency.

243. Sometimes often very pernicious intermittent fevers attack a single person, not residing in a marshy district. At first, like acute diseases whose origin is psora, it must also be employed for some days a remedy, selected for the special case from the proved medicines (not antipsoric). But if it is observed that the recovery is delayed, it is now to be dealt with developed psora and anti-psoric medicines alone can effect a radical cure.

244. The intermittent fever becomes endemic in marshy districts and in different parts of the country which are frequently exposed to flood and inundations. A healthy man may in his youth become habituated even to marshy districts and may remain in good health, if he preserves a fault-less regimen (management of body) and his bodily system is not lowered by want, fatigue or pernicious passions. The intermittent fevers endemic at most only attack that healthy man on his first arrival; but one or two very small doses of highly potentised china along with the well-regulated mode of living or regimen speedily free him from the disease. But persons who take sufficient corporeal (Physical) exercise and pursue a healthy system of intellectual occupations (playing chess, billiards) and bodily regimen, can not be cured of marsh intermittent fever by one or a few of such small doses of cinchona. In such persons, psora always lies at the root of their malady and their intermittent fever can not be cured in the marshy district without anti-psoric treatment. But sometimes it happens that when these patients immediately exchange the marshy district for a dry mountainous one, the intermittent fever leaves them. Recovery apparently ensues. Of course this apparent recovery is possible only when the psora is not completely developed in these patients and it can consequently return to its latent state. But the patient will never regain perfect health without anti-psoric treatment.

245. The chief varieties of diseases and their respective peculiar symptoms have to be chalked out first. Thereafter, the similimum-drugs and the mode of employing them are to be selected. During the use of these drugs, having the greatest similarity with the disease-symptoms, the diet and regimen (management) are to be observed carefully. In an acute or chronic disease if the amelioration is perceptibly progressive and strikingly increasing after the administration of an appropriate, suitable remedy, the repetition of the medicine should be stopped. Because, the medicine is now hastening towards its completion. The use of a new dose of medicine

after the observation of perceptible progress would surely disturb the work of amelioration.

246. Sometimes it is observed that the very minute dose of an accurately selected medicine, having no hindrance to the duration of its action, performs the slowly progressive amelioration in periods of forty, fifty or a hundred days. The striving should be made to diminish these periods to one-half, one-quarter, and even still less so that a much rapid cure might be obtained. The oft-repeated observations show the three conditions—First, the medicine must be an one, having the greatest similarity with the disease-symptoms, i.e. it must be perfectly homoeopathic; the medicine must be given in the minutest dose so as to produce the least possible excitation of the vital force and yet it is sufficient to effect the necessary change in the state of health. Thirdly, if this minutest yet powerful dose of the best selected medicine be repeated at suitable intervals, it is to be the best adapted for accelerating the cure to the outmost extent. It makes the productions of a similar medicinal disease. Of course, the vital force is slightly excited due to the action of the minute dose of a medicine and is roused to adverse reactions.

247. When the chronic diseases resemble the cases of acute diseases and when the rapidity of cure is needed and requisite, the smallest doses of the best selected medicine may be repeated at intervals of fourteen, twelve, ten, eight, seven days, even at shorter intervals. By this system, the best incredible results may often produce. But in acute diseases, the smallest doses may be repeated at very much shorter periods—every twenty four, twelve, eight, four hours; in the very acutest disease, repetition may be made at every hour upto as often as every five minutes. —

248. According to the gravity of the condition of a disease, the dose of the same medicine may be repeated several times; But its repetition is only so long effective until recovery ensues. If the same remedy ceases to do good and

the rest of the disease presents a different group of symptoms, it demands a different remedy.

249. In the course of its action, if every medicine prescribed for a disease produces new and trouble-some symptoms which are not related to the disease, this very medicine is not capable of effecting real improvement and it can not be considered as homocopathically and similarly selected. If the aggravation is great and considerable an antidote remedy must be soon used for neutralising the action of the firstly given remedy before employing the next remedy chosen more accurately according to similarity of action. Again, if the troublesome symptoms are not very violent, the next remedy must be given immediately in order to take the place of the improperly selected one.

250. In urgent cases after the lapse of only six, eight, or twelve hours, the observant physician can clearly understand that he had made a bad selection in the medicine last given. The patient's health is growing perceptibly worse from hour to hour by the occurrence of new symptoms and sufferings. Under this circumstances, the most appropriate, suitable and possible medicine must be selected for the existing state of the disease.

