

ESSENTIALS  
OF  
ORGANON

DR. NANDKUMAR M. D. (Homœo)



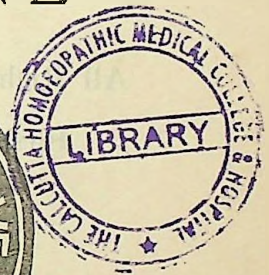
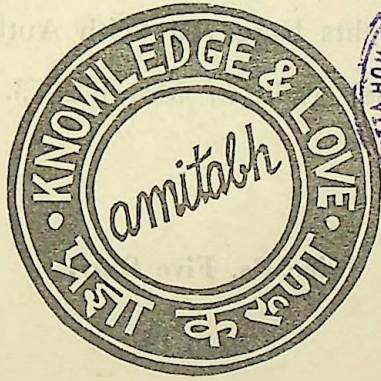
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*Lewis Paule*

ESSENTIALS  
OF  
ORGANON  
OF  
MEDICINE

615.53201  
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DR. NANDKUMAR,  
M. D.

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AMITABH PUBLICATION.

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*Published by*

Arati Basu Mallik

for

Amitabh Publication,

2/E, Kartick Bose Lane,

Calcutta-6.

Accession No.....2014

Date.....20.04.2017

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First Edition, March 1973.

Price Rs. Five Only.

*Printed by*

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THE NEW INDIAN PRESS

6, Duff Street,

Calcutta-6.

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To

Dr. B. K. BOSE,

M.D.; D.O. (Kansas City)

U. S. A.

The priest of Homœopathy in India

who has

The Eagle's Eyes

&

The Lion's Heart

&

In Whom I found

The Touch of Mother,

dedicated with

Gratitude & Affection.

To be had of

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## INTRODUCTION

It is really a pity that the subject of organon, so vital and important is neglected by the students and even practitioners. The cause is nothing but mal-presentation of the subject. Different authors are found to add their different whims into the subject, which rather than simplifying complicate the matter. Every student can't go through the whole length of the text till he has an understanding, the key to the subject, as the english of the text is highly standard one. So naturally simple presentation is desired. It however does not mean that the subject should be twisted and the soul of it evaporated. There are some spoon feeding question answers on the subject. The questions of which are well selected but the answers are absolutely disgusting and damaging.

This is great pleasure that the book in your hands will be presenting organon in the simplest possible way. This book is no spoonfeeding. The important paragraphs quoted from organon will keep you in touch with the text. I must here appreciate the language of the book and adore how simply the author has represented the matter.

The book only deals with the essential parts of organon. I am sure that the book if read thoroughly must give you the best available key to the book of organon which if opened properly must lead you towards becoming a successful homœopath.

The book is divided into two parts. The first part deals with the theory and practical sections of

Hahnemann's fifth edition of organon. The Second part is the philosophical section of Homœopathy.

I thank the publisher Dr. (Miss) Arati Basu Mallik and the author Dr. NANDKUMAR jointly for giving me the honour to write the introduction of a well prepared work. I hope the profession and students will welcome it with a warm heart.

14th March 1973  
Church Road  
Northolt  
Middlesex (U. K.)

*Dr. Paul, J. Singh.*  
M. D. (Vienna) Psychiatry.  
*Fellow of the Royal Society of  
Health*  
*London; Homœopath.*



## PREFACE

This is an attempt to give only what is essential in organon for one who wants to prepare the base of study for homœopathy. This is a work to present before you the simple substance of organon.

Subject of organon has been widely misconcepted. It is only due to the fault of the convenors of the idea that homœopathy needs only materia medica to be studied. Another factor may be thought and that is the complex presentation of the subject by commentators and the difficult literature with high termed vocabulary of the text.

The important sections of Hahnemann's organon have been quoted from DUDGEN'S translation of fifth edition. This is intended to give ready reference to the text as well.

In the publication of this work I am highly indebted to few of my colleagues Dr. S. S. Kochar of Tumsar, Dr. L. K. Pradhan of Calcutta, who have helped me a lot in preparation of this work by kindly offering their valuable suggestions besides I must thank Mr. Goran Stal from Sweden for inspiring and tendering all possible help to prepare this short work.

Lastly I must thank my young and energetic publisher without whose help this could not have been possible.

I shall be glad to receive all the good suggestions and the creative criticism.

14th March 1973  
Shrawagi Plots  
AKOLA  
( Maharashtra )

*Nand Kumar.*



# ORGANON OF MEDICINE

## Historical background of Homœopathy

Homœopathy, the art of healing, was accidentally discovered by Dr. Samuel Hahnemann during the translation of Cullen's *Materia Medica* in the year 1790. Dr. Hahnemann found a footnote under the chapter of *Cinchona* stating that *Cinchona* can produce the symptoms of Malaria in healthy human beings. He could not believe this and went on experimenting on himself and his associates. He observed that the statement of the footnote is true. He experimented in the same way with other medicines too and observed that medicines can produce the symptoms which they cure. In the later years this simple phenomenon was established as Homœopathy by him. Dr. Hahnemann for the first time in history of medical science put this simple fact on the footing of scientific knowledge. He named this system Homœopathy because Homo = Similar and Pathoes = Suffering. Thus the system which believes in application of drugs capable of producing similar symptoms in healthy persons, which they cure in diseased one, is called to be Homœopathy.

## Cardinal Principles of Homœopathy

The entire building of Homœopathy is placed on seven pillars comprising of different natural laws and doctrines. These all laws are verified from time to time.

## 1. Law of Similia

The axiom of Homœopathy is *Similia Similibus Curentur* which is the next expression of the natural law *Similia Similibus Curantur*, which means like cures like.

Hahnemann for the first time advocated this law though it was known to the world for a long time. A remedy which indicates the maximum similarity with the sufferings of the patient should be employed to cure him. Thus the law of similia states that for a certain cure the symptoms of drug and those of disease must bear maximum similarity.

## 2. Law of Simplex

The entire human body is a much complex structure but if one proceeds with analytical investigations he will arrive at few simple substances e.g. Carbon, Hydrogen etc. In the same way most complicated diseases in their appearance yield to simple substances beyond human calculations. Various plants belong to one order but possess their own properties. These properties are lost or changed when they are mixed with others. It is true for plants and other substances too. So every drug must be studied, proved and used in single and unadulterated form to establish the perfect cure.

## 3. Law of Minimum

As per this law Hahnemann suggested that only that much amount of medicine should be administered which can produce specific dynamic action. Whenever a medicine is proved in the material form

only the material symptoms result but on the other hand when it is proved in the finest quantity i.e. minimum it produces the distinguishing, individual and particular symptoms, moreover it produces the finest symptoms. Law of minimum guides the prescriber in the following manner—lesser the quantity more rapid the cure. Minimum quantity also saves from unwanted aggravations.

#### 4. Doctrine of Drug Proving

Every medicine used in treatment possesses certain curative properties. Any prescriber prescribing without obtaining the entire knowledge of the curative properties of the drug should be called a quack. Different medicines must be proved thoroughly in order to obtain full details of their curative properties. Animal proving never furnishes the subjective reactions so the proving should always be conducted on healthy human beings.

#### 5. Doctrine of Chronic Diseases

Any disease originating in the world owes its origin to the common fountain-head named miasm. Psora, syphilis and sycosis is the trio of miasms. All diseases up to date on the record are nothing but manifestations of these miasms alone or together. Hahnemann took 39 years to enunciate this doctrine, which is based on his own observations and experiments. He proved from his own observations that psora is mother of all miasms and is capable of producing 70% of the diseases known to the medical world.

## 6. Doctrine of Drug Dynamisation

Hahnemann for the first time explained that substances are capable of producing different effects after their destruction in the form of matter. Moreover a substance becomes more powerful when it reaches the dynamic form. With the aid of succussion and trituration Hahnemann obtained this dynamic form of substances. Disease itself is a dynamic power and to fight with it the weapon must be dynamic. Thus we can say that by dynamising the drug we liberate its dormant curative properties and help the drug in equalising the dynamic plane of the disease for a healthy fight and permanent cure.

## 7. Doctrine of Vital Force

Material body with all its entity is unable to perform any function without a force termed life force. After death everything remains intact but the life goes out. This particular force which animates the body and maintains the equilibrium between physical and mental poles is termed to be the Vital Force. It is plain scientific fact that matter cannot animate matter but the force can. So it is the first essentiality of the human body without whose presence everything is worthless. This doctrine was absent in first four editions of Organon. Hahnemann says that the Vital Force is deranged first followed by derangement in other functions and parts as well and it is also the first to be cured. Famous English poet H. W. Longfellow rightly remarked, meaning that— as bow is to the cord so is the Vital Force to life.



### Short Essay on Organon

There are very few authors who were fortunate enough to see five editions of their works during their lives. Dr. Hahnemann achieved this great feat during his life time. Organon's sixth edition however was published in 1921 but it brought home good deal of controversy. It will be interesting enough to examine different editions to obtain a clear image of Hahnemann's thoughts and line of thinking.

The book since its first edition is written in aphorisms, a style resembling to sutras or shlokas of ancient sanskrit literature. The first edition came out in 1810 followed by other editions in 1819, 1824, 1829, 1833 and finally in 1921 respectively. The short interval between every two editions itself is indicative of the popularity of the work. The text itself is written in very expressive and gay manner. The 5th edition contains 294 paragraphs which are interdependant as well as independant from explanatory point of view.

The title of the book itself is interesting as it means scientific method of investigation in the field of medicine. Same caption has been used by authors like Aristotle and Lord Bacon. The whole text of the book can safely be divided into introduction and organon proper. Introduction is the masterly survey of other schools of medicines with illustrative examples. Organon proper deals with the theoretical aspects of Homœopathy up to para 70. Latter it is the practical aspect of Homœopathy. It consists mainly of the principles governing Homœopathy based on the experiments, observations and conclusions. It will not be improper to call it the Bible of Homœopathy.



A keen student of Homœopathy may notice many changes in different editions. One finds that the first edition chiefly resembles with *Medicine of Experience* (1805). The name *Organon of Medicine* is also absent but it is *Organon of the Rational Art of Healing*. In first edition we also find a stanza from Gellert's poem

“The truth we mortals need  
Us blest to make and keep.  
The all wise slightly covered over  
But did not bury deep.”

Besides the above stanza the number of aphorisms is also less viz. 259.

In second edition title was corrected by Hahnemann by removal of the word rational. The stanza of Gellert was also bid farewell and succeeded by *Aude Sapere* which remained unchanged till 6th edition. Second edition contained 318 aphorisms. No. of aphorisms reached its peak in 3rd edition where they are 320. Fourth edition of the work brought down the number of aphorisms to 292 and gave the world the theory of chronic diseases. Fifth edition contained the novel gift of Vital Force and drug dynamisation for medical world.

Sixth edition came out in 1921 with enormous changes in the subject matter. New ideas quite apart from the previous ones pleaded by Hahnemann appeared in it. Repeated doses is example of one such idea. It brought controversy amongst the Homœopathic world. The publishers claim it to be compiled by Hahnemann himself but proofs are also available against this statement.

The celebrated classic has been translated in almost all languages of the world. Several times the book has been reprinted to meet its increasing demand. It is that holy book to every Homoeopath as Geeta is to Hindu, Kuran to Muslim and Bible to Christian.

The couplet *Aude Sapere* speaks much about the mental state of Hahnemann. It means dare to be wise. When first edition of organon was published there was storm of criticism in Europe. Practitioners of contemporary schools opened their full artillery against him. They even compelled him to face the courts of Law. He and his followers still remained firm on their ideas and teachings. As a result of enormous torture the soul of the master was agitated. He knew it well that what I am teaching and preaching is absolute truth and mostly a scientific thing. Instead of bending down before the sword of enemies he preferred to break and so in a thundering voice he proclaimed I dare to be wise because I am nearest to the truth. The world may say anything, they may subject me to maximum agony but still I will say Homœopathy is an absolute truth which none can falsify. As I am a missionary of this truth I dare to be wise.

### **Mission of physician**

“The high and only mission of the physician is to restore the sick to health, to cure as it is termed.”  
( Paragraph 1 Organon 5th Edition. )

Physician is supposed next to God. He cures the sick, gives them a smile of happiness. Physician is like a person who spreads the idea of health ; preaches the society the manner of healthy living.

He is much superior to common people than any other person. Hahnemann in the very beginning of organon says, "You are the person to enter the world with my ideas. Your first duty should be the treatment of sick. You should cure them so that they restore their lost health." Now we may examine the statement under different headings.

**Sick** :—Common notion is that a man if experiences any physical or mental trouble of a remarkable degree is sick or diseased. A person if complains of slight unease without any remarkable alteration in the general state of health is not sick. Hahnemann teaches that this slight unease is the beginning of disease. It must be caught at this point and should be treated. This unease is not only representing a specific organ but it represents the whole organism. Organism should always be studied as a whole and his sufferings too. Man becomes sick as a whole but not in parts.

**Cure** :—Cure is the process of restoration to that normal point from where the deviation started. Treatment which relieves few complaints but at the same time gives rise to another complaint is never the curative treatment. Cure takes place in well defined manner as described by Hering—"from centre to periphery; above downwards and in reverse order of appearance of symptoms." Besides a true Homœopathic cure always brings back the patient to the normal state of health.

While establishing the cure a Homœopath must guard himself from formation of unwanted theories. Big talks can satisfy the patient but may not afford any relief to him.

So the first and only duty of a true physician is to cure the sick<sup>s</sup> individually as well as collectively in the most natural and scientific manner.

### Highest Ideal of Cure

“The highest ideal of cure is rapid gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable and most harmless way, on easily comprehensible principles.” (Section 2, Organon.)

In the previous section Hahnemann teaches about the duty of a true physician. Section 2 can be divided as follows.

(a) Rapid, Gentle, Permanent, restoration of health.

(b) Annihilation of disease in shortest, most reliable and harmless manner.

(c) Based on easily comprehensible principles.

The person who seeks the doctor's help is in the state of agony and distress. He wants to be cured as early as possible. His foremost desire is to regain his normal health. Now the physician must adopt the procedure which reduces the suffering in the shortest possible time. A disease may take sufficient time for complete eradication but the rate of progress must be like the supersonic jet, is the common desire of the patient. To fulfil his desire the process must be rapid. The cure effected by the physician must be of a permanent nature. His complaints should not return back.

After discussing the time factor and longevity governing the ideal cure Hahnemann directs the attention towards the procedure. First



essentiality of the cure is reliability. The means adopted by physician must be reliable. He must know the action and reaction producing capacity of his drugs. Process of action and reaction should be that which has been verified otherwise merely a theoretical conception may prove dangerous.

Secondly, the means adopted should be harmless. A mode of treatment which costs the heart against the cure of a simple fever can not be preferred as an ideal one. Medicines administered in large quantity often give rise to precarious conditions. True physician always implies the harmless weapons against his enemies.

Every method, action, reaction etc. is governed by a principle. The law or principle which governs it should be natural. It should be easy to explain as well as easy to understand. It must be near the truth. Truth is immortal and anything which is found true by experimentations can not be falsified easily. Base of the law should be firm and its explanation should be simple and rational. Discovery of today becomes a childish play in the eyes of tomorrow if it has no firm footing but things derived from natural laws glitter like the sun forever. Law or principle if can not be grasped by every person possessing the power of reasoning becomes a folly and such things prepare their own graves with their birth. For this reason the law on which the system of treatment is based should be easily explainable so as to be easily grasped in form of eternal truth.

#### Knowledge of Physician

“If the physician clearly perceives what is to be cured in diseases, i. e. in every individual case of



disease (knowledge of disease, indication), if he clearly perceives what is curative in medicines, i. e. in each individual medicine (knowledge of medicinal power), and if he knows how to adapt, according to clearly defined principles, what is curative in medicine to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue—to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (choice of remedy) as also in respect to the exact mode of preparation and quantity of it required (proper dose), and the proper period for repeating the dose:—if, finally he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent: *then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art.*” (Sec. 3, Organon.)

In this section Hahnemann has dealt with the different qualifications of a physician. Without obtaining the profound knowledge of these different spheres it is not possible for anybody to become a true physician.

(1) **Knowledge of Disease**:—A physician is to help the sick in the state of distress called disease. He must acquire a thorough knowledge as regards to the different varieties, nature, as well as the differentiating features of individual diseases. He must know the proper classification of the present disease. He must be able to perceive very clearly the disease with its all remarkable characters from the crowd of different sufferings. This task of identification

is impossible without perceiving the perfect image of each and every disease.

**(2) Knowledge of Medicine :—**

Every physician first seeks the help from his medicines while treating the disease. Each and every medicine used in medical profession is capable of producing different actions and reactions. Homœopathically every medicine produces different symptoms which later on form diseases. The power dormant in each medicine should be known to physician. Thus physician must have the ready reference of the symptoms produced by different medicines during their tests on healthy as well as sick persons. In one word the physician must possess the sound knowledge of Materia Medica.

**(3) Knowledge of application of drug-knowledge to disease knowledge :—**

A physician is to treat the patient by adopting one method of treatment. A person can be treated by producing opposite effects, similar effects as well the effects which lack the link between disease and medicine. At this stage the physician must select his mode of treatment and he should select the best of all to effect a spontaneous cure.

