

DIFFICULTIES IN HOMOEOPATHIC PRACTICE

DR. DHARAMDASS P. PATEL, H.M.D.S., M.H.M., Baroda

The subject of 'Difficulties in Homoeopathic Practice' is very intriguing, complex and difficult to understand for an ordinary homoeopathic practitioner. However, I endeavour to explain the subject as thoroughly as possible. The difficulties of the practitioner are as follows:

- (1) Lack of the thorough or deep understanding of the homoeopathic philosophy and doctrines.
- (2) Lack of thorough knowledge of disease and homoeopathic medicine with its potency.
- (3) Lack of schematic method of case taking.
- (4) Lack of evaluation of symptom complex.
- (5) Lack of self-confidence and boldness to treat patients homoeopathically.
- (6) Lack of the knowledge of 'obstacles' in the way to cure.
- (7) Lack of thorough knowledge as to how the cure takes place under homoeopathic treatment.

The above seven points are the main difficulties of the homoeopathic practitioners in general. I shall now explain all the seven points one by one in detail.

HOMOEOPATHIC PHILOSOPHY AND DOCTRINE

We all know that *homos* means similar and *pathos* means disease. Hahnemann found the enunciation of the law, the divine law, in the remarkable words *similia similibus curantur*, but this is not enough for understanding. There is something more than this. It is the divinity or the divine force of nature, which predominates all over the universe. Consider how the divine force or God rotates the planets, earth, moon etc. keeping the inter-connection between each other via media of magnetic attraction and repulsion force, in other words, radio-activities or divine vital force between each other in harmony. Growth, development and decay or death are the fundamental principles of the divine force of nature or God. Dr. Hahnemann's *Organon of Medicine* is very very clear about this dynamic force or the vital force of nature and the dynamic effect of the sick-making influences upon healthy man or living creatures. This is the reason why Hahnemann brought out the dynamic force, the infinite energy, by way of potentisation in medicine. This must be well remembered by homoeopathic practitioners and the students alike. *Similia* means similar, *similibus* means similitude or similimum and *curantur* means cure. The medicine which creates symptoms-similar disease, is most able to cure the disease, not by the physiological or the minute material substantial dose, but by possessing the enormous magnitude

or power, created by potentisation in the same medicine (which does not contain the least material substance) to overthrow the magnitude or power of the disease and thus perfect cure is achieved. Every homoeopathic practitioner and the student should keep abreast of the teachings in Dr. Hahnemann's *Organon of Medicine*, Dr. Kent's *Homoeopathic Philosophy* and Dr. H. A. Robert's *Principles and Art of Cure by Homoeopathy*.

Hahnemann has warned us saying, "Unless the physician imitates my method, he cannot expect to solve the highest problems of medical science, that of curing those important chronic diseases, which have remained uncured until I discovered their true character and proper treatment" (*Chronic Diseases*, p. 156).

"If physicians do not carefully practise what I teach, let them not boast of being my followers and above all let them not expect to be successful in their treatment." (*Ibid.*)

KNOWLEDGE OF DISEASE AND HOMOEOPATHIC MEDICINE

Every practitioner in medicine should necessarily and thoroughly know the phenomena of the disease and the phenomena of the medicine. Particularly homoeopathic practitioner should dive deep to know (1) the prodromal or incubation, (2) progressive and (3) declining period of disease and equally he should know the same in homoeopathic medicine. The third aphorism of the *Organon of Medicine* gives us clear-cut ideas about (1) knowledge of disease, indication, (2) knowledge of medicinal powers, (3) choice of the remedy, the medicine indicated, (4) proper dose, (5) obstacles to recovery and (6) how to treat judiciously.

Kent in his *Lesser Writings* (p. 349) again emphasizes: "There is more to be learned about diagnosis and prognosis by studying the complex of symptoms than by any form of physical examination but both and all methods of investigation should be used as they confirm each other and often where one is defective, the other is strong and helpful.

"To know symptoms in cause, beginning, purport, direction and ending is only that acquaintance with sickness so often urged by Hahnemann."

In short, in any disease, find out (1) cause of disease, (2) beginning and progress of disease, (3) purport or meaning or signification of disease, (4) direction of symptoms of disease and (5) ending or the result of the disease.

