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## Totality of Symptoms.

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A true Homœopath will always prescribe upon the Symptom-Totality. The Totality of Symptoms is everything for him to begin with and to proceed with in the way to prescribing for his patient. Now, what is a Symptom-Totality? Let us see.

The patient finishes his own story; the attendants, the nurse and others tell what they see and observe about the suffering individual; the Physician also observes and examines for himself;—all these to form a complete record of the case, to make a perfect outward image. The record of the case thus prepared contains lots of symptoms as well as the results or ultimates of the disease, if any. The results or ultimates are not to be included in the Totality of Symptoms. Apart from the results or ultimates, or the final end products of the disease, there are symptoms in the record, which are of different kind and of different value. They are, subjective and objective; some are *common* to the disease,—meaning thereby that they are peculiar to every case of *disease*, wherever found; a few are *individual*, i.e., peculiar to the *patient* in hand. These *individual* symptoms give a picture of the case to be treated.

These symptoms, if well studied, will be, at least in every full case, divided into the following heads—viz., (1) Those that belong to the whole man,—with reference to his own self, as an *individual*; (2) Those that belong to the whole man, with reference to his *whole body*, (3) Those that belong to his *parts*

or organs. This group of symptoms which brings to the mind of the physician a clear and vivid idea of the diseased condition of the individual patient is called the Totality of Symptoms, technically called "Symptom-Totality"—which forms the basis of Homœopathic prescription. It is a vivid representation of the disordered state of the vital economy of the patient, having also a counterpart in the domain of well-proved Homœopathic remedies, which stands for selection with the view of curing him.

Just fancy,—There was all order and harmony, when an inimical force comes in and spreads its control over the vital energy, which is now compelled to act under the sway of that new force, as it were. The result is that the vital current so long smooth, transparent and serene, becomes turbulent, muddy and disorderly; hence a new series of sensations and feelings, aches and pains,—owing to unnatural and disordered functions, have come into being, in place of natural and healthy functions (of which the individual was not at all conscious,—an indication that the man was perfectly healthy). The totality of symptoms must consist of those abnormal sensations and feelings, aches and pains, etc., which have appeared after the inimical force has spread its baneful influence.

Now, let us understand as to how these untoward symptoms are brought into being. It is the same life force, though under the sway of another force, that gives rise to the Symptom Totality; for, a disease is only *another and changed mode of life*, and nothing else. It is the result of functioning of the organs under only a *changed life-force*. Instead of healthy functioning under the healthy vital force, it is an unhealthy functioning under the disordered vital force, which gives rise to those symptoms—called Symptom-Totality.

If a number of patients' Symptom-Totality is closely looked into and carefully studied, it will be seen that there is a *method* in each group of symptoms, an *order* in the disorder, which holds together those symptoms apparently in

congruous and chaotic to a casual observer. The Symptom-Totality of each case is a living whole,—a pathological entity. They know not who call a Homœopath “a symptom-monger,” or say that Homœopathy can remove a few symptoms only for some time, but cannot cope with diseases! A false idea. They go only skin-deep and do not care to study Homœopathy and its Law of Cure. It is rather *they* who may be said to look to *symptoms* only, totally disregarding the *patient*. But to our subject. This Totality is not an imaginary Totality, but an actual group of symptoms capable of presenting an outward image (as the likeness of an individual) of the workings of the distuned vital force. It cannot be created to order, being a gradual evolution under the workings of the distuned vital force in place of the healthy and natural one. There must be a relation of priority and posteriority amongst the symptoms, a sequence,—a connecting thread; there must be an order in the disorder,—a “method in madness,” so to say. So it is more than merely a numerical total, as some may think.

Look to an engine. It is a bundle of bolts, nuts, rods, springs, wheels, pistons etc., *and something more*; look to a building; it is a mass of bricks, mortars, cements, joists, angles, screws etc., *and something more*; look to the human body; it is a collection of muscles and nerves, tendons and ligaments, blood and other tissues, *and something more*; look to a picture, it is an ensemble of different colours and lines over a piece of stout paper, *and there is something more*. In each case, there is an *idea*, a purpose, a plan, or one may call it a significance, a character, or a suggestion,—which is the real life, the real essence of each of those things, without which, each of them would merely be a haphazard and aimless jumble without any the least individuality,—a conglomeration without entity. In this way, every “Totality of Symptoms” must have a central idea or a plan or a purpose, without which it would be quite unfit for being the basis of a true Homœopathic prescription. So much for the essential

*nature* of the Totality of Symptoms. Now for its constituents.