**(4) Knowledge of Choice of Remedy :—**

It is often seen that many of the medicines produce similar actions and reactions i.e. symptoms. Each and every symptom produced is not of equal importance. A physician adopts the mode of treatment by selecting one medicinal agent out of a few having similar symptoms. In homœopathy it

is the crucial point where all skill and art of the physician is put on the trial. He must be able to find out the medicine which bears the maximum similarity with the sufferings of the patient i.e. disease. He should clearly distinguish the symptoms of utmost and minor importance respectively. His choice of remedy should always fall in favour of the utmost important and valuable symptoms at the same time covering the minority too. In other words the totality of the symptoms of disease and of medicine should be equal. It largely depends on the skill and knowledge of the materia medica as well the valuation of symptoms.

**(5) Knowledge of exact quantity and preparation of dose :—**

A most accurate selector often fails to elicit the cure though his selection is exact. The cause of the failure is the lack of knowledge of the quantity and preparation of dose. Sometimes the overestimated dose brings on unwanted sufferings. A true practitioner for this reason should be a well estimator too. He must estimate the quantity of dose sufficient to elicit the required cure.

**(6) Knowledge of Repeatability of Dose :—**

Sometimes a selected remedy in proper quantity fails to cure the patient if the physician is ignorant about the repeatability of dose. Remedies act like a force. A force should be supplemented in proper time. Hence a good physician always determines from his own careful observations when a remedy should be repeated. As rapid repeatability is harmful so is no repeatability.

**(7) Knowledge of obstacles to Cure :—**

Dr. Hahnemann clearly points out the maintaining factors or causes to be studied while treating a person. A correct prescription from all points of view could not cure the patient only, because the patient did not avoid the maintaining causes. Maintaining causes always prolong the stay of the disease. So a physician must obtain knowledge regarding such factors and warn his patient to avoid them.

**(8) Knowledge of the things that derange health :—**

The homœopathic physician is not only the physician of the sick but he is physician of the society. He must report about the conditions which favour the growth of diseases to the society, medical authorities from time to time. He must teach the public how to enjoy the healthy life. Here it will not be out of place to quote an event from life of Alexander the Great. In words of D. H. Lawrence, "To my father", said Alexander, "I owe my life, to Aristotle, the knowledge how to live worthily". Following the same footsteps a physician must preach the knowledge how to live in healthy state. So the knowledge of public health and hygiene becomes essential including information to medical authorities about the dangerous diseases in proper time.

**Section 5**

"Useful to the physician in assisting him to cure are the particulars of the most probable exciting cause of the acute disease, as also the most significant points in the whole history of the chronic disease, to enable him to discover its fundamental cause which



is generally due to a chronic miasm. In these investigations, the ascertainable physical constitution of the patient (especially when the disease is chronic), 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". (Organon 5th Edition.)

Section 5 puts forward three main things to consider—(a) Exciting Cause; (b) Fundamental Cause and (c) Physical Constitution.

#### **Exciting Cause :—**

The conditions which positively help the explosion of psora for a temporary period can safely be called as exciting causes. Psora which is generally dormant or latent is aroused due to such conditions like overeating, overheating etc. and as a result of which the person suffers from diseases. Exciting causes generally produce individual acute diseases. So we can say anything excessive than normal generally excites disease condition. Exciting causes mainly promote the acute conditions in diseases.

*Examples :—*Exposure to cold brings on Rheumatic pains. In this particular case exposure to cold is exciting condition which promoted Rheumatic pain in the particular individual.

#### **Fundamental Cause :—**

To obtain a proper conception of fundamental causes one must read Sec. 5, 80, and 280 together.



Exciting causes excite the dormant disease where as fundamental causes are prime causes of disease. Hahnemann has clearly pointed out that three miasms are responsible for growth of each and every type of disease known to civilization. Psora, Syphilis and Sycosis are three miasms. It has been observed that at the root of every chronic disease one or all of the three are present. Until and unless these fundamental causes are uprooted the chronic diseases can not be cured. We often see that a suppressed eruption results into Asthma. Fundamental cause behind the eruption is Psora. If Psora is not uprooted the disease can not be cured. Psora is the mother of all miasms and diseases. If Psora did not exist diseases could not have been noticed. So in 80% of chronic diseases Psora is the fundamental cause.

In short we can say Fundamental cause is the soil where plant of disease grows and after receiving the water of exciting cause it blossoms.

### **Physical Constitution :—**

This term is used by Hahnemann in a broad sense. By using physical constitution he did not only describe the physical built up of the patient but also ascertained the effects of environmental conditions on his intellect and mind. The susceptibility of the person as well as his capacity to tolerate are also to be considered. Power of self protection varies in different persons so are his social and moral relations and habits. A physician must clearly consider these things to determine the physical constitution.

A person since his birth is subject to environmental influences. These all affecting conditions bring on various changes in physical, mental and psychic spheres. Physical Constitution is nothing but the total sum of the effects of environments.

We, Indians, generally believe in theory of rebirth. Good deeds in previous birth provide us peace, wealth and knowledge etc. in the following birth. As it is supposed about noble deeds same is for sins. With our birth we bring certain miasms inherited which change the whole man to enormous extent. If these miasmatic conditions so powerful, are called to be sins of the last birth, the theory of rebirth looks proper and justified.

It is difficult to remember all things in detail so we may look to nutshells. Dr. Small has described, "Physical constitution is the modification or influence that any one class of organs or humours may exert when it predominates in the system".

Dr. N. C. Bose made it easy and said, "Physical constitution is the soil on which grow the idiosyncracies, diathesis, susceptibilities, dyscrasia etc."

Our outspoken spokesman Kent brought all the matter down from the level of science to the common man and said, "Physical constitution is the external disorder following the disorder in the MAN, in the vital force."

As per Kent, a man is of hot temperament can be explained in the following way. There is disorder in the man or vital force but it is only being exhibited externally through his temperament. Hot temperament is pronounced disorder because we can observe it but we fail to ascertain the

disorder in vital force which resulted in hot temperament.

So a physician must consider the physical constitution in treatment especially of chronic disease.

### Section 6.

“The unprejudiced observer well aware of the futility of transcendental speculations which can receive no confirmation from experience, be his powers of penetration ever so great, takes note of nothing in every individual disease except the changes in the health, of the body and of the mind (morbid phenomena, accidents, symptoms) which can be perceived externally by means of the senses; that is to say he notices only the deviations from the former healthy state of the now diseased individual, which are felt by the patient himself, remarked by those around him, and observed by the physician. All these perceptible signs represent the disease in its whole extent, i.e. together they form the true and only conceivable portrait of the disease.”

Section 6th is mainly prepared to emphasise two things. (a) Unprejudiced observer. (b) Healthy state. Physician who wants to practice true healing art must know the two essential things.

#### (i) Unprejudiced Observer :—

A physician is often called to see the patient. Patient is also seen by other persons too but the physician observes and so he is called observer. A physician who has developed a strong, fantastic notion about a disease will look to the patient from his own angle. He may only pay attention to

the things which suit to his own views. During this process the truth which may sometimes be unpleasant escapes out. The result is a futile treatment. For the same patient another physician is called. He notices the things as they are. He just records the complaints in their most natural form without any pre-occupied notion and analyses the case. The remedy administered gives a spontaneous response. It is a miraculous cure but why? Hahnemann has said clearly we are to notice the deviations from the normal health. We will investigate from patient to physician but not in the manner from physician to patient.

True physician never forms any imaginary notion or hypothesis during treatment. He only believes in the facts proved by experience. He takes notice of the facts and then forms his notion. Any thing found contradictory to common notion if is verified by experience should gladly be accepted. Unprejudiced observer can only be the true and successful physician.

### **Healthy State and Deviations :—**

Dr. Hahnemann for the first time taught the medical world to accept the man as entity. Organs, tissues and cells in fragments may form the body which is material expression but prior to it, a spiritual abstract man is there. State of health is the term applied to the abstract man but not to the cells, tissues and organs.

Spiritual things are felt by their effects because we cannot see them. We perceive the existence by their results. Any deviation, change which is perceived by the person should be paid attention



though his organs and systems may remain sound. We may illustrate our statement. A person who is not finding interest in things in which he used to. He has become taciturn, restless and crazy. On examination with most modern scientific aids he is found to possess no abnormality in him. He still feels uneasy. He presents lot of symptoms which indicate that something is wrong in the economy. Material school may call him a fool but for a Homœopath it is a case which requires attention of the physician. He is exhibiting the deviations from the state of health which may result in fatal consequences if he is not treated.

So, a true physician always notices these deviations from healthy state which help him to nip the disease in bud.

### Section 7.

“Now, as in disease, from which no manifest exciting or maintaining cause (*causa occasionalis*) has to be removed we can perceive nothing but the morbid symptoms, it must (regard being had to the possibility of a miasm, and attention paid to the accessory circumstances, §5) be the symptoms alone by which the disease demands and points to the remedy suited to relieve it—and, moreover, the totality of these, its symptoms, of this outwardly reflected picture of the internal essence of the disease i. e. of the affection of the vital force, must be the principle, or the sole means, whereby the disease can make known what remedy it requires—the only thing that can determine the choice of the most appropriate remedy—and thus, in a word, the totality of the symptoms must be the principal, indeed the



only thing the physician has to take note of in every case of disease and to remove by means of his art, in order that it shall be cured and transformed into health."

**Section 8.**

"It is not conceivable, nor can it be proved by any experience in the world, that, after removal of all the symptoms of the disease and of the entire collection of the perceptible phenomena, there should or could remain anything else besides health, or that the morbid alteration in the interior could remain uneradicated." (Organon, 5th Edition.)

When we study sec. 7 and 8 we find out few points which require elaborate explanation.

**(I) Maintaining Causes or Causa Occasionalis :—**

There are certain conditions which predominate the vital force and prolong the stay of the disease. These causes may be climatic, economic, social or moral as well as psychic. Without removal of these causes permanent cure of the disease is not possible. In daily practice we see that a person being treated for Rheumatism often comes back with a relapse. On recase taking it is observed that due to exposure to wet, damp weather the disease has grown up. Now the error in the climate etc. can be corrected as well the medicine is given. The patient gets rid of his pain rapidly. Thus we can say maintaining causes are nothing but the supporting convoy of the disease which help to prolong the stay of it.

Prolonged absense of essential things due to present economical make-up give birth to many

diseases. Such diseases can only be cured by serving the adequate necessities. Thus we see that removal of maintaining causes alone can help the process of cure to a large extent.

## (II) Symptom :—

In plane words we can call it expression of sufferings of the person. In homœopathy symptom is considered as a part of the outward reflection of the internally deranged vital force. Hahnemann defined symptoms as manifestations of deviation from a former state of health.

Human beings are superior to other animals only in respect of expression through a media called speech. A disease may develop internally in an animal but he will not express it clearly because he cannot speak. On the other hand a person can express every trace of unease in him. A physician can treat an abscess by merely using his senses, but it becomes impossible to treat a person whose internal derangement is not reflected outwards in form of symptoms. We may summarise the whole topic by saying that symptoms are the cries of vital force which help the physician in determining the nature of help required. When symptoms obtained from different regions of the body are studied together in a systematic form a true picture of the disease present is formed. This picture is not only external but internal too. So this picture is called totality of the symptoms.

### Essential Requirements of a Symptom :—

Symptom alone is a fact beyond doubt. A person complains of headache. This symptom gives indi-

cation about the presense, of a disease but neither the indication of remedy nor the nature of disease can be obtained from this symptom. Such symptoms are called to be incomplete symptoms.

A complete symptom, with all its amenities always helps in determining required remedy.

(a) **Sensation** :—Every unease and derangement produces a reaction in the patient. This feeling of unease and distress is felt by the patient which he expresses in words. A person may feel such things mentally or only in organs. A man having a swelling complains of throbbing pain in affected part. Throbbing pain here is organic sensation related to the part only moreover it is a physical sensation. In next case we notice the complaint that a ball rises up from stomach, the patient is restless etc. These sensations are experienced by him only in the mental plane. These sensations are safely classified as mental sensations. In books of materia medica these sensations are described in the following manner. Sensation as if two babies re in bed. Sensations suffixed with "as if" are mental sensations.

(b) **Location** :—A disease manifests outwardly in form of symptoms. The suffering is more in one part of the body where as other part is left untouched. Homœopathically we believe that vital force is deranged first. It is an absolute fact but still the deranged vital force exposes the suffering through a specific part. This elective affinity is present not only in diseases but in drugs too. The drug proving reports clearly point out that Phosphorus affects the whole body but specially it acts upon lungs and bones.

(c) **Modality** :—There are so many factors such as weather, sun, heat, cold etc. which for the time being either increase or decrease the sufferings of the patient. Increase or decrease are of a transitory nature only. For example a person suffering from colic says that I feel better by a cold drink It. does not mean that pain vanishes with the cold drink but the intensity is lessened temporarily. Modalities are described as aggravation or increase or worse ; and amelioration or decrease or better. Modalities sometimes are applicable to the whole man and sometimes only to limited part of body. A person when reports I feel better in summer is the modality of first type or General Modality but when he says headache is better by wrapping up, it is limited to head alone so it becomes a particular modality.

(d) **Concomittant** :—We generally observe that a singer without orchestra can not impress the listners enough. Same is true about symptoms too. Single symptom alone can not help the physician for right choice. Every physical or mental symptom must have some other symptoms which appear consequently with the principal one. Such symptoms which appear with the main complaint are said to be concomittant symptoms. Constipation with head-ache, Heamorrhage with ringing in ears etc. are the examples of concomittant symptoms.

#### **Varieties of Symptoms :—**

Symptoms are mainly of two types. (a) Subjective (b) Objective. This classification provides an easy key for valuation of symptoms.

(a) **Subjective** :—The sufferings and experiences of the patient alone which can not be observed



by his attendants and physician. A person can only tell about his dreams, desires, aversions, modalities etc. So the mental symptoms of the patient are mostly subjective. Subjective symptoms always form the base in treatment of chronic diseases.

(b) **Objective** :—These are morbid derangements in the human body which can be observed by the physician who gathers information about the social behaviour, any physical abnormality such as swelling, discoloration, abscess etc. through his examination. During the course of examination pathological and radiological findings also assist the physician to gather the objective symptoms.

Thus we can summarise that subjective symptoms are spiritual while the objective symptoms are purely material.

(c) **Clinical Symptoms** :—It is found that so many drugs failed to produce certain symptoms in course of proving. These drugs when administered to persons suffering on merit of their indications cured all the symptoms which<sup>a</sup> they produced in drug proving as well as the symptoms which they did not produce in drug proving. The action of the drug in removing these clinical conditions was latter varified on animals by proving the drug in massive doses. Bryonia did not produce pleurisy but cured it when adiministered on the base of other indications.

(d) **Characteristic Symptoms** :—A particular symptom or group of symptoms which helps in identification of the drug or disease is called

characteristic symptom. A drug can be taken out from the crowd on the basis of its characteristic. As the icy coldness of palms with profuse night sweat on head is characteristic symptom of *Calcarea carb.* We also know from experience that pain in chest with high fever and rattling with less or rusty sputum etc. indicate clearly pneumonia. Thus we can say that characteristics are guidelines which individualise the disease or drug. It is also a fact that the characteristic property of each drug and disease is entirely different from other disease or drug.

### Sec. 7. (Foot note 2) & Sec. 150

**Indisposition :—**To get a clear picture of it we are to look at the foot note of para 7 as well sec. 150. In sec. 150 Hahnemann says, "If a patient complains of one or more trivial symptoms, that have been only observed a short time previously, the physician should not regard this as a fully developed disease that requires serious medical aid. A slight alteration in the diet and regimen will usually suffice to dispel such an indisposition."

On examination of the above section we find that indisposition is nothing but a slight feeling of unease of a very transient nature which goes off if the maintaining causes are removed. We generally find patients come with diarrhoea after taking rich food. Should a physician call it disease? No. After few evacuations he will be alright. The cause is the overeating. The cause is not strong enough to derange the vital force. It is also the first occurrence of diarrhoea. If he is advised to go on fast for one day the maintaining cause of diarrhoea will be no

more. A physician must know the difference between disease and indisposition which largely depends on his skill. If the slight unease turns to be of a serious nature quick medical aid becomes necessary. Indisposition does not require any treatment but only the alterations in diet etc. are sufficient. It is not the case with diseases as they require specific treatment for their removal because they are results of miasms either acute or chronic.

**Miasms** :—The word miasm means bad air. Hahnemann used this word to express the dynamic nature of disease producing powers. We can feel the air but by naked eye examination we cannot see it. The powers capable of producing different maladies are invisible and dynamic so they are synonymously called miasms. Their existence can only be traced through their effects. Miasms are mainly of two varieties. (a) Acute Miasm (b) Chronic Miasm.

(a) **Acute Miasm** :—It enters the economy with a definite period of increase and decrease after reaching its peak with tendency to recover. As a result of acute miasms death may ensue. Acute miasms are of violent nature. Acute miasms are divided as (a) Recurring (b) Non Recurring Acute Miasms. Recurring miasms are like the visiting guests which turn over more than once in the life like cholera, plague etc. On the other hand the fixed or non-recurring miasms are like death. Death is the thing which is experienced only once in the life. Small pox, Chicken pox etc. occur only once in life of patient.