Again Kent emphasises in his *Lesser Writings* under caption 'What is Homocopathy?' on page 375: "Causes, morbid anatomy, duration and course of every disease in particular must be thoroughly studied. The habits of each and every fixed disease must be observed to acquire a knowledge of its true nature. One must be able to predict from the present, what will likely take place in the immediate future. He must also know the sick-making substances and the sickness they produce, their course and direction, beginning and termination. From these the homoeopathist arranges his similars. These are

his *media* through which he develops a knowledge of the art of curing homoeopathically. Without a careful and thoughtful study of the two, he can never answer the question, which has been selected as the subject for this paper."

In order to become a true and scientific homoeopathic physician, Kent advises us under the above caption in his *Lesser Writings* on page 377: "The study of true pathology should be encouraged and is essential to the science of Homoeopathy and no homoeopathician has ever discouraged it. Pathology is any discourse upon disease; it is broad and all-embracing. The study of disease as manifested through the subjective and objective symptoms, a study of lesions or results of disease as made known by physical inspection etc. etc., down to morbid anatomy, all should be known by the homoeopathician with a full appreciation of the true value of all. The disease in its course, history and every known manifestation should be considered that individuality may appear in one grand picture.

"Not until this picture, this totality, this individuality is clear in mind, is grasped completely, can the physician deal with it intelligently; he will then see, in some pathogenesis a picture with a similar totality and individuality standing out with the same bold relief. Now if he is acquainted with both and acquainted with the grand law of selection expressed in *similia similibus curantur*, he will administer the medicine possessing in its pathogenesis this likeness to the experienced homoeopathician. These are the primary and essential tenets of Homoeopathy."

SCHEMATIC METHOD OF CASE TAKING

We have been taught that the disease consists of signs and symptoms and therefore the totality of symptoms gives us the picture of the disease. Further, we, the homoeopaths, treat the man as a whole. The whole body contains the parts, such as head, face, mouth, throat, chest, abdomen, hands, feet etc., and therefore, we must keep our case records in the perfect and stylish way from head to foot, recording the most important and essential symptoms of pain, sensations, likes and dislikes etc. with its modalities in each respective parts, thus the totality of symptoms will give us a clear picture of the disease to be treated. Aphorisms 83 to 104, both inclusive, of the *Organon of Medicine* guide us as to how to take and record the case of disease. Dr. Kent has also shown us the way as to how to record the case, viz., (1) mental symptoms, (2) physical general symptoms, (3) particular or the symptoms of the parts, organs etc., showing in each grade (1) the location, (2) sensation, (3) modalities as to aggravations and/or ameliorations, (4) concomitants and/or alternating symptoms and (5) peculiar, unusual, strange, rare and most striking symptoms.

A reflection on Kent's *Repertory* gives us the idea of rubrics—symptoms as to (1) time of aggravation or amelioration, (2) circumstances under which there is aggravation or amelioration, (3) localities or parts of body in which

symptoms are located, (4) character of pains or sensations and (5) extension to or direction of pains or sensations.

A well and systematic case taking and recordings of symptoms will take much of your time, but remember the saying of Sir John Weir, G.C.V.O., M.B., Ch.B., F.F.Hom. (London) of England: "The best time-saver is to take your case well the first time. The time thus spent will save much time and worry on subsequent visits. We can all realise, when the patient comes the second time, the mood we were in on his first visit. If the first prescription was good, the second and probably the third should be very easy. On the contrary: if you have missed your first shot, the whole thing has to be reconsidered and time is lost".

Thus schematic or systematic case taking and recording properly of facts will enable you a lot in successful practising of Homocopathy.

EVALUATING THE SYMPTOMS

Always please remember that symptoms of diseases are (1) subjective symptoms as narrated by the patient himself or the attendants, (2) objective symptoms that is as seen by the physician by all sorts of instrumental or physical investigations, (3) perceptive symptoms that is the connection between the cause and effect, which is determined by the physician through his intuitional mind or invisible eye, and (4) curative symptoms that is how the last manifested symptom goes first and the first or the symptom at the beginning of the disease goes last, in reverse order of cure.

