

# THE HAHNEMANNIAN GLEANINGS

Vol. XXXII SEPTEMBER 1965

No. 9

## EDITORIAL

### I

#### DISEASE

From some articles that have recently appeared in various Bengali Homœopathic Magazines it appears that there exists some confusion of idea among learned Homœopaths about the term Disease. But our Great Master in his Organon has left no scope for such confusion. Of course, Hahnemann confined his study only to mankind. But, it must be remembered that, state of health as well as state of disease and its treatment pertain to life wherever it exists and not only in man. Still, we shall confine our discussions, in this article, to disease in man alone, in order to avoid further confusion.

Before going to discuss what is disease, we should have a clear conception as to what is health in its real sense as well as practical sense.

"In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence." (Organon, Aphorism 9).

This Aphorism must be read along with the next Aphorism 10, together with its foot note, viz., "The material Organism, without the vital force, is capable of no sensation, no function, no self-preservation....." and the Foot-note, "It is dead; and

now only subject to the power of the external physical world; it decays, and is resolved into its chemical constituents."

The material organism is always in intimate relation with external physical world (consisting of light, heat, cold, air, water, food materials, various poisonous materials, various forms of germs, friendly, inimical or indifferent, etc. etc.) but never subject to its power so long as the vital force (autocracy) is in full power (i.e., in a state of perfect health) and rules with unbounded sway. Rather, the vital force retains all parts of the organism (beginning from its chemical constituents, cells, tissues, organs, systems to the whole body) in admirable (i.e., salutary, graceful), harmonious (i.e., free from all disproportion or any form of relative excess or deficit in activity or composition or structure of any of the constituents of the organism, among themselves or in relation to any of the constituents of the external world), vital operation (i.e., nutrition, growth, development, reproduction, selective utilization of environmental factors, resistance against and avoidance of inimical factors, elimination of waste products and so on), as regards both sensations and functions (functions, i.e., all the activities given in the bracket, entail some conscious or sub-conscious sensations which, in a state of health, are always pleasant and congenial; but slightest deviation is first indicated or signalled by deviation of these sensations, which is expressed not only in words (possible only in case of man endowed with the faculty of speech) but also by various expressions of the whole body, especially the face and eyes. In such an ideal state of health, the indwelling, reason-gifted mind (which is itself under the sway of the autocratic vital force) can freely (without any sort of emotional, sensorial, functional, structural or constitutional hindrance) employ this living healthy instrument for the higher purposes of our existence (which are many, one of the most important being to improve the environmental conditions—material, social, moral, spiritual for the benefit of mankind, so that the whole human species may survive and progress to heavenly living conditions).

This is the vivid description of ideal state of health. But in actuality such an ideal health is hardly seen. In human society, we find every body lagging more or less in any number of the above mentioned aspects of ideal health. As already noted any

deviation from the state of health is immediately signalled to the sensations. But in actual life most of these signals are neglected by the organism, so long as they are not intolerably intense, or until the condition passes on to next step of functional disorder or even to the further step of structural or constitutional disorder. Such a situation happens due to the following factors:—

(1) Often the disturbances of sensations are too insidious and too mild to draw the notice of consciousness (this happens mostly in sycotic cases).

(2) The mind and sensorium are often too callous to notice these signals (also a sycotic trend).

(3) The pressure of environmental factors or stress and strain of life are so intense as the sensorium and mind hardly find any opportunity to notice these signals, and even if noticed to pay due heed to them.

(4) Repeated suppression of these sensorial and functional signals when they disturb ordinary activities, with various forms of palliatives, until these signals are blunted or may completely forgotten, and the disease, all the while, proceeding further and deeper, effects structural organic changes or constitutional disorders.

Thus, if a thorough check up is made on any person moving with apparent health there will always be detected many indications or signals of disease in the emotional plane (mind), sensorial plane (nervous system), functional plane (physiological, immunological etc.), structural plane (tissues, organs), constitutional plane (biophysical and biochemical). Still the person is taken as in a state of health so long as there is no gross or serious disorder in any one or more of the planes, to which attention is drawn by any remarkable disturbance in the ordinary life, or often only fortuitously by medical check up for any reason.

One fact must be remembered in this connection: As no two things are exactly identical in this universe, no two persons can have exactly identical norms of health, and so there exists a wide range for each of the criteria of health both real and apparent. All the above discussions must be understood in the perspective of this universal truth.

On this understanding of what is health, let us try to under-

stand—(1) What is disease, (2) What is a patient or diseased person, (3) What are disease symptoms (Pathognomic, Common symptoms) and (4) What are the symptoms peculiar to a particular person affected by a disease (Characteristic symptom).

1. WHAT IS DISEASE—The meaning of the term Disease, has been expounded in various Aphorisms of the Organon, but primarily in the Aphorisms 11 to 16 and 7. From them we get the following ideas about disease:—

(1) Disease is nothing but a *dynamic derangement* of the spiritual, self-acting (automatic), all-pervading, vital force.

(2) Caused by *dynamic influence* of any morbid agent (miasm) and not by any removable exciting or maintaining cause (mechanical, physical, chemical, physiological, psychological etc., disorders due to these latter causes are injuries or indispositions as distinguished from true disease).

(3) Manifested to the sufferer by various feelings and sensations (Subjective symptoms—various disturbances of wills, affections, feelings and sensations—pain, weakness, excitement, etc. etc.) and to other people including the physician, by observable changes (objective symptoms) detected by unaided senses or by various examinations with or without the help of various instruments or laboratory. Each and every one of these manifestations is an indication or signal of internal disease, none of them are to be neglected as of no import, nor any one or more of them or even any particular group of them, however serious (e.g., Diabetes, Hypertension, Coronary Infarction, Tumour, Cirrhosis etc. etc.), should be over-emphasized as representing the whole disease, far from taking themselves as so many diseases.