(b) **Chronic Miasm** :—Chronic miasm differ from the acute in the respect that it has period of dormancy, increase, but no decrease. Acute miasms tend to decline and recovery, where as the chronic ones tend to prolong till death ensues. Eradication of chronic miasms is impossible without Homœopathic treatment. Chronic miasms exist in Psora, Syphilis and Sycosis. These miasms are capable enough to destroy the human life as they know only lesson—advance & advance.

### **Totality of Symptoms.**

In addition to sec. 7 & 8 one must read sec. 104 of Organon which reads—“When the totality of the symptoms that specially work and distinguish the case of disease or in other words, when the picture of the disease, whatever be its kind is once accurately sketched, the most difficult part of the task is accomplished”.

Now we come to know that in whole of the Homœopathic world nothing is more important than Totality of Symptoms. Totality is defined by veteran Homœopaths in different languages and words but none has disputed about its importance. Totality of symptoms is nothing but an expression of the sickness in collection of symptoms. The symptoms, which are capable of reflecting the disease in its whole extent, are helpful in selecting the proper remedy. Thus we know that to become wise in symptoms is to become an able prescriber. By the word totality we do not refer to mathematical sum total but the underneath idea is a clear picture of sickness obtained from symptoms bearing their respective values and grades.



A patient narrates lot of symptoms but all are not important from the prescription point of view. Symptoms should be scrutinised and judged on their individual merits. Then we get few or many symptoms as the case is, which are able to express the disease in whole extent.

### **Totality of Symptoms & its Utility :—**

(a) **Therapeutic Purpose :—**Symptom speaks itself for the remedy. Symptom is the outward manifestation of deranged vital force. Medicine is to be selected by keeping vigilance on the maximum similarity between symptoms of disease and of drug so it becomes evident for physician to grasp the totality for correct prescribing.

(b) **Diagnostic Purpose :—**Few common symptoms considered under a nosological heading constitute a disease. Such diagnosis helps to some extent in treatment.

(c) **Prognostic Purpose :—**Once a patient is diagnosed of a specific disease a sure prognosis can be made regarding the future course of the disease. It is nothing but theory of probability. It is observed that in large number of cases the diagnosis & prognosis is useful but in many places it is found useless too.

(d) **General Management :—**By studying the nature of the sickness proper management regarding the climate, diet and sanitation etc. can be advised. Patient can be asked to rest for few days with adequate hygienic measures.

### **Few Opinions on Totality of Symptoms :—**

“There is one thing from Hahnemann down to present day that Homœopaths have failed to grasp and yet detailed voluminously and that without a thorough comprehension of it, the Symptom Totality.”

Dr. A. Pulford.

“There is perhaps no more important study in the realm of Homœopathy than this one ; without a clear perception of its truth one is doomed to failure ; for it forms the beginning and the end, it includes the knowledge of sick man which is beginning of Homœopathy, and it embraces a knowledge of the means of cure which is the end of Homœopathy.”

Dr. S. Mary Ives. M. D.

“Totality of Symptoms is an expression peculiar to Homœopathy, which requires special attention. It is highly important to understand exactly what it means and involves, because the totality of symptoms is the true and only basis for every Homœopathic prescription.”

Dr. Stuart Close.

“Positive understanding of this third principle of Homœopathy is much to be desired. Many failures result from a sketching totality, for it stands to reason that in any prescription based on symptoms as its foundation, the more the symptoms the better the prescription.

Dr. G. Boericke.

“To become conversant with symptoms, to judge the sphere and progress of disease by the study of symptomatology, is the requirement necessary for Homœopathy. Because the real study of sick man is to the meditation of his symptoms and to become wise in symptoms is to become an able prescriber.”

Dr. J. T. Kent. A. M., M. D.

On examining these opinions we can clearly understand the importance of the totality of symptoms. With due regard to Dr. Mahendra Singh, Professor in Organon, Calcutta Homœopathic Medical College, I like to differ on totality, one most important point he fails to realise about the totality is that a single symptom alone can serve the purpose of prescription provided the lone symptom is capable of reflecting the whole sickness. If whole the material body can be controlled by a single vital force, if one medicine is capable of curing a patient with multiple symptoms then I do not understand why a single symptom which is able to reflect the whole sickness may not serve as totality of symptoms. Any way I do not differ about the importance of totality of symptoms.

**“Homœopathy removes the symptom but the disease remains”.**

Dr. Hufeland.

Medical science has been progressing everyday but still it is unable to present a standard of health. We can understand from our own observations that two persons living in same environment and taking

the identical diet does not enjoy same health. Thus it is evident that standard of health will certainly change in different individuals.

When a person maintains his mental and physical equilibrium he has no abnormal sensations but he is at ease, mentally and physically. As soon as he starts feeling unease, deviates from the normal state of health, he becomes sick. Irrespective of the conditions affecting the vital force, it is evident that there will be symptoms. Symptoms are the outward reflection of the internally deranged man, the vital force. Symptoms are the ambassadors sent to seek the physicians aid. Symptoms are well equipped and prepared to plead for help. Thus they can alone portray the picture of internal derangement.

A true Homœopath never considers anything other than symptoms. He forms the totality of symptoms and matches a remedy touching all the points and administers it. The administration of remedy permanently eradicates the symptoms and organism regains its healthy state. We can prove by experiment that after Homœopathic treatment the person restores his mental and physical equilibrium which is our basic conception of health.

If any abnormal sensation may be of smallest unease, is also a symptom and till the symptom exists the disease is present. We must clearly understand that symptoms are the product of diseases. Once this single symptom is also removed



the physician has no ground to say that disease exists after the removal of symptoms.

As per the contemporary school's line of thinking it may not suit to their notions as it was to Hufeland. He tried to differentiate between disease and symptoms but at the same time he failed to understand the relation between them.

So it is clear that whenever an organism regains its normal healthy state with all comforts and gets rid of the symptoms he is in the state of absolute health though the standard of health may be different in different individuals.

### VITAL FORCE

#### Section 9—10—11.

Sec. 9 :—“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 sensation and functions, so that our indwelling, reason gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence.”

Sec. 10 :—“The material organism, without the vital force is capable of no sensation, no function, no self preservation, it derives all sensations and performs all the functions of life solely by means of the immaterial being which animates the material organism in health and in disease.”

**Sec. 11 :—**“When a person falls ill, it is only this spiritual, self acting vital force, everywhere present in his organism, that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life ; it is only the vital force, deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations and incline it to the irregular processes which we call disease ; for as a power invisible in itself ; and only cognizable by its effects on the organism, its morbid derangement only makes itself known by the manifestation of the disease in the sensations and functions of those parts of the organism exposed to the senses of the observer and physician, that it, by morbid symptoms, and in no other way can it make itself known.” (Organon 5th Edition)

A question which tormented the intellect of Dr. Hahnemann for years together has been finally answered in 5th edition. It was a great problem for the men of science to explain what is the life and mode of operation of the same. Hahnemann not only defined life but also explained the mode of operation.

As per Hahnemann, the material body is not capable of any function or sensation without life force. Thus we can say that vital force is the first essentiality of living organism.

**Nature :—**It is spirit like essence of life which maintains life in living things. Vital force is not ruled by anything but it rules the material body

like a king so it is called autocracy. It remains in organism as per its own will and maintains the integrity of the organism. The appearance of the vital force is like that of a spirit which can be felt, admired, demonstrated by effects but can not be shown in a material form. Vital force is dynamic. A person can not trace the entrance & exit of vital force. We can say that a material body if examined immediately after death may show all anatomical structures intact but still the person is dead. Because the essence, the spirit, the dynamis has gone off. Vital force has got no power of reasoning but still it animates the human body. Vital force is not guided by reason, knowledge and reflection though it works, it acts itself.

**Functions In Health :—**In the state of health it animates the body and maintains equilibrium between mind and body. The person's mind and organs work in co-ordination. Reception of sensations is normal and there is no trace of discomfort. The person protects himself from injurious influences. Thus we can say in healthy condition it retains the MAN as an entity because it acts without rest and in preservative manner.

**Functions in disease :—**The whole picture is turned upside down. Vital force is the first thing to be affected by the injurious, morbid, influences resulting in the successive alterations in functions and lastly the changes in respective tissues. During diseases the normal sensations and functions are lost or perverted. The organism is deprived of the power of self protection. The equilibrium between

mind and body is lost with vital force manifesting various symptoms to seek aid. Vital force is dynamic in nature so whenever it is exposed to dynamic, morbidic or injurious forces, the alterations in sensations and functions ensue.

### **Dynamic Action and Dynamic Influence :—**

Basic qualification of science is that it explains why and how of each thing. Science has got limitations, as we find its inability to explain so many things. A force is felt but it can not be seen is not enough proof to deny the very existence of force. Whenever matter loses its material shape its physical existence also ends but in homoeopathy we prove that the matter has become more powerful in the new state.

Similarly the actions which are observed without knowing the process of operation are dynamic actions. We can just feel or verify them but the scientific mind fails to explain how.

There are certain substances which possess such dynamic qualities and they are capable of inducing the same on other substances without proper explanation as regards the mode of action. For instance we can convert a piece of Iron into magnet. It attracts the iron. Why the magnet attracts Iron only and not Gold? Our science has failed to explain though they explained the process of manufacturing magnets.

A person sees something and starts ailing. We experience the unease, we notice that something



is at the root but how it acted? We can not explain. Only on this much ground we can not repel the truth lying in its action.

Thus we can understand that dynamic action and powers are respectively the actions and qualities of different substances whose technical know how can not be explained but the effects are perceived.

### **Individualisation :—**

Homœopathy is an art as well it is a science. I call it art as it descriminates between the two things which is not result of teaching but a matter of skill. Homœopathy teaches the science of medicine, disease, treatment etc. but in selection of remedy it submits to art.

By common observation it can be learnt that twins of a mother possess the same anatomical structures. They may look alike physically but on close examination we find that differentiating points are more than supposed. Every individual differs from the other in respect to his habits, nature, desires, mental aptitude etc. These all things are not material but are spiritual.

Thus keeping aside the physical resemblance we can notice lot of differentiating qualities on spiritual plane. The spiritual individual differs from material one. Now these persons fall ill. They reflect their sufferings in forms of symptoms. On coarse examination one finds that all are suffering from a common group of symptoms. A remedy based on these symptoms fails to cure

all of them. Why the remedy failed ? Is Homœopathy wrong ?

Our humble answer is no. Mr. prescriber you failed because you did not individualise. If you had thoroughly examined you could have noticed the differentiating symptoms in the midst of similarity. One person may have thirst but other may not have. One likes sweet but other sour though their complaint is same. Medicines have produced these finest symptoms in their proving. When we consider these differentiating symptoms with the common symptoms we get two pictures of the same disease pointing to two different medicines.

So it is now clear that individualisation is an art to discriminate between the individuals on the basis of their general and particular symptoms.

### **Curative Power in Medicine :—**

Whenever a medicine is tested on healthy human beings it is observed to produce certain symptoms. Whenever the same medicine is given on basis of the symptoms produced by it in proving it removes them in sick. Thus we can state that curative power in medicine is the power possessed by it to produce diseases. It is also evident that if a medicine is incapable of producing any symptom in healthy person then it will fail to cure the same in sick.

**MODES OF TREATMENT****Section 22**

“But as nothing is to be observed in diseases that must be removed in order to change them into health besides the totality of their signs and symptoms, and like wise medicines can show nothing curative besides their tendency to produce morbid symptoms in healthy persons and to remove them in diseased persons ; it follows on the one hand, that medicines only become remedies and capable of annihilating diseases, because the medicinal substance, by exciting certain effects and symptoms, that is to say, by producing a certain artificial morbid state, removes and abrogates the symptoms already present, to wit the natural morbid state we wish to cure. On the other hand, it follows that for the totality of the symptoms of the disease to be cured, a medicine must be sought which (according as experience shall prove whether the morbid symptoms are most readily, certainly and permanently removed and changed into health by similar or opposite medicinal symptoms) has a tendency to produce similar or opposite symptoms.”

**Foot note:—**The other possible mode of employing medicines for diseases besides these two (the allopathic method), in which medicines are given, whose symptoms have no direct pathological relation to the morbid state, consequently are neither similar nor opposite but quite heterogeneous to the symptoms of disease, etc.

**Section 54**

“This, the Homœopathic way, must, moreover, as observed above (43-49) be the only proper one, because, of the three possible modes of employing medicines in diseases, it is the only direct way to

a mild, sure, permanent cure without doing injury in another direction, and without weakening the patient. The pure Hcmœopathic mode of cure is the only proper way, the only direct way, the only way possible to human skill, as certainly as only one straight line can be drawn betwixt two given points."

### Section 56

"The third, and only remaining method of employing medicines in diseases, which, besides the other two just alluded to, is the only other possible one is the antipathic or palliative method, wherewith the physician could hitherto appear to be most useful, and hoped most certainly to gain his patient's confidence by deluding him with momentary amelioration. But I shall now proceed to show how inefficacious and how injurious this third and sole remaining way was, in diseases of a not very rapid course. It is certainly the only one of the modes of treatment adopted by the allopaths that had any manifest relation to a portion of the sufferings caused by the natural disease; but what kind of relation? Of a truth the very one (the exact contrary of the right one) that ought most to be avoided if we would not delude and make a mockery of the patient affected with a chronic disease."

### Section 23

"All pure, experience, however, and all accurate research convince us that persistent symptoms of disease are far from being removed and annihilated by opposite symptoms of medicines (as in antipathic



method) that on the contrary, after transient, apparent alleviation, they break forth again, only with increased intensity, and become manifestly aggravated.

### Section 25.

“Now, however, in all careful trials, pure experience, the sole and infallible oracle of the healing art, teaches us that actually that medicine which in its action on the healthy human body, has demonstrated its power of producing the greatest number of symptoms similar to those observable in the case of disease under treatment, does also, in doses of suitable potency and attenuation, rapidly, radically and permanently remove the totality of the symptoms of this morbid state, that is to say the whole disease present, and change it into health; and that all medicines cure, without exception, those diseases whose symptoms most nearly resemble their own and leave none of them uncured.”

To deal with the different systems of medicine we have quoted few sections of Organon together. We will discuss each system under different headings.

**Allopathy** :—The name was given by Hahnemann. The name itself indicates that there is no fixed relation between drug and disease, rightly remarked by Hahnemann as heterogenous mode of treatment. Allopathic system in some places prescribes the medicines bearing opposite relation to disease

but sometimes any relation what so ever between drug & disease can not be established.

Allopathy is moreover a system of specification. Few general symptoms are put down under the name of a specific disease as well a medicinal preparation for that specific group of symptoms is employed as specific medicine. Component drugs are not tested on healthy human beings to obtain their full details as well the quantity of the drug substance is physiological. The drugs often produce injurious effects owing to their bulk administration. A mixture of drugs in physiological doses may suppress or palliate the disease symptoms but it will not elicit the true cure as it is against the nature's law of cure. The system is highly popular due to the wide publicity and patronage of the Government.

**Antipathy** :—Axiom of the system is *Contraria Contrariis Curantur* meaning opposite cures opposite. We know it from experience that fire can be extinguished by water. Both the things are of opposite nature. The father of Antipathy, Gallen, applied the same phenomena to diseased persons. Antipathy advocated administration of a drug producing diarrhoea in the case of constipation. The system proved efficacious due to its immediate action and relief to the patient though the results were of momentary nature. Antipathy never cured the diseases but suppressed them till the primary action lasted.

The complaints of the patient returned with increased intensity with the departing primary

action. It is also not possible always to find out the drug producing opposite effect for every disease. The antipathic mode of treatment is often useful when the vital force is suddenly overpowered by the diseases and there is no time left to apply the homœopathic medicine.

**Homœopathy** :—This most perfect system of medicine believes in *Similia Similibus Curentur* stating let likes be treated by likes. In other words medicines capable of producing similar manifestations as that of the disease can only cure them though they may differ in origin. Homœopathy is based on the natural law of cure. Homœopathy has its own virtues because it believes in administration of medicines in the smallest quantity as well as it condemns the theory of palliation and suppression. For the first time homœopathy explained the relation of life and diseases in simple way. It is the only pathy which considers the man as an entity and the disease as a suffering common to the whole man apart from his organs. In homœopathy medicines are only used after their proving on healthy persons.

**Isopathy** :—Isopathy is nothing but misconcepted homœopathic principles. Isopathy follows *Equilia Equilibus Curantur*. In simple words a discharge of otorrhœa should cure the disease when administered in potentised form. It also pleads that gentle heat when applied to burnt part cures it. It is interesting to note in the above two examples that the first one is from dynamic powers and the second from physical powers. It is clear enough that both of

them affect the human body in different manner. Pus from otorrhoea may not produce the same otorrhoea in all persons. Pus may not contain the same disease producing capacity so it fails to cure. On the other hand heat is a physical power. In gentle or violent form the effect will be same. So it becomes evident that for the treatment of dynamic processes this principle of application of pus etc. in potentised form can not be substituted. To eradicate a dynamic disease the disease producing power of the drug should be similar but not the same as Isopathy pleads. It is the cause that Isopathy vanished with its inventor M. Lux.