A symptom becomes a complete only when it is qualified by three essential elements or factors, i.e., (1) location, (2) sensation, (3) modalities—aggravation and amelioration. A symptom may or may not have concomitant and/or alternation of effects. Common symptoms, which are irrelevant or of no special value should be neglected. Any symptom, having most abnormal sensation of pain, feeling, desires and aversions etc., with its characteristics should be given higher priority for consideration. As also the mental symptoms as to loves and hates, understanding, e.g., delusion, delirium etc., and intellectual defective powers, should be given the first priority for evaluating of symptoms.

Sometimes the patient gives wrong narration of symptoms. In such case, the physician should act as the best pleader and he should cross-examine the patient and his attendants and thus get the true picture of the symptoms.

Evaluating the symptoms and their proper recordings leads you to the art of repertorisation. A repertory in Homoeopathy is an index register of symptoms with their corresponding Homoeopathic medicines arranged systematically. It is arranged in an alphabetical or a schematic order or upon definite guiding principles.

One has to repertorise the case as follows: (1) time of aggravation, (2) condition or circumstance of aggravation or amelioration, (3) prominent general symptoms-generals (4) prominent particular symptoms with their locali-

ties, (5) prominent or the most outstanding mental symptoms, (6) prominent peculiar or strange and rare symptoms.

Thus the totality of symptoms via media of repertorisation will bring you the correct remedy to be given in any case of ailment for the perfect cure.

SELF-CONFIDENCE AND BOLDNESS

Homoeopathic practitioner must have abounding confidence in himself and the greatest ability and boldness to stand in attendance even in the most critical emergencies and death-ward ailments of the patients, for he has been endowed with greatest armamentariums of homoeopathic philosophy, homoeopathic materia medica including that of nosodes, repertory, clinical homoeopathic medicine, drug relationship, and many other valuable homoeopathic books and booklets for immediate and ready reference. One must have the keen interest and understanding as to how to apply or use the science and art of Homoeopathy, even in the precarious conditions of the ailing person.

No matter what you are, whether the homoeopathic physician or the allopathic physician. You are viewed by the patients as physicians and they come to you in their desperate moods to be relieved of their ailments or to get some sort of relief in their incurable diseases. Then what is your duty as a physician?

Please read the footnote to aphorism 67 of the *Organon*: "Only in the most urgent cases, where danger to life and imminent death allow no time for the action of a homoeopathic remedy—not hours, sometimes not even quarter hours and scarcely minutes—in sudden accidents, occurring to previously healthy individuals—for example, in asphyxia, and suspended animation from lightning, from suffocation, freezing, drowning etc.—it is admissible and even judicious, at all events as a preliminary measure, to stimulate the irritability and sensibility (the physical life) with a palliative, as for instance, gentle electric shocks, with clysters of strong coffee, with a stimulating odour, gradual applications of heat etc. When this stimulation is effected, the play of vital organs goes on again in its former healthy manner, for there is here no disease to be removed, but merely an obstruction and suppression to the healthy vital force. To this category belong various antidotes to sudden poisonings: alkalis for mineral acids, hepar sulphuris for metallic poisons, coffee and camphor (and ipecacuanha) for poisoning by opium etc."

Here one must understand where to give palliatives, antidotes, stimulants and other auxiliary measures, such as oxygen, transfusion of glucose, normal saline, blood etc., in order to save the life. But when the vital life energy starts to function even up to the slightest extent, homoeopathic potentized medicines can be given to accelerate the vital life force in order to possess once again the normal healthy state.

However, please read what Dr. H. A. Roberts, M.D., says on page 26 of his book *The Principles and Art of Cure by Homoeopathy*: "Even in

emergencies, however, we may find the indications for homoeopathic remedy just as clear-cut as antipathic means would be and if we can read these indications, even here the action of the potentised remedy will be more rapid and far more gentle in its restorative powers than would be the case if stronger measures were taken. Thus in such conditions as asphyxia, shock from various sources and even from the ingestion of poisons, among many other so-called emergencies, homoeopathic remedies in skilful hands have saved lives with almost miraculous speed and with the happiest of results. The indicated remedy works with exceeding rapidity and we dare not put a limitation upon its restorative powers."

This is why the homoeopathic practitioners should be self-confident, bold and must possess the greatest ability to practise Homoeopathy, for he has been endowed with the highest weapons of homoeopathic potencies from mother-tincture to M.M. potencies and still further 50 Millesimal potencies given to us by Dr. Hahnemann, just four years before his death at the age of 88.

