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INVENTION OF HAHNEMANN IN THE FIELD OF MEDICINE

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Many people take Hahnemann as the inventor of the principle of symptom-similarity in therapeutics. But it is well-known fact that this principle revealed itself to many a genius of antiquity, both of the East as well as of the West. The principle only re-uncovered itself before the seer Hahnemann, through Cinchona—like the falling apple of Newton—while he was translating Cullen's *Materia Medica*. The rare genius of Hahnemann easily recognised and grasped this principle as a Law of Nature—the sole law of all curative therapy. By dint of his versatile and vast erudition, he soon found out that this principle applied itself, mostly involuntarily and unconsciously, in each and every case of real cure in the history of Medicine upto his time. And forthwith, he started his life-long experiments in order to establish this inductive knowledge on solid unassailable footing. How successfully he did it, is well-known to all of us. During last one and three quarters of a century any attempt at rejecting or suppressing this truth has only helped in further deepening and spreading of its roots all over the world.

All the inventions and discoveries of Hahnemann particularly in the field of therapeutics emanate from this basic truth, as so many corollaries or consequences. The principle of symptom-similarity, as already mentioned, was known to many of his predecessors, but nobody took it as a basic law of Nature ;

so they did not try to apply this principle assiduously and scrupulously in every cases of disease coming to their hands. But, even if they would have seriously attempted to do so, there were no practical means at their hands. The method of finding out "What is curative in medicine"—that is pathogenic properties of medicines was far from their vision and imagination. Honestly disgusted with the explanation given in Cullen's *Materia Medica* regarding curative power of Cinchona in intermittent fever, critically minded Hahnemann threw himself to the noble but dangerous task of finding out the pathogenic properties of Cinchona, by taking the drug himself in repeated doses. And we can imagine what tremendously pleasant surprise and heavenly joy he felt when he beheld that the symptoms produced in him by Cinchona, tallied exactly with those of the usual type of intermittent fever—the ague. And thus, in the whole history of Medicine, it is Hahnemann who first invented a totally new, and really efficient, direct and precise method of exploring the limitlessly vast field of drug-pathogenicity. This novel method was named by him as *drug proving*.

By analysing and synthesising the vast array of symptoms produced by individual drugs on healthy provers, Hahnemann invented a new method of apprehending, assessing and grasping the pathogenicity of diseases. All along and till date, in traditional medicine, pathology is studied mainly on dead bodies, and physiology and pharmacology mainly on animals. Hahnemann's method of proving gave so many complete replicas of disease-pathogenicity on human being with his body, mind and character—or in one word personality. Orthodox medicine is, of necessity, being forced lately to take up a synthetic attitude towards disease, in lieu of the time-old analytic, localised, solid materialistic attitude, and constrained to coin the terms like "Psychosomatic", "Neuroendocrine" etc. in describing the clinical conditions of the whole individual patients. But, these ideas were forestalled, and far more efficiently and completely expressed about 1½ century ago by Hahnemann's phrase—"totality of symptoms".

In order to match the similarmost drug to the totality of symptoms of the case in hand the principle of *individualization*,

(both of the patient as well as of the drug) became a natural corollary to his basic Law of Cure—*Similia Similibus Curentur*; as it is logically impossible to have more than one drug similar-most to the totality of any particular condition. But this invention of Hahnemann is still failing to grasp the attention of the Orthodox School, due to their inordinate urge for the easy though absurd path of generalization.

The practical application of the law of similarity necessitated the minimization of dose. And in the process came out the internal dynamic power of drugs. This process developing and establishing itself empirically, too far antedated the progress of general sciences, and even up-to-date science fail to explain clearly this phenomenon of almost immaterial dose producing indisputably definite and concrete effects.

This phenomenon of immaterial doses overpowering diseases, with their concrete manifestations—e.g. the potentized similimum destroying the germs, or melting away solid warts or huge tumours, unassailably rescued disease from the clutches of traditional mechanical-materialistic prejudice, and established it as a force over-powering the unaided vital force, again being vanquished by the latter with the help of the dynamic force of the similimum.

Thus, it can quite safely be asserted that if Hippocrates rescued Medicine from superstitions of older times, Hahnemann rescued Medicine from the crude materialism of the last two centuries, and placed it on the footing of a true all-embracing science; from vague speculations on true logic; from dim uncertainty to clear and definite results—as expected of a true science.