## Natural Law of Cure

### Section 26

“This depends on the following homœopathic law of nature which was sometimes, indeed, vaguely, surmised but not hitherto fully recognised and to which is due every real cure that has ever taken place :

A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in manifestations.

(Organon 5th Edition.)

Dr. Hahnemann has described the natural law of cure in the most plain language. We notice in every day life that a greater or stronger painful news wipes out the existing sorrow from the mind of the person who hears it. It is also well known



that in presense of a bright sunlight a candle flame does not feel bright. It is also universal fact in physics that substances with higher concentration overpowers that of lower concentration. In Biology also we notice, that animals of higher strength overpower those of lower strength. So it is clear that any thing similar in manifestation and stronger in strength can uproot the weaker one. This law is universal because it can be applied on physical & dynamic planes.

## Homœopathic Cure

### Section 29

“As every disease (not strictly belonging to domain of surgery) depends only on a peculiar morbid derangement of our vital force in sensations and functions, when a homœopathic cure of the vital force deranged by natural disease is accomplished by the administration of a medicinal agent selected on account of an accurate similarity of symptoms, a somewhat stronger, similar, artificial morbid affection is brought into contact with, and as it were pushed into the place of the weaker, similar, natural morbid irritation, against which the instinctive vital force, now merely (though in a stronger degree) medicinally diseased is then compelled to direct an increased amount of energy but, on account of the shorter duration of action of the medicinal agent that now morbidly affects it, the vital force soon overcomes this and as it was in the first instance relieved from the natural morbid affection, so it is now at last freed from the substituted artificial (medicinal) one, and hence

is enabled again to carry on healthily the vital operations of the organism." (Organon 5th Edition.)

Medicine is an art of experience. A physician bothers less about the HOW, and pays more attention to WHY in medical science. Though it may be true but need of a probable explanation cannot be ruled out. Hahnemann has suggested the most probable explanation of how homœopathic cure takes place.

A medicine, administered on the basis of maximum symptom similarity, enters the human organism through nerve endings. It produces an artificial similar but stronger disease against the one existing. As per the natural law of cure the medicinal disease, stronger and similar in manifestations but differing in kind, extinguishes the natural disease permanently. Medicinal disease is also expelled out by the reaction of vital force and thus the organism is cured.

Vital force requires less time to expell the medicinal disease because the action of medicine is of shorter duration and the control of intensity is in the hands of physician. Vital force after getting rid of the natural disease fights back with all its vigour and intensity against the medicinal disease which is "growing weaker and weaker and finally overpowers it.

It should be noted that removal of natural disease is due to the primary action of medicine while the removal of the medicinal disease is due to the secondary curative action of the vital force.

## Section 30 &amp; 33

“The human body appears to admit of being much more powerfully affected in its health by medicines (partly because we have the regulation of the dose in our own power) than” by natural morbid stimuli for natural diseases are cured and overcome by suitable medicines.” (Organon 5th Edition.)

“In accordance with this fact it is undeniably shown by all experience that the living human organism is much more disposed and has a greater liability to be acted on, and to have its health deranged by medicinal powers, than by morbid noxious agents and infectious miasms, or, in other words, that the morbid noxious agents possess a power of morbidly deranging man’s health that is subordinate and conditional, often very conditional ; whilst medicinal agents have an absolute unconditional power, greatly superior to former.”

*Medicines are stronger than diseases :—*

Medicinal powers are found to be stronger than the natural diseases because of the following reasons.

Medicinal powers when allowed to act affect the organism unconditionally which is not true in case of diseases. Disease forces always require a soil to grow. In absence of predisposing conditions the disease does not grow but medicines do not observe it. Medicines act in all times i. e. in the state of health or disease. Medicinal action takes place irrespective of time, climate and other environmental conditions.

It is also proved by experience that medicines act on each and every living individual irrespective of his state of health or disease and in all circumstances.

The next important virtue which goes in favour of medicines is their capability of preventing diseases. Medicines when administered in small doses prevent the occurrence of the disease. The fact has been verified in epidemics.

Medicines prove superior to diseases because the intensity can be regulated by physician. A physician can increase or decrease the quantity and intensity at his own discretion which is impossible in case of natural diseases. It is also important to remember that due to these virtues the medicines are capable of curing the natural diseases. Palliation, Suppression or Cure may result due to different modes of treatment but in all cases it is found to be true that medicines are stronger than diseases.

Now one must think whether the superiority of medicines alone is sufficient to cure diseases? Most correct answer will be, No. In sec. 34 and 35 Dr. Hahnemann has clearly stressed upon the principle of similarity. If the medicine alone is superior but incapable of producing the similar manifestations like that of disease, it can not cure because it is against the natural law. Keeping in mind the definition of cure and natural law of cure one will be convinced that medicines can only cure if they are stronger than disease and similar to disease in manifestations. Any medicine



violating this law may reduce the suffering but will certainly fail to cure the patient.

## When Two Dissimilar Diseases Meet

### Section 36

“If the two dissimilar diseases meeting together in the human being be of equal strength or still more 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.”

### Section 38.

“Or the new dissimilar disease is stronger. In this case the disease under which the patient laboured, being the weaker, will be kept back and suspended by the accession of the stronger one, until the latter shall have run its course or been cured and then the old one reappears uncured.”

### Section 40.

“Or 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, so that each of them occupies a particular locality in the organism namely, the organs peculiarly adopted for it, and, as it were only, the place specially belonging to it, whilst it leaves the rest to the other disease that is dissimilar to it. As two diseases dissimilar to each other, they can not remove, can not cure one another.”

Original paragraphs have been considerably reduced by omitting examples.

It is possible that two dissimilar diseases may meet together in one individual. Whenever such union takes place the following result is observed.

(a) If the new disease is weaker than the one which is present, then it will not be allowed to enter. We can verify it in every day life. A person suffering from eczema or tuberculosis is not easily affected by mild epidemic diseases. At the same time it must be borne in mind that the affecting disease should be weaker than the one which has already occupied & it should be dissimilar to the one which is present.

(b) If the invading or new disease is stronger, then it suspends or suppresses the one which is present for the time being & keeps it such till its course lasts. As soon as the course of the new disease is over the old disease again reappears and runs in its usual way.

A physician often meets with such cases where appearance of another dissimilar disease has suspended the one previously present. In case of scarlet fever if Cow pox appears then Scarlet fever is suspended till the Cow pox lasts. Scarlet fever again reappears immediately after the Cow pox is over. It is also true for Epilepsy and Ringworm.

In allopathic mode of treatment a new medicinal disease dissimilar in nature to the one existing suspends or suppresses the course of the natural disease. As soon as the medicinal disease is over the natural disease reappears.

(c) If both the diseases are allowed to act for a pretty long period then both of them select the respective parts and form a complex disease.

For explaining the above phenomena one is bound to refer Section 52. Hahnemann says if both of the diseases are strong enough to trouble the patient for long time then they select different organs suitable for their stay and form a complex disease.

A person suffering from some chronic Psoric manifestation may be affected by Syphilis and may suffer from both of them. In allopathic treatment long continued action of different drugs introduce various diseases in the organism. The new disease selects a new part of the body and continues to grow along with the natural disease. This drug disease always complicates the natural disease.

### Complex Disease :—

It is often noticed that a patient is suffering from two different diseases at the same time which are of different kind. The two dissimilar diseases select their respective organs and proceed, thus rendering the person incurable. Prolonged treatment with physiological doses also produces a disease condition which runs its course with the natural disease. Such diseases are cured with much difficulty or are incurable in many instances. When a Psoric patient suffers from Syphilis he presents symptoms of both the diseases. The resulting new disease condition is called complex disease.

## Section 45

“No two diseases, differing it is true, 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 disease, namely, annihilates the weaker, and that for this simple reason, because the stronger morbid power when it invades the system, by reason of its similarity of action involves precisely the same parts of the organism that were previously affected by the weaker morbid irritation, which, consequently, can no longer act on these parts, but is extinguished ; or because, whenever the vital force, deranged by the primary disease, is more strongly attacked by the new, very similar, but stronger dynamic morbid power, it therefore now remains affected by the latter alone, whereby the original, similar but weaker disease must, as a mere dynamic power without material substratum, cease to exercise any further morbid influence on the vital force, consequently it must cease to exist.”

(Organon 5th Edition)

**When Two Similar Diseases Meet :—**

Whenever two similar diseases meet together the stronger disease removes the weaker one permanently. The diseases must be similar in their manifestations. A person suffers from deafness and if he is attacked by small pox we find that on appearance of the small pox his deafness has been cured. Considering the various examples in sec. 46



we can conclude that one of the attacking diseases must be stronger than the previous one and should be similar in manifestations. It will not be out of place to remember few examples. Measles completely cured whooping cough in children. Orchitis is cured by appearance of small pox. Ophthalmia is cured by small pox. In all these cases the law is verified.

#### Section 49

“We should have been able to meet with many more real, natural homœopathic cures of this kind if, on the one hand, the attention of observers had been more directed to them, and on the other hand, if nature had not been so deficient in helpful homœopathic diseases.”

#### Section 50

“Mighty nature herself has, as we see, at her command, as instruments for effecting homœopathic cures, little beside the miasmatic diseases of constant character, measles and small pox, morbid agents which, as remedies, are either more dangerous to life and more to be dreaded than the disease they are to cure, or of such a kind that, after they have effected the cure, they themselves require curing, in order to be eradicated in their turn—both circumstances that make their employment, as homœopathic remedies, difficult, uncertain and dangerous. And how few diseases are there to which man is subject that find their similar remedy in smallpox, measles, or itch! Hence, in the course of nature, very few maladies can be cured by these

uncertain and hazardous homœopathic remedies, and the cure by their instrumentality is also attended with danger and much difficulty, for this reason that the doses of these morbid powers cannot be diminished according to circumstances, as doses of medicine can ; but the patient afflicted with an analogous malady of long standing must be subjected to the entire dangerous and tedious disease, to the entire disease of smallpox, measles, which in its turn has to be cured. And yet, as is seen, we can point to some striking homœopathic cures effected by this lucky concurrence, all so many incontrovertible proofs of the great, the sole therapeutic law of nature that obtains in them : cure by symptom similarity.”

(Organon 5th Edition.)

### **Cure : Nature's Role :—**

On studying both the paragraphs one's mind fully realizes that we cannot rely on nature for cure. It is also true that nature sometimes cures the diseases in perfect homœopathic manner.

If we try to find out various natural diseases similar in manifestations we get only a few. On the other hand sufferings are numerous. Nature cannot produce the similar disease for each and every patient owing to its inability. Nature possesses only few miasmatic diseases.

Miasmatic diseases are in general more violent and dangerous to life. A person may like to suffer from mild disease but may disagree to suffer from violent disease to cure the mild one.

Our greatest difficulty in believing the nature for cure is that we cannot give head to save the tail.

Diseases produced by nature are not cured after the removal of the previous disease but require independent treatment. One disease may follow the occurrence of the other similar disease and thus the link of sufferings will not end easily.

Another thing to remember is that the natural diseases are not at the command of physician. Their arrival or departure is to be awaited. A person will have to undergo prolonged suffering till these natural curative diseases occur. Physician cannot control in any manner the intensity, force and violency of these diseases. They may occur with unwanted intensity and may give rise to complications. Intensity of these diseases is not in proportion to the stage, progress and accompanying conditions of the previous one. If we examine section 51, we fully understand the superiority of medicines over natural diseases.

We vote in favour of medicines because the collection of medicines is enormous. A physician can find out the picture of sufferings from the drug pictures. Physician is certain about the capability of the drug as he has studied the various symptoms of drug proving. The dose of the medicine is under the control of physician. He can regulate the intensity, violency, etc. of the drug. The action of medicine is mild owing to its small quantity. We donot require any treatment for removal of artificial medicinal diseases because the drug

action is short lasting. The various unwanted actions of the drug can be antidoted by administering other drug.

### Section 63

“Every agent that acts upon the vitality, every medicine, deranges more or less the vital force, and causes a certain alteration in the health of the individual for a longer or a shorter period. This is termed primary action. Although a product of the medicinal and vital powers conjointly, it is principally due to the former power. To its action our vital force endeavours to oppose its own energy. This resistant action is a property, is indeed an automatic action of our life preserving power, which goes by the name of secondary action or counter action.”

### Section 64

“During the primary action of the artificial morbidic agents (medicines) on our healthy body, our vital force seems to conduct itself merely in a passive (receptive) manner, and appears, so to say, compelled to permit the impressions of the artificial power acting from without to take place in it and thereby alter its state of health, it then, however, appears to rouse itself again, as it were, and to develop, the exact opposite condition of health (counter action, secondary action) to this effect (primary action) produced upon it, if there be such an opposite, and that in as great a degree as was the effect (primary action) of artificial morbidic or medicinal agent on it, and proportionate to its own



energy ; or if there be not in nature a state exactly the opposite of the primary action it appears to endeavour to indifferntiate itself, that is, to make its superior power available in the extinction of the change wrought in it from without (by the medicine) in the place of which it substitutes its normal state (secondary action, curative action).

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### **Primary and Secondary Action :—**

On reading the above section we can get a clear idea about the primary and secondary action of drugs.

**(A). Primary Action :—**Everything material, dynamic or psychic possesses a quality to impress the thing which comes in its contact. This phenomena of influencing the other subject is termed as primary action. We observe that a man becomes shocked on hearing some bad news. Students become nervous during examination ; body becomes heated when subjected to influence of sun. In all these cases we see that causes are different but they produce a fixed variety of reaction on the organism. This reaction is nothing but primary action.

It is also interesting to note what happens during primary action. The vital force serves in a passive form. Vital force becomes affected by these influences. These external influences are much powerful and so they can produce deviation from the state of health. Medicines are not exception to this law. Thus we find that primary action is

nothing but action of the medicines, on the vital force, provided the vital force remains passive or receptive.

**(B) Secondary Action :—**After administration of a medicine the primary action starts. During the stage of primary action vital force does not oppose it. As soon as primary action is over the vital force wakes up to fight out the invading agent. Now we see that vital force protests against the invasion. This reaction of the vital force against the medicine is termed as secondary action. Secondary action is always the reaction of vital force against the primary action. Secondary action is always opposite to the primary action in respects of intensity, magnitude and violency. Secondary action is not to be induced but it is automatic and self protecting in nature. Secondary action is always of temporary duration.

A physician can observe that administration of purgative produces diarrhoea but constipation soon follows it. Diarrhoea is the primary action of the drug but constipation is secondary action. Coffee in its primary action produces excitement but profound depression is the result of secondary action.

Secondary action is of two types. (a) Secondary Counter Action (b) Secondary Curative Action.

**(A) Secondary Counter Action :—**

When physician applies Antipathic treatment, he is to adopt large quantity of medicine as dose. This strong physiological dose always produces

violent type of primary action. It is also the law of motion that actions and reactions are equal and opposite. Thus we see that secondary action, opposite in all manners, takes place. This secondary action which is the counter answer to the primary action, produced by drugs, brings down the patient's general condition to a disastrous state. So, we can observe that secondary counter action is equal and opposite to the primary action.

**(B) Secondary Curative Action :—**

Every law or principle has got limitations. When a medicine is administered on the basis of symptom similarity it becomes impossible for nature to produce the equal and opposite secondary action. Vital force in such conditions adopt another mechanism to get rid of the primary action. Thus we can say that the action produced by vital force to get rid of the artificial similar disease produced by medicine is termed to be secondary curative action.

## CLASSIFICATION OF DISEASES

### Section. 71.

As it is now no longer a matter of doubt that the diseases of mankind consist merely of groups of certain symptoms, and may be annihilated and transformed into health by medicinal substances, but only by such as are capable of artificially producing similar morbid symptoms, hence the operation of curing is comprised in the three following points :—

(i) How is the physician to ascertain what is necessary to be known in order to cure the disease ?

(ii) How is he to gain a knowledge of the instruments adapted for the cure of the natural disease, the pathogenetic powers of the medicines ?

(iii) What is the most suitable method of employing these artificial morbidic agents for the cure of natural disease ? (Organon 5th Edition.)

∴ When a physician enters the practical world he must know the following points before he proceeds.

(i) He must possess the knowledge and technique of the investigation of general and individual nature of disease.

(ii) He must investigate thoroughly about the effects of medicines.

(iii) He must know the most appropriate and suitable manner of employing medicines.



## Section. 72.

“The diseases to which man is liable are either rapid morbid processes of the abnormally deranged vital force, which have a tendency to finish their course more or less quickly, but always in a moderate time—these are termed acute diseases; or they are diseases of such a character that, with small often imperceptible beginnings, dynamically derange the living organism, each in its own peculiar manner, and cause it gradually to deviate from the healthy condition, in such a way that the automatic life energy, called vital force, whose office is to preserve the health, only opposes to them at the commencement and during their progress, imperfect, unsuitable, useless resistance, but is unable of itself to extinguish them, but must helplessly suffer itself to be ever more and more abnormally deranged, until at length the organism is destroyed; these are termed chronic diseases. They are caused by infection with a chronic miasm.