OBSTACLES IN THE WAY OF CURE

Aphorism 260 and its footnote in the *Organon* shows the items of obstacles for cure.

However, we can enumerate the following obstacles: (1) food and drinks, (2) faulty living, (3) climatic and bad soil conditions, (4) over sexuality, (5) noxious habits, (6) use of narcotics, sedatives and alcoholic drinks and the greatest of all, (7) antibiotics in modern medicine and the last but not the least, (8) miasmatic or virulent background of the disease.

Items 1 to 4 of obstacles can be fully explained to the patient in order to make him understand to avoid such obstacles for the perfect cure.

For items 5 and 6, we have enough antidotes in our materia medicas. However, the element, which is noxious, narcotic and sedative in the crude form, can be homoeopathically potentised upto 200, 1000 and even higher in centesimal scale and the same may be given to antidote the crude effect, as for example, opium in potency to antidote opium crude, Tabacum in potency to antidote tobacco crude, Nicotinum in potency to antidote nicotin etc. It must be clearly understood that in Homoeopathy, a remedy above 30 potency causes the opposite effect of the crude of the medicine, hence the curative effect.

As for item 7, the antibiotic medicine in modern medicine, the latest development in Homoeopathy is the potentisation of the antibiotics, viz., Penicillin, Chloromycetin, Tetracycline, Terramycin, and many others have now been potentized to antidote the heavy drugging of modern antibiotics or wonder drugs. In India, Dr. Ramanlal P. Patel of Kottayam, Kerala State, has developed the manufacturing of the antibiotics in potencies and it is worth while to read and possess his booklet *What is Tautopathy?* In that booklet, many homoeopathic remedies have been given as collaterals to anti-

biotics, which can also be used as antidotes to antibiotics for those who dare not use antibiotics in potencies.

For item 8, miasmatic and virulent background of disease and to prevent relapses, one has to think deep to use the respective nosode, prepared from miasms, viruses, bacterias, sepsis etc., as inter-current remedy, Allen's *Materia Medica on Nosodes* is the greatest work. We have been equipped with a number of nosodes such as, Psorinum, Bacillinum, Tuberculinum, Medorrhinum, Syphilinum, Morbilinum, Variolinum, Vaccinum, Pyrogenium, Staphylococcinum, Streptococcinum, Typhoidinum, Pneumococcinum, Carcinosisinum, Diphtherinum, Malandrinum, Hydrophobinum, Thyroidinum, Anthraxinum, Cholesterinum, Influenzinum, Pertussin and many other nosodes.

Clarke in his *Dictionary of Homoeopathic Materia Medica* gives 18 animal nosodes, 4 vegetable nosodes, 25 Sarcodes, and 12 Sarcoderivations.

Further, Dr. John Paterson of England has given us nine Bowel nosodes.

All types of nosodes are very useful as intercurrent remedies, so as to prevent relapse and to have perfect cure. In chronic cases, the constitutional or deep-acting remedies should be given along with the nosodes, as intercurrent remedies. But when the chronic disease takes the form of acute manifestations, then the acute remedy of the constitutional remedy should be chosen.

COURSE OF CURE

Every homoeopathic practitioner must know the fundamental principles of homoeopathic potentized medicine, viz., (1) action, (2) reaction, (3) adoption and (4) curation.

Action: On the first hand, when the homoeopathic potentized remedy acts, it takes away that prominent symptom of disease, for which it is indicated.

Reaction: After the prominent symptom is relieved, if some hidden symptom comes up, then, that hidden symptom is being covered in the proving of the medicine, is to be verified from materia medica. If it is so, no meddling with it should be done. However, if any new symptom has arisen, then it must be designated as concomitant or complex symptom, for which new remedy must be chosen. Or it may suggest the folly of selecting the first medicine. This is called reaction.

Adoption: When the first medicine has correctly acted showing some aggravation of the symptom, it is considered that the vital life force of the body has accepted or adopted the medicine, in other words, the medicine has helped the vital force of the body to throw away the disease itself, thus cure is achieved. This is called adoption of the medicine.

Curation: When the medicine cures the disease or ailment, it is composed of regular order of action, reaction, or aggravation, adoption, and the final phase of cure. This is curation of medicine.