What are its *constituents*? The totality of symptoms should consist of plenty of symptoms, each of which is to be *complete*. A symptom cannot be said to be complete unless it has the following main characteristics,—viz,—(1) date of origin, (2) time of remittent or intermittent progress, (3) development and direction during the progress, (4) location, (5) sensation, (6) modality. Of course, one would not expect to have all these particulars except in a full chronic case. But in any case, each symptom, in order to be a member of the technical Totality, must have at least—Location, Sensation and Modality; without these three, a symptom is practically valueless, so far as its worth for the *Homoeopathic prescription* is concerned. The above heads may be briefly explained.

(1) When did the particular symptom commence? The chronicity of a disease or a symptom is highly relevant.

(2) How did the particular disease or the symptom progress from its commencement up to date? Was it of a remittent nature or of an intermittent nature?

(3) How did the disease or the symptom make a progress affecting one organ and another, growing in its intensity as well as in its complexity?

(4) The seat of the disease is called Location, where the symptom appears, meaning the part of the system, the organ, the tissue or function of body and of mind.

(5) Sensation,—what sort? Whether—pricking, stitching, stabbing, pinching, aching, drawing, contracting, swelling, heaviness, emptiness or goneness or fulness etc., up to the long list of sensations, pains and aches. What type of feelings or sensations? A sensation or feeling may be bodily impressions or bodily consciousness; or it may be perfectly mental, as fear, anger, gloominess, vexation, envy, jealousy etc.

(6) Modality is generally expressed by the words—

"Aggravation and Amelioration." By modality, we mean the conditions, postures, auxilliary methods and conducts, times, seasons, circumstances, heat, cold, air, wind, water, storm, rains etc., by which a symptom is affected or modified. The aggravation and amelioration, in other words, the intensification or relief,—how brought about,—are very much important.

So far we have dealt with the Symptom-Totality which is a basis of Homœopathic prescription. But there is another totality which is foreign to our purpose, and is necessary only for making a diagnosis of a case. This totality consists of symptoms that are *common* to every case of disease. For example, profuse purging of rice-water stools, vomiting, thirst, suppression of urine, cramps in the muscles, collapse and so forth,—are the symptoms that make a picture of the *disease* which has been named 'Cholera',—not a picture of the disease in a particular *individual* patient under treatment, but a picture of the *disease*. So, a distinction should always be made between the Symptom-Totality required for the purpose of making a diagnosis, and that for the Homœopathic prescription.

Before leaving the subject, I should refer to one thing more, viz,—the "Parasitical" symptoms. These symptoms may also be called "hangers-on," as they do not belong to the symptom-Totality, but are quite foreign to the technical group. How do they come in? They are the creations mostly of the unhomœopathic and palliative interferences which I purposely refrain from calling 'treatment'. They are thrust-ed upon the system as medicaments, but as they are not given under the curative law, the effects of those so-called remedies cannot be got rid of by the unwilling vitality and so they keep hanging on, which the unwary and young physicians frequently mistake as natural disease-symptoms. A true Homœopath should always keep clear of those parasitical symptoms which are only the effects of inappropriate "patent medicines" or "potent poisons," and should not

include them within his technical group; and unless the condition of his patient is beyond repair, they will be seen wearing away along with the proper treatment, though no therapeutic weapon is directed towards them. Just make an allround Homœopathic prescription, and they will soon pass away and vanish.

Lastly, when treating a chronic case, young physicians shall have to encounter different totalities in the same patient and he will be quite perplexed when attempting to make a prescription. I prefer to postpone dealing with this matter for the present, as I intend to elaborate lots of matters concerning chronic cases which will come in later on. For the present, I think, I should dismiss the subject with only an important hint. When there are more than one Totality or Group of symptoms on account of the presence of more than one miasm in the system, the proper procedure is to take up the predominant group and prescribe. That is all; and I keep the rest for the future issues.

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Hahnemann taught the efficacy of small doses. He showed that when drugs are prescribed according to the homœopathic law, it is indispensably necessary that the doses be small, and that *infinitesimal* doses are more efficacious than large ones.

Nothing has brought more opprobrium upon Hahnemann from the alloëpathists, nor more ridicule upon his followers than this question of the dose. And many homœopathists yielding to this clamor and shrinking from this ridicule, make a merit of disclaiming any fellowship with Hahnemann on this point and loudly proclaim their willingness, in the matter of large doses to "go as far as he that goes the farthest".

We have thus the spectacle of a large body of professed homœopathists denying their master in the three fundamental points of his system—the indication, the remedy and the dose! And all this, as much through lack of moral courage to brave the obloquy which attaches to the strict Hahnemannian, as from honest difference of opinion.—CARROLL, DUNHAM, 1864.