## Section. 73.

As regards acute diseases, they are either of such a kind as attack human beings individually, the exciting cause being injurious influences, to which they were particularly exposed. Excess in food, or an insufficient supply of it, severe physical impressions, chills, overheatings, dissipation, strains, etc. or physical irritations, mental emotions, and the like, are exciting causes of such acute febrile affections, in reality, however, they are generally only a transient explosion of latent psora, which

spontaneously returns to its dormant state if the acute diseases were not of too violent a character and were soon quelled. Or they are of such a kind as attack several persons at the same time, here and there (sporadically), by means of meteoric or telluric influences and injurious agents, the susceptibility for being morbidly affected by which is possessed by only a few persons at one time. Allied to these are those diseases in which many persons are attacked with very similar sufferings from the same cause (epidemically); these diseases generally become infectious (contagious) when they prevail among thickly congregated masses of human beings. These arise fevers in each instance of a peculiar nature, and, because the causes of disease have an identical origin, they set up in all those they affect an identically morbid process, which when left to itself terminates in a moderate period of time in death or recovery. The calamities of war, inundations and famine are not infrequently their exciting causes and producers—sometimes they are peculiar acute miasms which recur in the same manner, which either attack persons but once in a lifetime, as the smallpox, measles, whooping cough, bright red scarlet fever, of Sydenham, the mumps etc. or such as recur frequently in pretty much the same manner, the plague of the Levant, the yellow fever of the sea-coast, the Asiatic cholera etc.

#### Section. 74.

Among chronic diseases we must still, alas! reckon those so commonly met with, artificially produced in allopathic treatment by the prolonged

use of violent heroic medicines in large and increasing doses, by the abuse of calomel, corrosive sublimate, mercurial ointment, nitrate of silver, iodine and its ointments, opium, etc. whereby the vital force is sometimes weakened to an unmerciful extent, sometimes, if it do not succumb, gradually abnormally deranged in such a way that, in order to maintain life against these inimical and destructive attacks, it must produce a revolution in the organism, and either deprive some part of its irritability and sensibility, or exalt these to an excessive degree cause dilatation or contraction, relaxation or induration or even total destruction of certain parts, and develop faulty organic alterations here & there in the interior or the exterior, in order to preserve the organism from complete destruction of life by the ever renewed, hostile assaults of such destructive forces.

## Section 75

These inroads on human health effected by the allopathic non-healing art are of all chronic diseases the most deplorable, the most incurable; and I regret to add that it is apparently impossible to discover or to hit upon any remedies for their cure when they have reached any considerable height.

— Organon 5th Edition.

On reading Section 72 to 75 reader is directed to classify the diseases. Hahnemann himself classified diseases under two headings viz. acute & chronic.

**(I) Acute Diseases :—**

The best definition of acute diseases can be forwarded as follows—"the disease which appears suddenly, runs its course rapidly and terminates, either in recovery or in the death of the patient". In acute diseases course of disease is fixed and it exhibits clearly a peak at the end of increase followed by declining phase.

Acute diseases are again divided under different headings viz. Individual, sporadic, Epidemic, Endemic, Pandemic etc.

**Individual Acute Disease :—**When individuals suffer from a disease in different parts due to exciting causes the disease is called Individual acute disease. Individual diseases are due to temporary explosions of dormant Psora which returns back to its dormancy as soon as exciting causes are removed. Individual acute diseases are directly proportional to the intensity of exciting cause and they do not have prodromal period.

**(II) Sporadic Diseases :—**When different groups of population in different places suffer from similar symptoms, the disease is called sporadic. Sporadic diseases are generally caused by earthly or heavenly causes such as rain, climate changes etc.

**(III) Epidemic Diseases :—**When large number of population suffers from same symptoms due to a common cause the disease is termed to be epidemic. Epidemic diseases turn quickly in death or recovery.



Epidemic diseases, are nothing but communicable sporadic diseases, as they are rightly called by Dr. C. J. Hempel in his works. The cause of the epidemic disease is generally war, famine, flood, etc. Besides these causes acute miasms also play interesting role in causing epidemic diseases.

### **Acute Miasms :—**

Certain invisible energies which produce the acute diseases especially the epidemic variety are called acute miasms. In words of Dr. J. T. Kent, "An acute miasm is one that comes upon the economy, passes through its regular prodromal period, longer or shorter, has its period of progress and period of decline and in which there is a tendency to recovery". Acute miasms are of two types (a) which attack once only in the life time like small pox, measles etc. and (b) which appear more than once in life time like cholera, plague etc.

**Genus Epidemicus :—**It is a remedy which suits in general and derived on the basis of common symptoms found in epidemic diseases. Genus epidemicus is useful in the manner that, it saves the time and cuts short the tiresome job of case taking. It also acts as an preventive if given to healthy persons. It is also true that genus epidemicus may not prevent the occurrence but it reduces the intensity of sufferings and cuts short the course.

**Chronic Diseases :—**There are certain diseases which enter the organism without being noticed. The deviation from the state of health is gradual. Deviation persistantly increases without any tendency

of recovery. These diseases can not be eradicated without the help of suitable Homœopathic medicine because, the vital force is unable to fight it out & death may occur. So in short we can say that when a disease which enters imperceptibly and runs its regular course without tendency to recover are termed to be chronic diseases. All chronic diseases are classified under three heads viz. (i) Artificial chronic diseases (ii) False chronic diseases (iii) True chronic diseases.

### (I) Artificial Chronic Diseases :—

It has been observed by Hahnemann that medicines, other than Homœopathic, irrespective of the dose, if allowed to act for a long time they produce certain condition which is termed as artificial chronic disease. Artificial chronic diseases are most difficult to cure. The drugs irrespective of the quantity possess a higher degree of concentration and act in their own way. Due to prolonged action of drugs the sensitivity of the part is altered and thus the functions are hampered. These functional changes in the organs induced by drugs are nothing but a defensive mechanism of vital force to protect itself.

(II) False chronic Diseases or Inappropriately named chronic diseases :—Certain diseases look like the chronic diseases but in fact they are not. Such diseases are due to prolonged presence of maintaining causes. Prolonged abstinence from the things necessary for life as well as the deficient hygienic conditions and certain psychic factors are responsible for causing false chronic diseases. Removal of main-

taining causes alone helps in disappearance of the diseases.

### Section 78

“The true natural CHRONIC diseases are those that arise from a chronic miasm, which when left to themselves, and unchecked by the employment of those remedies that are specific for them, always go on increasing and growing worse, notwithstanding, the best mental and corporeal regimen, and torment the patient to the end of his life with ever aggravated sufferings. These are the most numerous and greatest scourges of the human race; for the most robust constitution, the best regulated mode of living and the most vigorous energy of the vital force are insufficient for their eradication.”

(Organon 5th Edition)

#### True Chronic Diseases :—

There are so many diseases which affect the organism in invisible form. Large number of chronic diseases affect the human body without informing about the arrival. True chronic diseases have no tendency to recover but they grow worse & worse till the end of the life. Any measure known to man except the Homœopathy can not prevent their progress. True chronic diseases are always caused by Chronic Miasms named Psora, Syphilis, Sycosis.

#### Differentiating Points on Classification of Diseases :—

Hahnemann differed from Allopathic classification of diseases because allopathy always paid undue and improper attention to pathology and pathological changes. Homœopathy believes that pathological

changes are the end products of the disease so they should not be called as cause of the disease. Allopathy treats a patient on diagnosis where as diagnosis is a specific name given to the collection of symptoms. Change in diagnosis may change the plan of treatment but in Homœopathy symptom is called the basic thing & treatment is based on it. Diagnosis is always dependant of pathological changes but symptoms do not observe it so the Hahnemanian classification of diseases in to acute & chronic seems proper.



## CASE TAKING

If any one asks me what is important in Homœopathy? With humble but firm voice I may say case taking. Hahnemann described about case taking in sections 84 to 99. Before we proceed it is essential to understand what is case taking.

Physician is a painter who paints the real picture of disease by selecting different colours found in symptoms. He collects the data from different sources and, arranges it to form an effective picture of disease. In short we can say case taking is nothing but the sketching the symptoms in order of their importance to help in selection of remedy.

Hahnemann has laid down certain fixed rules for case taking to be followed. If a physician clearly follows them he can be successful prescriber.

A patient visits the physician for help. While affording the help the following manner should be adopted.

(I) (a) Take down the name, age, sex, occupation & address of patient.

(b) Ask him to narrate his story of sufferings with a hint that, he will speak slowly.

(c) Take down the statement of patient possibly in his own words.

(d) Enquire about the modalities of each & every symptom keeping eye on climate, position, food, drinks, menses, emotions etc.

(e) Do not ask any leading question but let him speak himself.

(f) Enquire about the remaining systems also which are not affected.

(g) Enquiry should be done to disclose the desires, aversions & mental sensations etc.

After obtaining this much data from patient ask his attendants or relatives to answer about the following.

(II) (a) Activities of patient in social & domestic life as well during disease.

(b) Enquire about the temperament, mood, unconsciousness & movement if any during; etc.

(c) Ask the attendant to describe the abnormal changes noticed by him in patient.

(III) As soon as this data is completed the physician must examine the patient, in order to observe any physical deviations such as growth, tenderness, eruptions, inflammation etc.

(IV) Now subject the patient to various laboratory tests, which may help in many cases to decide the mode of treatment. Urine, stool, blood etc. may be tested in order to exhibit the progress of disease in form of structural changes.

(V) When a physician completes these investigation he may ask about the past history of remarkable diseases as well as parental history.

(VI) Physician must note his own observations at the end about the behaviour, constitution, mental faculties etc. After collecting this rough data he

may finally arrange it according to the method described by Elizabeth Wright Hubbard.

(a) Patient's history.

(b) Modalities as applied to each of the above symptoms in order of (i) cause, character, aggravation & amelioration. (ii) Climate. (iii) Bathing & local applications. (iv) Position, motion or rest. (v) External stimuli, touch etc. (vi) Diet & food ; desires etc. (vii) Menses & other discharges (viii) Sleep & dreams ; (ix) Sweat ; etc

(c) **Physical Generals** :—(i) Constitutional type. (ii) Ailments from emotion, Suppression etc. (iii) Menses and other discharges. (iv) Sleep & dreams (v) Aggravation and amelioration applied to the patient as a whole.

(d) **Mental Generals** :—(i) Will. (ii) Understanding. (iii) Intellect.

(e) Report of examination of patient from head to foot.

(f) Past History.

(g) Family History.

(h) Laboratory Findings.

In epidemic diseases case taking should be done in order to study the individualising characters besides the common ones. In epidemics, disease does not manifest through one person but, collective data may only furnish the true picture.

In acute diseases task becomes, easy because the disease manifest in full vigour.

After all it must be remembered that case taking is absolutely essential because good case taking is half cure.

### **Difference between Drug, Medicine, Remedy**

**DRUGS** :—Any substance when administered to healthy human being if produces any change in the state of health is called to be drug substance. Drugs also change the diseased state too. In every drug substance the power, to change the healthy or diseased state remains dormant.

**MEDICINE** :—The dormant powers of the drugs are brought in to light by testing them on healthy human beings after their preparation according to different methods. So we can say medicines are the tested and verified drugs with all their curative properties known to world.

**REMEDY** :—When a medicine is applied to cure a disease, on its indications of symptom similarity it is termed to be a remedy. For a case of disease there can be several drugs, few medicines but only one remedy.

Before we enter the chapter of the doctrine of drug proving this basic knowledge may prove helpful.



## DRUG PROVING

Ref :—Section 105-145

Before the physician uses his medicines on the sick persons anticipating a cure, he must be well familiar with the instruments which will combat diseases. There are several ways to investigate the curative powers of medicines, each of them having its own value.

**A. Giving Large Doses or Poisoning ( Sec 110, organon )** By giving to healthy persons, either by mistake, for suicidal or for killing (homicidal) purposes; and taking the records of the poisonings. But this knowledge derived will not be complete because--

(i) Due to large doses the symptoms rush in such a way that it is not possible to note and differentiate their sequence.

(ii) Secondary action of medicines makes the work more complex.

Yet this poisoning records have some auxilliary value in case of poisonous medicines.

**B. Emperical Source :—**

(i) By conjectures, speculation or guess works.

(ii) By the taste, smell and appearance of drugs.

(iii) By employing several of them at a time.

But this source is also futile. There are all the probabilities of the guess work to be wrong which is

not at all based on any truth or principle. Simply by seeing or by testing we cannot be familiar with our medicines and differentiate them from their analogues.

### C. Chemical Analysis ; Botanical Affinity :—

If our knowledge of medicine be only based on this, it will become too wholesale a fashion. Chemical analysis or Botanical Properties cannot reveal the nature of medicines in details.

### D. Accidental cures or Doctrine of Signature :—

Someone, sometimes was cured of his sickness ( Actually speaking relieved of his troubles ) by using some herbs. But will it be rational to assume ( without due regards to the circumstances prevailing at that time ) that the same herb will always cure or relieve that trouble ? In olden times, people used to write on their gates that "....." suffered from "....." trouble, took "....." medicine and was relieved ; or "....." is suffering from "....." trouble, if any one knows the medicine please tell. But this way is totally unscientific and kaladioscopic.

### E. Proving the Drugs on Animals :—

#### Disadvantages—

(a) Effects of drugs are different on them and different on us. A pig can digest several ounces of Nuxvomica while 2-3 gms. of it may kill a person. Opium on horses does not impress as it does on human beings.

(b) Animals cannot give subjective symptoms because they can not express themselves by speaking;

and homeopaths<sup>s</sup> cannot afford to miss the precious gems contained in subjective symptoms.

(c) Animals cannot give modalities.

### Advantages—

(a) Since animal life is less precious as compared to man's, so drugs can be proved in any quantity as we like.

(b) We can continue the medicine for a long time and witness the structural changes which may occur.

(c) After proving, the animal may be killed and the tissue changes may be studied in details.

### (F) Proving on Human Beings :—

#### IDEAL PROVER—Prover should be—

(i) **Healthy**—If the prover is not healthy and is already suffering from some disease; there are all the chances of getting the symptoms mixed up. Moreover his susceptibility or vitality also has been changed due to sickness. Mentally he may be unfit.

#### (ii) **Irritable, Sensitive, Delicate and Intelligent** :—

The prover should be irritable, means his nerves should be excitable by medicine, he should be sensitive, not that even large quantities of medicines prove inefficacious on him. As well he should be delicate to be aroused up easily. He should necessarily be intelligent so that he may express himself to the nearest approximity of sufferings and the sensations received therewith.

**(iii) Both Sexes, All Ages and Constitutions :—**

Females and Males both should be tested on with the medicines; because due to the differences between their sexual spheres and accordingly in way of thinking, there must be a record of proving on both sexes independantly to make the application and choice of remedy easy. Due to the different anatomical and physiological developments medicines should be proved on all ages and all constitutions—robust as well as thin, rich as well as poor, etc.

**(iv) Trustworthy, Lover of Truth :—**

For some reason or other the prover should not be such that he may deceive the physician and give erroneous symptoms. Paid workers, are usually not good due to this.

**(v) His Mode of Living :—**

The prover should not have any urgent business to disturb his attention. Mentally he should not do any over exertion. He should be in a state of good health for him. He should have ample time for observing himself seriously in alone.

**(vi) Diet of the Prover :—**

The prover should not take any medicated substance except the directed medicine. His food should be nutritious consisting of green vegetables, green peas, fresh beans etc. All the stimulating drinks as coffee, spirit, whiskey, wine should strictly be forbidden. Heavy spices are not to be taken as roots, herbs, etc.



**(vii) Idiosyncratic Provers :—**

There are some constitutions which otherwise healthy are oversensitive to certain substances as some to smell of roses which causes faintness, mere nearness of one who has taken Mercury causes excessive salivation in some; these are called Idiocycretic. These provers are in every way preferable due to the fact that they reveal the manifestations of medicines more easily.

**(viii) Physician Himself :—**

As the physician himself, if becomes a prover can feel the symptoms on himself, and record them without any chance of admixture, so as to render the application of medicines more positive.

The provers with the above mentioned qualities are taken and medicine in purest and simplest form is administered on them individually. All are provided with the Record Books. And the symptoms are noted, comparison of the provings is done and the confirmed symptoms are noted in Anatomical Scheme without any conjecture or guess work. And thus Materia Medica is constituted.

Now the medicines used should be—

**MEDICINES—****(i) Pure, well known and Genuine :—**

Unknown substances should not be used as they may prove themselves risky.

**(ii) Simple and alone :—**

Medicine should be used singly, unadulterated with other medicine, otherwise, we can't know about them individually.

**(iii) No Surrogates :—**

As every medicine is of its own type, no two plants or Chemicals being identical, (the property by which we differentiate them;) we can't use any substitute, and so every medicine is to be proved independantly and to be individualised from its analogues.

**(iv) Procuring the Medicines :—**

The indogenous plants are to be taken and their fresh juice should be used, a little alcohol is mixed to prevent it from spoiling. The Foreign (exogenous) plants should be in powder form and a tincture may be formed using alcohol. In case of weak dry plants, it may be cut into several pieces, boiling water added to it; and should be swallowed still warm without adding alcohol.

**(v) Potency and Dose :—**

Drugs when proved in crude state do not reveal all the symptoms, so potentised doses should be used. On empty stomach 4 small globules mixed with little water are to be taken for several days till the action doesn't begin. As different constitutions require different quantities to affect them, it should be begun with small doses and increasing it accordingly till the favourable effect is produced. But in order to know the succession of appearance of symptoms and direction of action of drug, the first dose should be sufficient enough to produce the effect.