In complex symptoms of disease, the last appeared symptom goes first, then gradually one by one the hidden symptom comes and goes and finally the very first symptom of the disease in the beginning phase, goes in the last phase of the action of the carefully indicated remedy. This is called the reverse order of cure. Here the utmost care on the part of physician is most essential.

Now, here, I would like to compare the action of man, the action of disease-symptoms and the action of remedy.

The man has—

- (i) *willing* that is the intense desire to do something for his good,
- (ii) *thinking and planning* to act and reach his goal,
- (iii) *acting* persistently to achieve his desired goal,
- (iv) *achieving* or getting the desired fruit of his goal.

The disease has—

- (i) *subjective* symptoms,
- (ii) *objective* or pathological symptoms,
- (iii) *perceptive* symptoms to guide the physician,
- (iv) *curative* symptoms bestowing normal healthy state.

The remedy has—

- (i) *action* for good or bad,
- (ii) *reaction* bringing the hidden symptoms or aggravation,
- (iii) *adaptation* influencing the vital force to accept the medicinal power,
- (iv) *curation* driving the symptoms in reverse order to attain the normal healthy state.

This is why Homoeopathy is called the natural science and art of medicine

Every practitioner in Homoeopathy should remember thoroughly well the twelve observations of the action of the remedy and prognosis, stated by Kent in his *Lectures on Homoeopathic Philosophy*. Complete mastery of these twelve observations means successful homoeopathic practice, otherwise we may not be called the Hahnemannian or pure homoeopathician.

Now a word about the dose of the homoeopathic potentized medicine.

In a footnote to aphorism 253 and in aphorisms 159 and 276 of the *Organon*, Hahnemann advises us to use the "smallest dose of the dynamized (potentized) remedy". This means that the quality of homoeopathic medicine is higher and higher potency and the quantity is the smallest dose—may be a fraction of a grain, or a pellet or a drop.

Dr. H. A. Roberts on page 63 of his *The Principles and Art of Cure by Homoeopathy* mentions the homoeopathic laws of cure, of action, of quantity and dose, of quantity, of quality and of use":

Quantity and dose: The quantity of the drug required is in inverse ratio to the similarity.

Quantity: The quantity of action necessary to effect any change in

nature is the least possible. The decisive amount is always minimum, an infinitesimal.

Quality: The quality of the action of a homoeopathic remedy is determined by its quantity, in inverse ratio.

From the above it can be perceived that the quantity of the potentized homoeopathic remedy is always the smallest in order to effect the cure, without much aggravation.

CONCLUSION

It is very much regretted that the people have designated Homoeopathy as cheap and easy to practise. No science is deeper than the 'Science and Art of Cure by Homoeopathy', as it is in full collaboration with natural laws of the universe. From the days of Hahnemann till now, even the Allopathy has deviated from crude mixtures and now they are manufacturing the medicines in the slightest physiological doses that is in the fractions of milligrams, still possessing the minute material substance. It is now the heaviest duty on the part of homoeopathic practitioner to raise the standard of Homoeopathy, not by bombardment of slogans, preachings, teachings, etc., but by scientifically curing the people at large.

HAHNEMANN HAD SANKAR'S INTELLECT AND BUDDHA'S HEART

(Continued from page 197)

tise the unscientific and barbarous methods of treating the sick at that time, had his glorious day in Paris.

After a long and useful life he died at the age of 88 in Paris in the year 1843. "I have not lived in vain" is the epitaph on his tomb lying in the great cemetery constructed for the great and noblemen in Paris. It is my rare and greatest privilege that I visited Hahnemann's statue in Washington and the cemetery in Paris and offered floral tributes to the great man in the history of medicine. I humbly offer my fondest tributes to Hahnemann. He had Sankara's intellect and Buddha's heart in the phraseology of Swami Vivekananda.

Editorial comment: It is difficult to comprehend from the body of the paper how the author has arrived at the attractive title given to it. Perhaps, if the correlations were established between the concept of *advaita* preached by Sankara, the concept of identifying the structure as truth as against its forms and functions, as advocated by Buddha, with the concept of totality as propounded by Hahnemann, justifying the latter statement through illustrations from his life and works, it would have been an appropriate title for the paper.