It is here that starts the confusion of idea primarily between Homœopathy and Allopathy and then amongst Homœopaths themselves.

Allopathic pathology (dominating to-day) basing itself on crude materialism fails to comprehend dynamis and dynamic activity, and so, has to base their idea of disease on some material constituent of the body, beginning from cells and body fluids to tissues and organs, or on some living or non-living external poison infesting the body; and name a disease according to the material changes in the material constituents of the body or in the organs, or ac-

ording to the names of the infesting poison or organism. Its advocates strive to keep their mind shut against any prior cause of those material changes, and try to explain away the cause which makes the offending organism, which had been ineffectively lurking inside or outside the body of the host, turn active and infest the latter. Thus they are pushed to the absurd position of calling the various results of diseases as so many diseases e.g., various inflammations or degenerations of tissues or organs, ulceration of various parts, excess or deficit of growth of any particular part, accumulation of fluid etc. in any part, changes in composition of the body fluids, any gross metabolic disorder, and so on.

In the Homœopathic Society again, there is on the one side some people who, misunderstanding some statements of Hahnemann and other masters, absurdly asserts that, there is no disease but only patients, (as if, there can be a hot body without heat, or a wealthy person without wealth); on the other side, there are people who, while recognising the symptoms connected with tumours, fevers, etc. as diseases themselves, refuse to recognise hypertension, diabetes etc. as signals or indications of disease so long as the patients can continue their ordinary activities without any obvious difficulty or hindrance. But, Hahnemann has repeatedly asserted in the *Organon* that, all the emotional, sensorial, functional or structural changes noticeable in the Organism are indications and effects of disease. None of them can arise without disease inside; but none of them are themselves disease nor even the totality of them. The totality of these changes i.e., symptoms and signs ascertained and collected by the intelligent and unprejudiced observer, *represents* the whole disease. The totality of symptoms is the *real image* of disease. The disease proper can never be perceived by the senses of the observer even with the help of any imaginable instrument, it can only be conceived by the unbridled intellectual faculty from the image.

Basing on the different types of symptom-totality with their respective peculiar characters, Hahnemann has most rationally divided diseases into two main categories—*Acute* and *Chronic* depending on their intrinsic character, and not on the flimsy ground of the period of their existence. Each of the categories has again been sub-divided into various types with different

names basing on their respective peculiar symptom-totality and miasmatic origin (vide Aphorisms 72 to 82).

2. WHAT IS A PATIENT—What has been discussed above leaves little scope for further elaboration on this point. Only we repeat one warning: Wherever we shall get any indication of disease in any plane—emotional, sensorial, functional, organic, structural or constitutional, we must strive to trace the whole picture of the disease in the particular case and treat accordingly, instead of neglecting any particular apparently minor indication, or being carried astray by any serious indication.

3. PATHOGNOMIC, COMMON SYMPTOMS—As already referred above, the diseases are classified into so many separate entities with respective images and characters. Symptoms that help in identifying the disease are pathognomic symptoms (Gr. *Pathos*—disease, *gnomon*—a judge), and they are *common* to all cases affected by the particular disease and in many drugs having similar nature. These symptoms help us in understanding the nature and gravity of the disease and in carrying on general management of the case; but are of little value in finding the similitum of the case in hand.

4. CHARACTERISTIC SYMPTOMS—For finding out the similitum we shall have to be guided by the peculiar symptoms provoked by the disease in the particular case in hand. A particular type of disease having some common symptom-picture and characters, show slight variations in behaviour and symptom-picture in different cases affected by it, due to the peculiar nature of the vital force of each particular case, with which it has to interact. These differentiating symptoms although provoked by the disease are due to the peculiarity of the patient. They are symptoms especially of the patient, and in our therapeutics we shall have to depend mainly upon these symptoms and thus we have the maxim "Treat the Patient and not the Disease."

## II

### HAIL THE 8TH OF JULY 1965

The Homœopathic Advisory Board of the Government of India, along with the Extended Research and Technical Sub-

committee and Representatives from the various State Governments, held prolonged sitting in New Delhi on the 7th and 8th July last, to finalize the Uniform Curriculum and Syllabus for Homœopathic Education in India. It is a glorious event for Indian Homœopathy that the well represented meeting unanimously adopted the Curriculum and Syllabus decided by the Extended Research and Technical Subcommittee and Advisory Committee in their last meeting in January 1965, based on the principle that, there shall be a graded course of 4 years for Diploma, further 2 years for Degree and still further 2 years for Post-Graduate stages. This idea of graded course is, incidentally, in conformity with the basic stand of the Curriculum and Syllabus formulated by the West Bengal State Homœopathic Federation. We, however, do not agree with the plan of taking 4 years for the Diploma course; still we do not like to insist on this disagreement at this formative stage, with a view to avoid dissensions in the Homœopathic Society, which may provide an excuse to the Authorities for further delaying work on this vital matter. The period of study may be shortened later, if experience of some years prove such step more congenial. In any case, this event bids farewell to one of the basic obstacles to the progress of Homœopathy in India. And so, 8th July 1965 will ever remain as a landmark in the history of Indian Homœopathy. Now we hope that, the Central Government as well as the various State Governments will put this historical decision into immediate effect.

J. N. Kanjilal

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