**vi. Small Doses :—**

If large doses are used, the primary action comes with a rapid violence and so it is difficult to note

it. Moreover we want to know primary actions, and the large doses produce secondary counter actions too, and the thing becomes mixed up. But Narcotics even in small doses have Secondary action so we note both.

Just to begin with the proving, all the selected provers are given sugar of milk and if some of them give out some symptoms, they are not correct provers, they should be rejected.

Then the medicine is administered, and provers are not told its name lest it may make them prejudiced; and they are warned not to contact each other. Then the symptoms are noted.

#### NOTING THE SYMPTOMS :—

(i) Except Narcotics, the primary actions of all medicines are noted down or their alternating actions are noted.

(ii) All constitutions give different response, to different influences, so all the symptoms do not appear in all persons. Some appear in first, some in second, some in ninth or tenth prover and so on. In this way, all symptoms are to be noted.

(iii) The verified symptoms or reproyed ones are noted. And the ambiguous ones are not written till they are confirmed.

(iv) **Modalities** :—The provers are directed to be specially careful about the modalities, what changes are seen in different positions, by standing, sitting; in heat, cold, day, night etc.

(v) **Literate Provers** :—If the prover can write, he should be given a book and asked to write daily the changes in state of health after ingesting the drug with special regards for modalities. He is advised to write in the nearest language of expression. The physician also sometimes asks him the symptoms before they become old sequenced and takes note of the remaining details.

(vi) **Illiterate Provers** :—Those who can't write are directed to give daily report to the physician, and the physician asks all the details of the changes in state of health brought in by Medicine and notes them.

(vii) From all these provers a comparative list is made of confirmed symptoms and are entered as the Pathogenic Symptoms of the Medicine.

### COMPLETION OF PROVING :—

A drug is called to be completely proved, when all its pathogenic or disease producing powers being revealed and when no new symptoms are taken notice of in the provers, but nearly the repetition of previously proved symptoms is noticed and thus the drug picture is individualised from others.

### VARIETIES OF SYMPTOMS :—

All symptoms does not carry equal importance. Symptoms are mainly classified by Hahnemann into two (a) Common (b) Uncommon but this explanation proves unsatisfactory. For the perfection in classification one is bound to call Kent for guidance. According to Kent symptoms are divided as (a) General (b) Common (c) Particular.



**General Symptom :—**Any condition, state or symptom which relates to the whole patient is general symptom. e.g. I feel better in winter indicates the general better feeling of the whole patient, the whole MAN and so it is general symptom.

**Common Symptom :—**Any symptom which is often marked in patients suffering from some disease and helps in diagnosis, is the common symptom. e.g. Rash in measles and typhoid, etc.

**Particular Symptom :—**When a symptom confines itself to a special organ or part and indicates the condition of that particular part, it is termed to be particular symptom. Particular symptoms generally external because they exhibit the condition of tissues, cells, organs etc.

**Accessory Symptom :—**When a symptom persists for a pretty long time in the life of patient it becomes a part of his habits. The patient does not care it as a disease. Such symptoms are called accessory symptoms. Accessory symptoms are found in diseases as well as in medicines.

**Accessory Symptom of Disease :—**A person passes stool without satisfaction several times a day. After a long period he does not consider it as a disease and often forgets it while narrating his sufferings. Such symptoms are accessory symptom of diseases.

**Accessory Symptom of Medicine :—**When a wrong selected or apparently selected remedy is administered it produces few symptoms. These symptoms appear in hypersensitive persons if they take any medicine. Accessory symptoms of medicine

either pass off within few days or demand the change of the remedy.

**Pathogenic Symptoms** :—Each and every symptom produced by the drug irrespective of the age, sex, time, etc. is classified as pathogenic symptoms. So in short we can say all capabilities of a drug to alter the healthy state are termed as pathogenic symptom. Toxic effects of drugs are also considered as pathogenic symptoms.

**Pathognomonic Symptoms** :—Almost all symptoms which a disease can produce are called as pathognomonic symptoms inclusive of the subjective, objective etc. Pathognomonic symptoms help in determining the disease and its nature.

**Generic Symptoms** :—When different plants or minerals are proved they produce few symptoms, which are common to whole the group, it is termed to be generic symptom. However generic symptom does not serve any special purpose in Homœopathy.

#### **Alternating & Secondary Counter Action** :—

**Alternating Action** :—When one set of symptoms appear with the simultaneous disappearance of other group, the phenomena is called to be alternating action. We can find that diarrhoea alternates with headache. It is interesting to note that only few drugs can produce alternating action.

**Secondary Counter Action** :—The action which is equal and opposite in nature and follows the primary action is termed to be secondary counter action. All drugs produce the secondary counter action provided the dose is large.

We cannot elicit the cure by this action because, it is often violent and damaging the patient thus the importance of smaller dose (minimum) is justified.

I am too much tempted to quote the celebrated authour Dr. Mahendra Singh on this particular topic. He writes in his book on page 93 (Second Edn.) that, "*Alternating action is observed in all cases, where as secondary action will not be observed particularly if the dose of the medicines are smaller. The power to produce alternating action is possessed by only few drugs where as secondary (counter) action will occur whenever primary action occurs.*"

With due regard to Dr. Singh of Calcutta Homœopathic Medical College, I want to point out the controversy in his statements in the same chapter. I may beg to bring this clear fact once again in the light that, secondary counter action is always equal and opposite and it takes place wherever the primary action takes place, provided the dose is large enough. On the other hand alternating action is property limited to only few drugs which is entirely a different phenomena from secondary counter action.

#### Idiosyncrasies :—

In section 117 of organon Hahnemann elicits one of the most remarkable, result of his observation. He through out his life as a physician observed, that there are so many persons who are easily affected by the things which do not affect the other persons of the same states. We can observe that

a person can not tolerate milk. In general we see that milk does not cause any distress. In the same manner there are persons who become unconcious on smelling flowers. Now the question arises whether they are sick ?

Our answer to the question is, "They are not sick but they are more sensitive than the average one." Number of such persons is no doubt few, yet the symptoms produced in them by such minor substances help us universally to cure the persons suffering from similar affection. Idiosyncrates are also the best provers having the capability to produce rare, uncommon, strange symptoms.

Idiosyncrates on the other hand enjoy the normal health in comparison to allergic person. An allergic person is hypersensitive to particular impression so he is called diseased. Idiosyncrasy is a character, a virtue of healthy person indicating his superior sensitivity.

### **Aggravations —**

#### **Section 157**

"But though it is certain that a homœopathically selected remedy does, by reason of its appropriateness and the minuteness of the dose, gently remove and annihilate the acute disease analogous to it, without manifesting its other unhomœopathic symptoms, that is to say, without the production of new serious disturbances, yet it usually, immediately after ingestion for the first hour, or for a few hours—cause a kind of slight aggravations (where the dose has



been some what too large, however, for a considerable number of hours ) which has so much resemblance to the original disease that it seems to the patient to be an aggravation of his own disease. But it is, in reality, nothing more than an extremely similar MEDICINAL DISEASE, Some what exceeding in strength the original affection." (Organon 5th Edition.)

### Section. 158.

"This slight homœopathic aggravation during the first hours very good prognostic that the acute disease will most probably yield to the first dose—is quite as it ought to be, as the medicinal disease must naturally be some what stronger than the malady to be cured, if it is to overpower and extinguish the latter, just as a natural disease can remove and annihilate another one similar to it only when it is stronger than the latter" (Organon 5th Edition)

### Section. 159.

"The smaller the dose of the homœopathic remedy is, so much the slighter and shorter is this apparent increase of the disease during the first hours." (Organon 5th Edition )

### Section. 160.

"But as the dose of a homœopathic remedy can scarcely ever be made so small that it shall not be able to relieve, overpower, indeed completely cure and annihilate the complicated natural disease of not long standing that is analogous to it, (Sec. 249 note) We can understand Why a dose of an

appropriate homœopathic medicine, not the very smallest possible, does always, during the first hour after its ingestion, reduce a perceptible homœopathic aggravation of this kind." (Organon 5th Edition)

We must consider the topic of aggravation under different headings. (i) Homœopathic Aggravation. (iii) Disease Aggravation.

(i) **HOMŒOPATHIC AGGRAVATION** :—When a well selected medicine is administered to patient he feels a slight and momentary increase in the existing sufferings with the internal fresh feeling-it is termed to be Homœopathic Aggravation. In this case patient reports the better feeling with increase in the disease symptoms. In acute cases the aggravation is short lasting but in chronic cases it may last for few days. If aggravation takes place the administered remedy is right in selection and quantity and prognosis is favourable. It is remarked exactly that more violent the aggravation more rapid the cure.

(ii) **MEDICINAL AGGRAVATION** :—When the patient exhibits some new symptoms in increased form without the feeling of internal betterment the aggravation is termed to be medicinal aggravation. It is directly proportional to the dose of the medicine. These aggravated symptoms pass off without causing much discomfort but if large doses are administered the discomfort is to be antidoted by suitable medicines. Medicinal aggravation indicates either wrong selection or partial similarity

of medicine as well as faulty selection of potency & excessive sensitivity of patient.

(iii) **DISEASE AGGRAVATION** :—If the selected medicine after administration produces the increase in disease symptoms with the internal worse feeling the aggravation is called disease aggravation. It happens when the patient becomes worse internally and the disease grows rapidly due to faulty selection of medicine or incurability of disease. The marked increase in disease symptoms tend to follow the path of progress instead of decline. During disease aggravation the patient constantly moves towards debility, his condition becomes grave & grave.

## ONE SIDED DISEASES

### Section. 172.

“A similar difficulty in the way of cure occurs from the symptoms of the disease being too few—a circumstance that deserves our careful attention, for by its removal almost all the difficulties that can lie in the way of this most perfect of all possible modes of treatment (except that its apparatus of known homœopathic medicines is still incomplete) are removed.”

### Section. 173.

“The only diseases that seem to have but few symptoms, and on that account to be less amenable to cure, are those which may be termed one sided, because they display only one or two principle

symptoms which obscure almost all the others. They belong chiefly to the class of chronic diseases." (Organon 5th Edition.)

Hahnemann in the above two sections clearly points out to the maladies chiefly produced by Psora with only few symptoms and having a chronic nature. We can see in daily life that there are persons who suffer only from eczema or insanity. In both the cases the patients have only limited symptoms and thus render process of cure extremely difficult. Nature of the suffering is chronic and origin demands a thorough care and treatment. In one sided diseases the following procedure is recommended by Hahnemann.

#### **TREATMENT OF ONE SIDED DISEASES :—**

Physician must do the thorough case taking and should search for uncommon, peculiar symptoms. He must select the similar antipsoric or the remedy which is partially similar and should administer it. The administration of partially similar medicine may produce increased severity and few more helpful symptoms. A thorough case taking should be done once again to obtain the totality and for selection of exact remedy. Repeated case taking and administration of the remedy will cure the one sided disease.

### **LOCAL MALADIES**

#### **Section. 174.**

"Their principal symptom may be either an internal complaint (e.g. headache of many years



duration, a diarrhoea of long standing, an ancient cardialgia etc.), or it may be an affection more of an external kind. Diseases of the latter character are generally distinguished by the name of local maladies." Organon 5th Edition.

While dealing section 174 we are to read section 185 & 186 for its further explanation. Before we proceed further a physician must remember that the MAN is an entity, and suffering of the whole man is disease. A disease may manifest outside through some suitable organ for a pretty long period. Such diseases which manifest through specific organs and seem to be the affection of that part alone but represent the whole sickness in reality are called to be local maladies.

Local maladies can be (i) External (ii) Internal.

**External :—**When the disease results from external causes e.g. injury, trauma etc. is called to be external local malady. In such case either the process of repair is delayed or the union of bones is disturbed. Now the delayed union is not the manifestation of external cause but, it is the whole man who exhibits the tendency of delay through healing of particular part. The process of delay is to be cured by internal medicine in order to correct the external manifestation.

**Internal :—**When the cause of the disease is internal one, but manifestations are external it is termed to be internal local malady. We can find patients suffering from recurrent boils, caries of spine, tumours, etc. These all manifestations are

resulting from the internal derangement, the derangement of whole man. In order to remove them internal medicine should be given.

Why not the external medicine? A similar question may arise at the same time. We must understand the Hering's Law of Cure. "Cure takes place from centre to periphery." If symptoms of periphery are removed first by any type of external medicine, it will be the violation of the law of cure and only for this reason external application is ruled out. Besides this external application deceives physician by removing his guides, the symptoms.

## MENTAL DISEASE

### Section. 210.

"Of psoric origin are almost all those diseases that I have above termed one sided which appear to be more difficult to cure in consequence of this one sidedness, all their other morbid symptoms disappearing, as it were, before the single, great, prominent symptom. Of this character are what are termed mental disease. They do not, however, constitute a class of disease sharply separated from all others, since in all other so called corporeal diseases the condition of the disposition and mind is always altered, and in all cases of disease we are called on to cure the state of the patient's disposition is to be particularly noted, along with the totality of the symptoms, if we would trace an accurate picture of the disease, in order to be able there from to treat it homœopathically with success."

(Organon 5th Edition.)

In reference to section 210 section 211, 212, 213, 214 must be studied to have an clear idea about the mental diseases.

Mental disease is a variety of one sided disease exhibiting itself through mental sphere of the individual, comprising his intellect, mind, sensations etc. Homœopathy believes that every disease is, manifestation of deranged vital force. So every visible alteration in mental or physical plane should be treated primarily as the derangement of vital force.

Hahnemann has suggested the following classification dependent of the mode of causation.

(1) When mental disease results from the prolonged presense of corporeal disease. A person suffering from fistula, lungs troubles etc. may exhibit certain alterations in mental plane. It is mainly psoric in origin and mental symptoms increase with decline of the physical symptoms. Patient should be fully assured and most normal behaviour should be arranged along with the, suitable antipsoric remedies.

(2) Mental diseases often associated with the cause of prolonged worry, anxiety etc. Antipsoric treatment should be supplimented with sensible advice and modest encouraging behaviour in such cases.

(3) Some mental diseases result from sudden shock, fright & other emotional causes. In such

cases the physician is to adopt (i) treatment with acute medicines to relieve the patient (ii) constitutional antipsoric treatment to prevent the forthcoming outbreaks of psora.

(4) Many of the mental diseases are due to faulty education, as well as due to lack of moral and over indulgence in bad occupations. Here the physician is to find out whether the disease is fully developed or not. Physician must try first the advice & friendly suggestions but, if they prove useless then the physician must understand that disease has grown up. He should find out the most similar remedy based on symptom similarity to treat such cases.

### **Management of Mental Disease :—**

(a) Patients suffering from such diseases should not be subjected to torture & cruelties alike.

(b) Physician and attendants should always show, to be with the line of patient's thinking.

(c) Disturbances and contradictions to the patient should be avoided. Perfect attention should be paid to patient, whenever he narrates any thing irrespective of the subject.

### **Alternating & Intermittent Diseases :—**

#### **Section. 231.**

"The intermittent diseases deserve a special consideration, as well those that recur at certain periods—like the great number of intermittent



fevers and the apparently non febrile affections that recur at intervals like intermittent fevers—as also those in which certain morbid states alternate at uncertain intervals with morbid states of a different kind.”

### Section. 232.

“These latter, alternating diseases are very numerous, but all belong to the class of chronic diseases; they are generally manifestation of developed psora alone, sometimes, but seldom, complicated with a syphilitic miasm, and therefore in the former case may be cured by antipsoric medicines; in the latter, however, in alternation with antisiphilitics as taught in my work on the chronic diseases.”

### Section. 233.

“The typical intermittent diseases are those where a morbid state of unvarying character returns at a tolerably fixed period, whilst the patient is apparently in good health, and takes its departure at an equally fixed period; this is observed in those apparently nonfebrile morbid states that come and go in a periodical manner, as well as in those of febrile character, to wit, the numerous varieties of intermittent fevers.

**Intermittent Disease** :—It is one of the varieties of chronic disease, psoric in origin or mixed with syphilis which returns at a fixed period and passes off at a fixed period with interval, when patient is apparently in good health. Intermittent diseases

may be classified under two headings. (1) Febrile  
(2) Nonfebrile.

**Febrile** :—When the disease is accompanied with symptoms of fever or heat, it is called to be febrile disease provided it bears the other characters of intermittent disease. Intermittent fever is one of the classic examples taking place in marshy districts which favour the intermittent characters of psora.

**Nonfebrile** :—Any other disease without the symptoms of fever or heat, with intermittent characters is termed to be nonfebrile intermittent disease. The best example may be seen in headache which appears at a fixed hour of the day or fixed day of the month.

**Treatment** :—For treatment of such cases one must follow the following method.

(a) If the disease is purely psoric suitable antipsoric treatment alone will cure.

(b) If mixed with syphilis, antisyphilitic treatment is to be alternated with antipsoric at sufficient interval.

(c) In cases of nonfebrile diseases a well selected medicine should be given to disrupt the intermitancy of disease followed by remedy based on symptom similarity.