251. Some medicines, *ignatia*, *Bryonia*, *rhus*, *belladonna* etc. have the alternating action on the human body which is a kind of primary action-symptoms that are in part opposed to each other. After prescribing, if it is seen that no improvement follows, a fresh and equally small dose of the same medicine must soon be given. In acute diseases, even within a few hours.

252. During the employment of the other medicines in chronic psoric diseases, if it is found that the best selected anti-psoric medicine in the suitable minutest dose does not effect an improvement, it is a sure sign that there is some obstacles in the mode of living and dwelling of the patient. These obstacles must be removed in order that a permanent cure may ensue.

253. In all diseases, especially in acute nature, the employment of medicines produces signs and symptoms that inform of a slight commencement of amelioration or aggravation which is not perceptible to every one. In this condition, the state of mind and the whole behaviour of the patient are the most certain and instructive. In case of a slight improvement, a greater degree of comfort, increased calmness, freedom of the mind, higher spirits—a kind of return of the natural state are observed. In case of a small aggravation, a constrained, helpless, pitiable-state of the disposition of the mind, the whole behaviour and of all gestures, postures and actions may be easily perceived on close observation, but cannot be described in words.

254. The other new or increased symptoms or the diminution of the original ones (symptoms) without addition of new ones will soon dispel all doubts from the mind of the attentively observing physicians regarding aggravation or amelioration. There are some patients who are incapable of giving an account of this amelioration or aggravation and sometimes they are unwilling to confess it.

255. After employment of medicine, there is no new unusual symptom and improvement in disposition and mind is observed. No complain regarding the worse of old symptoms. Now, supposing the remedy is perfectly appropriate, if the improvement delays too long in making its appearance, this delay in improvement is due to either some error of conduct on the part of the patient or the homocopathic medicinal aggravation which lasts too long, consequently on the dose not being small enough.

256. After application of medicine, if fresh and important signs and symptoms occur, the medicine is not strictly chosen as homocopathic. In spite of new important symptoms, the patient may feel better; but this assurance "better" must not be believed. The disease with the new symptoms must be considered as aggravated and the new medicine must

soon be selected according to the law of similarity with the new disease-symptoms.

257. The physician should not make favourite of some medicines. He should be secular to all the medicines-regular or rare use.

258. Observed the bad effects after employment of medicines, the physician should not have prejudices as regards those medicines. Because, personal fault may produce bad results. The principle to select the medicine is the law of similars—the disease-symptoms must have the greatest similarity to the totality of the characteristic symptoms of the medicine. There is no question or fascination relating to any particular medicine.

259. When the minuteness of the doses (minute dose) is used, everything having medicinal action must be removed from diet and regimen in order that the small minute dose may not be overwhelmed and extinguished or disturbed by any foreign medicinal irritant (element).

260. So, in case of chronic diseases, the obstacles to recovery must be investigated. Because, the chronic diseases are usually aggravated by such noxious influences and disease-causing errors in diet and regimen.

261. In chronic diseases, during employment of medicine, the most appropriate regimen consists in the removal of obstacles to recovery and in the supply of innocent moral and intellectual recreation, active exercise in the open air of almost all kinds of weather—(daily walks, slight manual labour) suitable nutritions, unmedicinal food and drink etc.

262. It is to be observed that in acute diseases, the patient dose not get mental over-exertion and exciting emotions. But what food and drink the body of the patient desires in acute diseases are to be supplied urgently. If any injurious result produces the superior curative action of the drug must overcome it.

263. The desire for food and drink in acute diseases chiefly give palliative relief. They are not strictly of a medi-

cial character. These food and drink only make up a sort of want. They may produce a slight hindrance to the cure of disease; but the superior power of the suitable appropriate homoeopathic medicine may overcome the slight hindrance. Now the vital force is free to regain the health. In acute diseases, the temperature of the room and the heat or coolness of the bed-coverings must also be arranged entirely according to the patient's wish. The patient must be kept free from all over-exertion of mind and exciting emotions.

264. The true physician must use the genuine medicines of unimpaired strength.

265. The physician must be thoroughly conversant with all the details of every case of the patients.

266. Animal and vegetables substances possess the medicinal qualities most perfectly in the raw State. Sections 267 and 268 deal with the preparation of medicine.