**Alternating Disease** :—It is one of the varieties of chronic diseases when, one morbid disease disappears with the appearance of other morbid disease

without any interval for the organism to enjoy good health. Alternating diseases are also purely psoric or complicated with syphilis. Best examples of alternating diseases may be diarrhoea alternating with constipation; ophthalmia alternating with dysentery, headache alternating with diarrhoea etc. The treatment of alternating diseases is alike to intermittent diseases as described under intermittent disease.

## INTERMITTENT FEVER

### Section 235.

“With regard to intermittent fevers, that prevail sporadically or epidemically (not those endemically located in marshy districts), we often find every paroxysm likewise composed of two opposite alternating states (cold, heat & vice versa), more frequently still of three (cold, heat, sweat). Therefore the remedy selected for them from the general class of proved (common, not antipsoric) medicines must either (and remedies of this sort are the surest) be able likewise to produce in the healthy body two (or all three) similar alternating states, or else must correspond by similarity of symptoms, in the most homœopathic manner possible, to the strongest, best marked, and most peculiar alternating state (either to the heat, cold or sweat stage each with its accessory symptoms according as the one or other alternating state is the strongest and most peculiar); but the symptoms of the patient’s health during the intervals when he is free from fever must be the chief guide to the most appropriate homœopathic remedy.”

(Organon 5th Edition.)

Intermittent fever is variety of fever which returns at a fix interval with well defined stages of cold, heat and sweat as well leaves the patient after attack in good health. It is observed to be of three types—(a) Endemic prevalent in marshy districts. (b) Epidemic or Sopradic (c) Individual, attacking single persons in different places. Intermittent fever is also psoric disease in origin.

**Treatment :—**The following mode of treatment is suggested to treat intermittent fever.

(a) Few doses of potentised Cinchona may help in the Endemic form, but if it fails antipsoric medicines should be applied. Change of climate is often advisable.

(b) In epidemic or Sporadic variety the genus epidemicus derived from observation, will be useful but for the cases debilitated by allopathic medicine, antipsoric treatment will be required.

(c) For Individual variety well selected remedies other than antipsoric are to be tried followed by antipsorics if they fail to cure.

(d) All remedies to be administered should be given either immediately after the paroxysm or in the declining phase of paroxysm.

(e) After administration if the patient feels better and no more new or old symptoms appear he should be called cured.

### ANIMAL MAGNETISM OR MESMERISM

Mesmerism is a process of inducing ones highly developed, concentrated will power on the weak will power of other person. It was invented by Mesmer



in France. The underlying principle behind the art is as follows. Every living individual is capable of inducing his strongest concentrated will on the weaker one like that of a magnet. A person who mesmerises learns to concentrate his will by various exercises devised for this purpose.

Any person who is being mesmerised is called subject and the process by which this induction is done is termed to be pass. Pass may be negative or positive.

Positive mesmerism is dependant of an influx of, more or less the vital force into the patient. While the negative one is opposite to it as well it produces the contrary effects too. Mesmerism may sometimes be used to give an instant relief when death is apparent. In section 293 & 294 Hahnemann has quoted various examples of mesmerism. Mesmerism is practiced by different persons by different methods. Most common methods are as follows :—

(A) Mesmeriser touches the body of the subject by the tips of his fingers in rapid succession with his will power concentrated at the subject.

(B) In this method touch of the fingers is replaced by the flat palms moving from a distance from the body of the subject. This method is usually followed to give negative passes and the former to give positive passes.

Mesmerism may be a good thing as it saves the life in precarious conditions by evenly distributing vital force but at the same time repeated passes may cause somnambulism which is dangerous.

## ON GENUINITY OF 6TH EDITION

The Organon of medicine written by Master Hahnemann leaves its 6th edition as a matter open to all discussions of its genuinity, because of the drastic and outright changes it reads. This is a collection of datas regarding it, and frank discussion on that.

In 1842 Hahnemann completed the manuscript of 6th edition. He wrote to Boenninghausen on 24th March 1843, that he wanted his last edition to be published in French version at least, as the German version had some difficulties.

The manuscript was written in German and its French translation made ready. The German original manuscript of 6th edition was discovered in the Boenninghausen's estate in the year 1920.

Till 1870, Mrs. Hahnemann kept communicating with Constantine Hering and others for its publication, who wanted to undertake the English version, but there were financial difficulties.

The manuscript was given to Dr. Boenninghausen by Mrs. Hahnemann for publication, but for some cause or other, she withdrew her consent. The manuscript remained in Boenninghausen's estate, from where it was discovered in 1920.

There are electro-photographs of two pages of sixth edition to solicit its genuinity.

Now as to the above mentioned alleged facts, I want to put forth following remarks.

The prefaces of 5th and 6th editions of Organon are both dated 28th march, 1833. But the manuscript was ready only in 1842. How is it possible that Hahnemann waited for eight years to declare such vital changes ?

The letter on 24th March 1843, was in woman's handwriting signed by Hahnemann, reads that the 6th edition is the last one. How could Hahnemann declare just three months before his death that there would be no edition after that ?

The manuscript of German edition was discovered in Boenninghausen's estate in 1920. After two generations is it easily acceptable that it was written by Hahnemann himself ?

Madam Hahnemann withdrew her consent due to unknown reasons from Dr. Boenninghausen to publish the book. Then how did the manuscript remain with Boenninghausen for so long ?

Dr. C. Hering wanted to undertake the English edition of the book, but could not do so because of financial difficulties. Dr. Hering who published a good number of his books, could easily arrange for printing a few pages of sixth edition, the book of his master, why did he not ?

Secondly, there are records that during the last few years of his practice in Paris, Hahnemann had earned enough money (forty lakh Franks). Why could Hahnemann, or his wife after his death, not print a few pages of sixth edition ?

As to the electro-photos, if there is real originality in whole book, why those of the important sections not given?

Thus it can easily be seen and realised that there are enough points to suspect that the sixth edition is not a genuine one & has come as a money making plant imposed on the name of Hahnemann. This is what I opine.



PART II

CHRONIC DISEASES

&

HOMŒOPATHIC PHILOSOPHY

## SECOND PRESCRIPTION

To a layman a second prescription means change of medicine. Is it true for a homœopath? Does homœopathy accept the common notion of the man?

We may say, YES! The homœopathic conception of the second prescription partly accepts the common notion. To a homœopath second prescription means, prescription served after the first which has acted, which was correct one and which was allowed to act for sufficient time. Here we see that homœopathy differs from common man. A physician may change the remedy with every change of symptom. But does homœopath do it?

Our bold answer will be No! He changes the remedy only if the conditions lead him to change. Under what circumstances a remedy should be changed or not to be changed are summarised below.

(i) If the patient comes to a stand still after the first prescription or no more progress takes place in the patient. Situation demands the REPEATATION.

(ii) If symptoms disappear temporarily & reappear after some interval, case taking reveals the same old generals & particulars the choice of the physician must be REPEATATION.

(iii) If certain new symptoms appear on the scene which patient has never experienced in his life but careful study exposes that they are symptoms of medicine (accessory symptoms). Choice should be ANTIDOTE.

(iv) If disappearing symptoms violate the Hering's Law of Cure with violent medicinal aggravation situation needs the ANTIDOTE.

(v) If patient represents some entirely new symptoms question of RE-CASETAKING arises. These new symptoms are neither of drug nor of disease. The totality of symptoms will demand CHANGE OF REMEDY.

(vi) Sometimes the given remedy does not elicit the required effect. The patient returns back with the same symptoms within few days. Case taking corresponds to the first remedy. It can be observed that the first remedy was unable to change the constitution of the patient. If the complementary remedy of the first is administered it abolishes the paroxysmal occurrence of the disease.

(vii) There are remedies which bear very close relation. In the constitution of Sepia if bilious fever sets in symptoms will call for Nux-Vomica. After the removal of fever Sepia will be the indicated remedy.

When we treat the patient for miasmatic disorders we often change the remedy. The patient presents symptoms other than the previous miasm. Sometimes patient presents two miasmatic states alternating with each other. Always remember plan of the treatment must correspond to present miasm.

## KENT'S TWELVE OBSERVATIONS

A physician is like an astrologer who predicts the past, present & future which fails in most of the cases. The cause behind the failure lies in incorrect interpretation of the guiding things. The physician must learn the language of symptoms. The symptoms speak in their own manner. They talk of the past, speak for the present and will predict the future. Dr. Kent studied this language of symptoms and made it easy for others to follow it. Symptoms are the most reliable guides which never change under any condition though the pathology may change unconditionally.

(i) *First Observation :—A prolonged aggravation & final decline of the patient.*

It happens when the potency of the medicine is too high and the disease is incurable. In such cases the remedy starts destruction. The potency should be moderate e.g. 30. In the same patient if the disease is not grave to full extent higher potencies sometimes work miracle provided proper repeatation is done at sufficient interval.

(ii) *Second Observation :—Long aggravation but final and slow improvement.*

If the patient feels better within few weeks then the physician should wait for some outward manifestation. It is one of the good indication for cure but the aggravation will be long lasting.

(iii) *Third Observation :—Aggravation is quick, Short, and strong with rapid improvement of the patient.*

It is the SUREST sign of cure because it is the real homœopathic aggravation. In acute diseases



it occurs within few hours, while as in chronic cases it may take few days to appear. This homœopathic aggravation proves that organs are not affected at all or if they be the change is superficial. One must remember, "More violent the aggravation more rapid the Cure."

(iv) *Fourth Observation* :—*No aggravation with recovery of the patient.*

In the treatment of the acute diseases sometimes the selected potency exactly fits with the disease and the patient is cured without any aggravation. It is only possible if structural changes have not taken place.

(v) *Fifth Observation* :—*Amelioration comes first and aggravation comes afterwards.*

When partially selected remedies are administered either to a curable or incurable disease the amelioration comes first followed by aggravation. In the first instance the remedy was aimed at the serious troubles but the constitution of the patient was ignored. After administration if the patient experiences the symptoms which he had long ago it is better on the part of the patient.

In case of incurable diseases if the improvement is hampered the exciting cause should be looked for. Absence of the exciting cause indicates some serious interference or the incurability of the disease.

(vi) *Sixth Observation* :—*Too short relief of symptoms.*

If it happens in case of acute diseases a physician should look for some obstacle in the way of cure.

In chronic diseases it indicates that the organs are in critical position, either they have lost the functional capacity or they are about to loose.

(vii) *Seventh Observation* :—*Full time amelioration yet no special relief of the patient.*

In incurable cases the palliative action of the remedies remove the symptoms but a unrefreshing feeling is left untouched. It is due to presense of some latent conditions.

(viii) *Eighth Observation* :—*Proves each & every remedy he gets.*

In case of over sensitive patients who are over-sensitive to all things this observation is usefull. The patient has idiosyncrasy to every thing and often he is incurable. After administration of dose in high potency he starts exhibiting the symptoms like that of disease with definite periods of prodrome, progress and decline. The lower potencies should be tried for them. These patients are good provers.

(ix) *Ninth Observation* :—*The action of medicine on provers.*

Proving of the medicine always help the prover. Before proving, constitution of the prover should be studied thoroughly. As a rule constitutional symptoms should not appear in proving. By subtracting it from the proving report we can get the action of medicine or the change in the symptoms.

(x) *Tenth Observation* :—*New symptoms appearing after remedy.*

So many times new symptoms start to appear after administration. New symptoms disappear after some

time and the patient is found to be at the same point where he was. It clearly indicates that the remedy was unfavourable.

(xi) *Eleventh Observation* :—*Old symptoms reappear.*

Reappearance of the old symptoms is supposed to be the good sign. If the old symptoms stay for a prolonged period, repetition of the same remedy should be done.

(xii) *Twelfth Observation* :—*Symptoms take wrong direction.*

If the symptoms start violating Hering's Law of cure the physician must understand either the *selection of remedy was wrong* or it requires *immediate Antidote.*

## Symptoms & Their Values

All diseases ever so recorded manifest themselves in the form of symptoms. Symptoms may be subjective.

According to homœopathic point of view symptoms indicate the "external manifestations of internally deranged vital force." A symptom is supposed to have four conditions—(1) Sensation (2) Location (3) Modality (4) Concomittant. When these four conditions are completed it is said to be a complete symptom.

All homœopathic prescriptions are based on **Totality of Symptoms**. Another question may be raised about totality of symptoms. Literally totality does not mean the arithmetical sum of symptoms ; but every homœopath should always be in search of such symptoms which are characteristic of the sickness. According to Kent "mind is prior to body." So we believe totality should be that, which covers internal as well as external sickness.

Valuation of symptoms is necessary. So Symptoms are classified according to their nature (1) General symptoms (2) Common symptoms & (3) Particular symptoms.

As per our classification we will deal with each class separately. Top ranking symptoms are Generals, a word mostly misused by so many persons. In case of symptoms we are not prepared to misuse it. Our question is to find out the character indicating or possessed by General symptom. Broadly speaking General symptoms are those symptoms which represent the whole man. Moreover in words of Kent "All the things that are predicated of the patient himself are



the things that are General; all the things that are predicated of organs are things in Particular." Patients when say that they are thirsty give us a general symptom though phenomena of thirst is felt in mouth but it is a requirement of whole of the body, So it becomes General. It is not indicating any particular symptom or condition of part under examination. All feelings of patient are General symptoms. When the person answers, "I feel" it indicates the nature of the disturbance prior to its centralization in a particular organ. Sensation of burning is found in skin, in soles, palms, head, nose & eyes. The fact can be varified by counter questions. We can admit that burning is a general thing of the person which runs from his mind upto every visible tissue of body. Our source of gathering General symptom is also the desires and aversions of patient, as well the functions of unconcious mind such as 'dreams'. Whenever a homœopathic or any dynamic thing affects the man, first of all it affects the vital force, then it comes to exterior. First function is desire and aversion. Perversion of desires indicate the nature from the most inner part, and so is the case with dreams. They reveal the natural tendency & the events of mind as well.

Now we must consider the value of these symptoms. General symptoms stand out of the line in every case, as per their qualities. There are such General Symptoms which are met common in so many drugs. Out of these many similar drugs, one is to be sought as remedy. General which is met in one drug is to be differentiated with other. Here we are to arrange in order of preferance. Kent arranged them in three grades as we see in his Repertory. On the other

hand there are four grades of symptoms arranged by Boenninghusain. First of all we will justify the arrangement of Kent. Kent describes this as gradation. First, Second & Third are grades of Kent, but in other work of Boenninghusain there is fourth grade too.

There are few standards for gradation of symptoms. Symptoms are collected as results of proving. A group of provers undergo the proving. They record certain symptoms which constitute our *Materia Medica*.

When majority of the provers record these symptoms, they pass the first test to be a General symptom. Again a re-proving of the same drug is conducted, just to observe whether the drug produces same symptom or not. If the same symptom is once again recorded by majority of provers, that constitutes the second trial of the symptom. Now those well proved drugs are to be employed in treatment of sick. Drug which is capable of producing some changes in healthy human beings must be capable of removing the same symptoms from sick. Remedies are to be tested on sick persons. When these remedies are tested on sick, their effects are recorded. If the results are positive the third and final test is over. Symptoms which fulfil these all tests are the first grade symptoms of our *materia medica*. They carry the highest value in prescribing, So they are always placed in block letters in every Repertory.

Few symptoms are such which are only recorded by a small group of provers but they are confirmed. Their verification in treatment is not persistent. Such are placed in Second grade.

Sometimes now, and then, a symptom is produced by provers. It is not verified but it seems strong because it has cured sick. It is admitted as clinical symptom. Our Repertory is full with such third grade symptoms. What Boenninghusain places in fourth grade are really third grade symptoms. But his fourth grade is fruit of long continued cautious observations. He was much particular in collecting the data of clinical experiments and thus was able to place them in fourth grade. What is true for General symptoms in question of gradation is equally true for Common and Particular. Gradation is based on one principle so it is applicable to all symptoms.

Our next topic is to deal with the another nature of symptoms. We divide symptoms mainly under General, Common and lastly Particular. So far we tried to establish a logical expression for general so it becomes our next job to investigate the common.

Common symptoms widely speaking indicate a state of the organism. We may explain it in case of prolapsus. The general patients suffering from prolapsus many a times complain that they have dragging down sensation in bowels. A tendency to come out is the nature of prolapsus as well the dragging down sensation in bowels. A tendency to come 'out is the nature of prolapsus as well the dragging down. So we are bound to call such symptoms as common. I may say the symptoms though localized in different organs if indicate a common nature of suffering then they put the symptom to be called common. Our Materia Medica is full of such Common symptoms. In case of Calc.

Carb. we note a marked relaxation of whole of the economy. Muscles relaxed, uterus relaxed. Different organs simulteneously exhibit a similar nature of suffering such as relaxation. Such symptoms are always common.

Thus we can say a pathognomonic symptom is a Common symptom, because it is common in that disease.

Now sometimes we deal with organs alone. There are symptoms which indicate the apparent condition the general. When we examine the parts and collect the data, we find a striking phenomena running through all the parts that evolve general symptoms. Our process of investigation should be from generals to particulars, then only we can detect the true nature of sickness. Lastly we are to deal with the patient who presents some strange symptoms. These symptoms are striking one such as, a person having high temperature has no thirst at all; highly inflamed gland is not sore to touch. These all symptoms are uncommon and peculiar. Reference may be made to sec. 153 of Organon.

Whenever we collect the symptoms, we find few Peculiar symptoms, which stand alone and apart from the crowd. These Peculiar symptoms individualise the real nature of sickness. They are real reflexion of the patient himself but not of a disease. Prescription must cover these peculiar symptoms. Such two or three peculiar symptoms always form the characteristic feature. In all our prescriptions these strange, uncommon and peculiar symptoms carry the highest value, besides the general, common and particular symptoms.



## SELECTION OF POTENCY, DOSE & REPEATATION

After selecting a remedy based on totality the skill of the physician is challenged at the point of selecting the potency. He applies his knowledge guided by the following facts.

(a) Potency should be directly proportional to the susceptibility of the patient e.g. high potency for highly susceptible patients.

(b) Potency should correspond to the nature of disease. e.g. for acute low but for chronic high.

(c) It should correspond to the kind of lesion. If the deviation is marked in sensations or functions, high potencies should be preferred. For structural changes usually the low potencies which easily palliate and, higher often cures permanently.

(d) It should correspond to the nature of remedies. Nosodes and deep acting remedies should never be given in low potencies.

(e) It should correspond to the kind of treatment. If the treatment is palliative in nature, low potencies should be favoured.

In homœopathy dose & its reapeation is the most disputable question. Every homœopath is seen to pass some comment or other on this question. What is the cause of it? Why there is no similarity or uniformity of thought on this matter? There must be some deep seated cause. The cause will be rendered more easier if we study the evolution of Hahnemannian thought on this subject. Dr. Hahnemann, the pioneer, the originator, the augumentor and the modifier of homœopathy has been the most flexible, changing and

accommodating on the topic of the selection of potency and its repetition. This article is nothing but an attempt to reveal his various chains of thoughts on this subject.

(a) In the first edition of organon he says that, the medicine in addition to being excessively small, should be given once only and this single dose will bring on most desirable cure in almost every case and the repetition will prove not only harmful but shall always be far from being the least beneficial.

(b) In the fifth edition of organon (246, foot note) he says that the single dose of the medicine does not always suffice, in bringing forth all the good which can come out of the medicine, particularly so in the weaker constitution (with exception of young children and delicate adults) and in such cases a repetition is required.

Now as to this repetition, Hahnemann varies at different places in respect to how this should be brought.

(1) Giving example of a recent fully developed case of scabies which needs Sulphur due to its symptom similarity, he tells that the 30th (x) potency is to be served at intervals of 7-8 or 10 days depending upon the constitution of the patient and the nature of disease. And, also 10 or 12 doses will be needed i.e. it will be cured within 2-3 months. Thus it becomes clear that he is in favour of the repetition of medicine in the same dose.

(2) In the second edition of Chronic Diseases he again finds out a new method which he claims has superseded the all previous ones. And he says accord-

ing to the different constitution and the disease virulency the method of divided doses (as he calls) is to be followed. A globule or a few globules are to be mixed with twenty table spoonful of water. Out of that in every six, four, two, one or, even half an hour (as the case needs) a tablespoonful should be given while, in chronic cases an interval of one or two, days is to be observed. In addition to the quantity one more thing he stresses. Before administering such dose, 5 or 6 strong succussions should be given, because vital force does not accept unaltered dose again. Say for instance that the 30th potency had been used last time. So now in the preparation of new dose a lower one should be used (as 24th). Thus in the perfect contrast to the method followed today, Hahnemann directed the successive potencies to come down instead of going up.

(3) As to the number of succussions needed in the preparation of the potency, Hahnemann in earlier editions has advised, ten downward strokes which in middle edition he has discarded telling to be dangerous, but has again solicited to succussions with changing explanations each time.

(4) Then in the 2nd edition of chronic diseases Hahnemann sticks to the 30th potency, which he calls is for the sake of uniformity. Previous to this he told different doses to be used depending upon the individualities of the cases.

(5) In the last edition of chronic diseases he says that when the medicine is to be repeated it should be done in lower potencies.

(6) In the same edition he advised different potencies of different drugs in different disease as Nit. acid for

condylomata; Thuja 30th, 24th, 18th, 12th or 6th for warts, Petroselenium for scabies etc.

(7) In 287 (Foot note) he says that the medicines can even be potentised, upto 50th & 100th potency but then their action seems to last a shorter time. In reply to Dr. Schusslar he says "I do not approve of your potentising (50th & 60th). There must be some limit to the thing, we can't go upto infinity. By laying it down as a rule that all the homœopathic medicines will be potentised upto 30th, we have a uniform procedure among all homœopaths and when they describe a cure we can repeat it, as they, and we operate on the same tools.

This much is limited upto the 5th edition. In sixth edition about whose genuinity there are sincere doubts, Hahnemann is said to have talked of drastic changes and it is better for us not to enter in to all that.

After Hahnemann homœopathy saw various forks of opinion on the matter of potency & dose. There remained no discipline and the selection of potency became the most controversial matter. Best of the practitioners have got astonishing results from the low, lower & lowest potencies, similarly many of them have got wonderful results from high, higher, highest potencies. Both the schools have challenging reputations.

If anyone asks about the rules, guiding the selection of potency then that can be compared to the question to the artist as to how he makes so good pictures. It needs the fine & finer sense, deep knowledge, experience & maturity to guide the selection of potency.



## INCURABLE DISEASES

In the realm of homœopathy there are few diseases which are supposed to be incurable, because everything has its own limitations. We can not draw out a fix line between curable & incurable. It is dependent of conditions which affect the patient in their own manner.

However the incurability of the disease is judged by considering broadly the following conditions :—

(a) If the patient presents all the three chronic miasms operating through him, the disease is rendered incurable.

(b) When gross organic changes destroy the organ beyond repair, the disease may be called incurable.

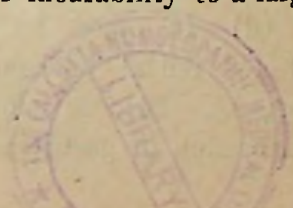
(c) If the patient has lost his natural power of reaction to medical stimuliae, the disease may be called incurable.

(d) If prolonged aggravation takes place with the decline in patient as a whole, the disease is incurable.

(e) If amelioration takes place immediately followed by quick & violent aggravation always makes the disease incurable.

(f) When aggravation spell is followed by short lived amelioration and again a spell of prolonged aggravation always leads to the incurability of the disease.

However these points are not the fixed laws but they assist the physician in judging the incurability to a large extent.



# ESSENTIAL SURGERY

In the domain of medical treatment surgery holds its own place. Surgery is undoubtedly essential but surgery everywhere is dangerous. It is also true that a homœopath can not reduce a fractured bone by administering Mercurius in highest potencies, but at the same time the possibility of saving the patient from the surgeon's knife in appendicitis can not be over ruled as homœopathy is unable to reduce the fractured bone. We have seen many times that each and every disease does not require surgical aids for which the surgery claims.

Surgery becomes absolutely essential in definite conditions. If the disease reaches the point of surgical aid surgery should be employed. Here we are going to describe few of the conditions which are suitable for employment of a surgeon in the treatment of the disease.

(a) In cases where the external violence has damaged the parts sufficiently enough to loose their anatomical and functional continuity e.g. fractures, wounds, burns, bullet injuries etc.

(b) In cases where the foreign body or accumulation of the material from the body proves harmful to patient e.g. Gall stones, of large size, Cataract etc.

(c) In cases where the organs deprived of their functions threaten to decompose. e.g. obstructive appendicitis.

(d) In cases the adjacent organs are liable to be affected reflexly as result of infection from the affected part e.g. Bladder stone causing retention of urine, perforation of gastric ulcer etc.

(e) In cases where organs are deprived of normal functions due to anatomical errors. e.g. Imperforated anus, imperforated hymen etc.

(f) In cases where the life is at the stake and physician has less time to observe the medicinal action e.g. obstruction of respiratory passage due to diphtheritic membrane etc.

### SO CALLED SURGICAL DISEASES

Up till now we have seen the probabilities of the employment of surgery. Modern medicine however does not observe these rules but they try to establish that every swelling or growth is cause of the disease and its removal will cure the patient. Modern medicine in present age is dealing mostly with WHAT than WHY aspect of the disease. By so called surgical diseases homœopathy means, that in each and every case of disease where surgery seems to be essential but infact it is not. The proper and timely homœopathic aid can save the society from surgeon's knife though it is evident that it will not discard surgery in toto.

Every case of appendicitis or tonsillitis does not require removal of the part. It is also true that we may not be knowing the utility of the part. But lack of knowledge does not mean that the part should be removed. The part may undergo various attacks of diseases. Unfortunately without considering the conditions our most of the surgeons eagerly employ their knives on such parts, sometimes under the name of saving the patient from the disease and sometimes as a measure of safety. Any way before employing the

surgical aids the physician must decide by the aid of his knowledge, the condition of the patient whether to employ surgery or not. It should only be employed when it's employment becomes inevitable.

## PRÓPHYLAXIS & HOMŒOPATHY

If some one asks what favours the growth of disease ?  
 - The answers will differ in different systems of medicine. In homœopathy we believe that if the patient is not susceptible and maintains his normal hygienic and sanitary environment, he will not be affected by diseases.

In most severe epidemic we find that a person is saved from the attack by merely administering various medicines selected on the following grounds.

(a) If the constitution of the patient is well studied and administered the constitutional remedy, it will prevent the occurrence of the epidemic disease.

(b) Genus Epidemicus :— if administered at specific intervals prevent the occurrence or if the disease occurs in spite of the remedy it is of mild nature.

(c) In many cases certain remedies have proved highly effective as prophylactic. e.g. Belladonna in Scarlet fever, Cuprum in Cholera.

(d) Various nosodes can be employed to prevent the occurrence of disease. e.g. Morbilingum for Measles.

(e) By homœopathic medicines we can cure the predisposing factors which help the onset of grave diseases in course of time. Pleurisy may predispose Tuberculosis.



Homœopathically treated pleurisy leaves no ground for Tuberculosis to grow.

## VACCINATION & HOMŒOPATHY

In light of the above statement if we start examining the theory of vaccination we observe various interesting things.

(a) The vaccination does not prevent the occurrence in all cases. The percentage reduction of epidemic diseases is not due to vaccination but is also due to improved hygienic and sanitary measures.

(b) We can not believe that introduction of such powerful artificial substance does not produce any harmful action in the body.

(c) In most of the cases vaccination gives rise to certain serious complications. There are evidences that persons have lost their sight as result of vaccination which was restored by homœopathic treatment.

(d) It is also found that quantity of vaccine is not in accordance with the individual capacity of the person.

(e) It is also interesting to note that symptoms following vaccination closely resemble that of sycosis and they respond to antisycotic medicines. Thus we can say safely that vaccination is also one of the means of propagating sycosis.

After noting the above facts we can not undersand why vaccination is forced by law when majority does not like it. It is advicable in general that people should save themselves from vaccination.

# PATHOLOGY IN HOMŒOPATHY

Pathology as it is called primarily means :—

Pathoes=suffering and logy=science. We understand from definition that it is a branch of science which deals with investigation of sufferings as regards to their cause, origin, growth and development.

We must clearly understand that pathology is a branch of modern medicine. We also know it that modern medicine is disciple of materialistic school while the homœopathy follows the spiritualism, the dynamic aspect.

Now we will examine a typical case. A person is suffering from Cholera. Our diagnosis and knowledge is largely dependant of laboratory investigations. It is true that Cholera is caused by Comma bacilli. When these bacilli grow up in number in any organism the disease sets in. So the cause of the disease is Comma bacilli.

Now we are going to look at the same case from homœopathic standpoint. A person affected in the locality is not the only one who lives there but, there are numerous other fellows living in the same area and exposed to same enviornmental conditions. All of them were open and liable for infection. All of them were not infected by Cholera, but only one person was affected. Does the fault lies in bacilli or the person himself? Bacilli were present in water, atmosphere etc. They got equal opportunity to infect every individual but out of all only one individual suffered from the disease and others were left untouched. It indicates that bacilli are not responsible for the spread of disease but the man himself is responsible.

The susceptibility of the individual is responsible at a larger estimation. It was this susceptibility which promoted the growth of Cholera.

Thus we come to know that pathology only helps in confirming the diagnosis of the disease but it fails to establish any concrete theory about the origin, growth & development of disease.

Next, we note that pathology tries to find out the nature of the diseases through microscopical investigations. A specimen of pus is examined to obtain the nature of the disease. It is the greatest fault of modern science where it fails to understand Hahnemann. Hahnemann has always stressed that mind is prior to body. In the same fashion we can say that prior to discharge the disease must exist. Discharge is one of the products of a process. So ultimately it becomes product of the disease. It can not reveal anything about nature of the disease because material things can not explain about the dynamic origin.

As a rule, homœopathy follows that every disease is nothing but deviation of the normal state of health caused by dynamic, morbidic, invading agents.

So the thing which cannot explain susceptibility, the dynamic nature of diseases etc. is made the basis of homœopathic therapeutics, by few so called advanced and modern homœopaths. In my opinion it is nothing but cold blooded murder of pure Hahnemanian principles. We can observe clearly that symptom totality is the only and real base of therapeutics and pathology becomes a supporting art.

If pathology is studied from the stand point of a supporting art it is better otherwise, the demon of pathology will kill the homœopathy in course of time. In homœopathic system pathology is bound to follow the symptom totality and similia but it can not command them.

## PSORA

Psora is a Greek synonym of "itch". The itch which is responsible for all the physical, mental, moral and psychic development of the individual. Psora may remain latent for years together. When it becomes active is capable of producing 90% of the diseases known to the medical man. Principally psora manifests through skin lesions. Sometimes it manifests through diseases like mania, hysteria etc.

### *Basic Symptoms :—*

- (1) Mental depression ; dispondency ; timidity.
- (2) Easily prostrated from mental exertion, quick, active, cross and irritable.
- (3) Dry, lusterless hairs.
- (4) Face pale, sallow, earthy.
- (5) Sensitivity of nose to smell.
- (6) Dry, teasy, spasmodic cough ; tasteless, scanty mucus expectoration.
- (7) Sensation of weight or fullness in stomach, drowsy after eating.
- (8) Desires for acids, sour things.



- (9) Pains are generally sharp, shooting with a sensation of fullness.
- (10) Urination is not painful.
- (11) Dry, rough, dirty unhealthy skin ;
- (12) Predominant thoughts of sex.
- (13) Numbness with sensation as if parts have gone to sleep.
- (14) As a rule psora is better at rest worse towards and early part of morning and while standing.

*Principle Anti Psoric Medicines :—*

Alumina ; Anacardium ; Arsenic ; Baryta Carb. ; Calcareo Carb. ; Cistus Can. ; Graphites ; Hepar Sulph. ; Kali Carb. ; Lycopodium ; Natrum Mur ; Phosphorus ; Pulsatilla ; Psorinum ; Sepia ; Silicea ; Sulphur ; Zincum Met.

## SYPHILIS.

This chronic miasm originates from Psora. It destroys the sphere of affection resulting from the malsexual contact. It manifests externally, through venereal chancres. The destructive nature of Psora is well exhibited through Syphilis. It sets in various destructive processes of the vital organs.

*Basic Symptoms :—*

- (1) Dull, stupid, and cruel, cold blooded executioner.
- (2) Affection of the life is lost with predominant thoughts of suicide.
- (3) Ulceration and destruction of the vital parts.

- (4) Desires cold food, spicy, pungent things and chillies.
- (5) Aversion to meat in any form.
- (6) All eruptions are well marked in the destructive nature with offensive discharges.
- (7) Decided aversion to night which aggravates all complaints.
- (8) Feels better at higher altitudes.
- (9) Pains are typically tearing specially in bones.

*Principle Anti Syphilitic Medicines :—*

Argentum Nit. ; Asafoetida ; Aurum Met. ; Badiaga ; Cinnabaris ; Clematis ; Coralium ; Fluoric Acid ; Hepar sulph. ; Kali Iod. ; Lachasis ; Lycopodium ; Mercurius ; Mezerium ; Nitric Acid ; Petroleum ; Syphilinum.

## SYCOSIS

It is another outcome of Psora. The perversion of the will of the man which pushes him to malpractice. The miasm manifests externally in forms of cauliflower like growth, hypertrophy, rheumatic conditions and anaemia. Primarily it deranges the mind and the person can not think beyond his fixed notions. The natural tendency to reason is stunned.

*Basic Symptoms :—*

- (1) Revengeful, jealous, sluggish in all respects.
- (2) Warty growths on skin, especially around genitals.
- (3) Worse in cold damp weather and at hills.

- (4) Patient feels better in dry weather, from discharges and movement.
- (5) Aversion to meat, desires for sweets and salty things.
- (6) The heart is prone to suffer valvular diseases.
- (7) Discharges in general are acrid, thick, yellowish and green.

*Principle Anti Sycotic Medicines :—*

Agaricus ; Anacardium ; Argentum ; Aurum ;  
 Calcarea ; Causticum ; Chamomilla ; Dulcamara ;  
 Fluoric Acid ; Kali Iod ; Lycopodium ; Mercurius ;  
 Medorrhinum ; Natrum Sulph. ; Nitric Acid ; Phytolacca ;  
 Pulsatilla ; Rhododendron ; Rhus Tox ; Sarsaparilla ;  
 Sepia ; Thuja ; Tuberculinum.