269. The homoeopathic system of medicine is linked with the theory of atoms and molecules. In the crude state, substances may not give evidence of the slight medicinal power on the human body. But when these substances are potentised according to the atomic theory—by fission and fusion by breaking out and mingling with the dormant or latent energy or power within them (Substances) burst out. This is called the dynamic medicinal power. It is penetratingly efficacious and remedial.

Sections 270 and 271 deal with the preparation of medicine.

272 and 273. Only one single, simple medicinal substance at one time must be used.

274. The simple medicinal substance whose totality of symptoms is accurately known by proving on the healthy body alone renders efficient aid. On the other, compounded medicinal substances hinder the proper actions on the human body. It may not be known all the symptoms of a medicinal substance at a time. But when the single substance is used in

the human body, it promotes the therapeutic knowledge by bursting out the new symptoms in the process of dialectics.

275. The suitability of a medicine for a disease depends on an accurate selection as well as a smallness of the dose. Too strong doses prove injurious in spite of the similarity of symptoms in between the drug and the disease. Too strong dose first attacks the vital force or energy, i.e. heavy aggravation in the body is produced. Then, through the yielding vital force, the strong action of too strong dose attacks those parts of the organism which are the most sensitive and which are already most affected by the natural disease.

276. Too large dose of even homoeopathically and similarly selected and suited medicine does great harm and injury to the human body. That is, the homoeopathic excessive aggravation is nothing but the very analogous medicinal disease. This medicinal disease overpowers the vital force. The patient no longer suffers from the original natural disease which is already homoeopathically eradicated. He suffers only from the excessive medicinal disease. The parts of the organism which are most suffering and most irritated by the natural disease are now more vehemently attacked by the excessive medicinal disease. The patient has to suffer from useless exhaustion of his strength for this.

277. The sufficiently small and minute dose of a medicine whose selection is the more accurately homoeopathic and similar to the totality of the disease-symptoms is all the more salutary, beneficial and almost marvellously efficacious. This minute dose is appropriate for a gentle remedial effect, i.e. for a perfect cure.

278. The most suitable, minute and small dose of each individual homoeopathic medicine for sure and gentle cure of a disease does not depend on the theoretical speculation, fine-spun reasoning and specious sophistry, but it depends

absolutely on pure experiment, careful observation, and accurate experience.

279. Pure experience shows universally that the disease does not manifestly depend on a considerable deterioration of an important organ, rather morbid signs and symptoms of the human body, expressing outwardly is called the disease. The disease then cripples the whole body. However, so small and minute the dose of a medicine is prepared, it can never be less stronger and less powerful than the natural disease. For the purpose of cure, it is rather capable of overpowering the natural disease and of producing the symptoms similar to those of the natural disease. That is, however, so small and minute the dose of a homoeopathic medicine may be, the slight homoeopathic aggravation immediately after its ingestion is inevitable.

280. The medicine must be used with gradual higher potency till the patient keeps improving. Whenever the old original symptoms or complaints return, the medicine is to be stopped. The reappearance of the old symptoms means the medicinal disease which has the similar symptoms with the disease-symptoms. It now indicates that the vital force or body-energy is freed from the natural disease and his present sufferings are due to the homoeopathic medicinal aggravation.

281. The smallest dose of a homoeopathically suited medicine is surely capable of influencing and overpowering the patient, even the robust person. This is because the potentised medicine controls and embodies the higher degree of natural energy within itself.

282. The smallest possible dose of homoeopathic medicine is capable of producing only the very slightest homoeopathic aggravation. It has the power of producing the symptoms, most similar to the original disease. It principally attacks the affected parts of the organism. It alters somewhat greater in degree than the natural disease. This artificial medi-

cial disease substitutes itself for the natural disease so that the living organism now suffers from the artificial medicinal disease alone. Of course, due to the minuteness of dose, this artificial medicinal disease will soon be extinguished by the vital force, that is, striving to return to the normal state. The body is now free from disease.

283. The small and minute dose of a well selected homoeopathic medicine will suffice to overpower and annihilate the disease. If it is wrong to administer the appropriate medicine, the injury accruing from the small and minute dose will be diminished to a mere trifle. The harm done by the smallest possible dose is so slight that it may be immediately extinguished and repaired by the natural vital power or body-energy as well as by the speedy administration of a remedy more suitably selected according to similarity of action or symptoms and given also in the smallest dose.

