



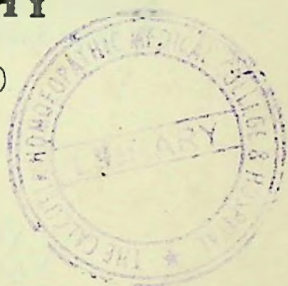
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THE SCIENCE AND PHILOSOPHY OF HOMOEOPATHY

(AN ELEMENTARY LESSON)

S. N. SENGUPTA

SECOND EDITION—1939



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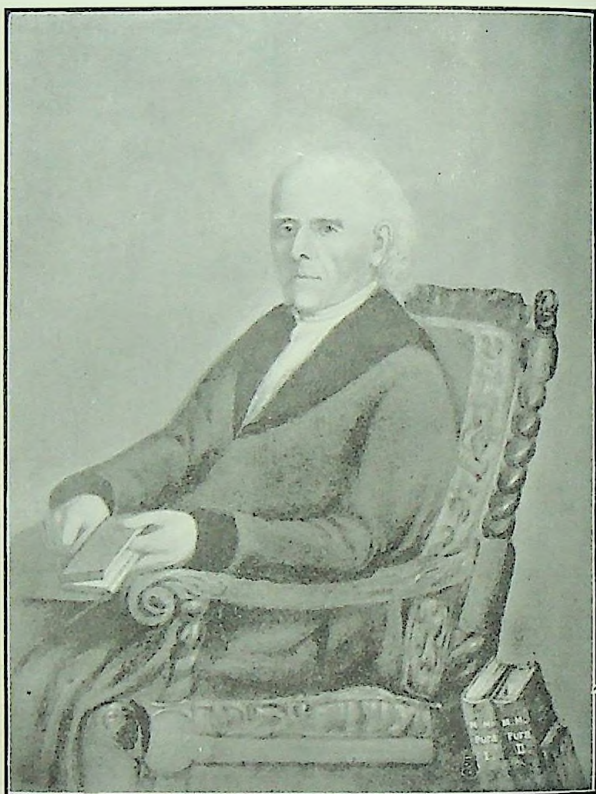
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OUR MASTER SAMUEL HAHNEMANN
(1755—1843)

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AT
THE FEET
OF
OUR MASTER



DR. W. YOUNAN
M.B.C.M. (Edin.)

11, Wood Street.
Calcutta, July 6th, 1937



Dear Dr. Sengupta,

I thank you for sending me the manuscript of your recent work "The Science and Philosophy of Homœopathy". It is a matter of much pleasure to me to know that you have written it for the education of Homœopathic students principally, with whom you have had a long connection as a teacher. It is evident from every page of your work that your object in writing it has been to teach students the wonderful Science and Philosophy of Homœopathy and the Master-Mind of its Founder, Samuel Hahnemann.

May the Master's blessing rest on the work and on its author.

Yours sincerely,
(Sd.) *W. Younan.*

PREFACE TO THE FIRST EDITION

FOR a long time I had been cherishing an idea that a book be written on the *Science and Philosophy of Homœopathy* in such a simple style that any and every one could easily grasp the whole of it. I knew the task was not very easy and too much simplification of a high subject like this might mar the substance by leaving many necessary thoughts inadequately developed. Anyhow, I have made an attempt to bring out such a book to the best of my ability. And it is for the readers to judge how far I have been successful in maintaining simplicity of style and at the same time in avoiding inadequacy.

I shall consider it a matter of great delight if it be in any way helpful to the readers in the directions desired by my humble self.

I have tried my very best to retain in it the spirit of the great work of our Master, *The Organon of Medicine* from beginning to end and if anywhere I have gone out of point, the responsibility is *mine* and not *his*.

Opportunity is being taken here to express my thankfulness to DRs. W. Younan, M.B.C.M., and N. M. Choudhury, M.D., for the encouragement I always got from them for the publication of this book and to Sj. Bankim Chandra Sen Gupta, B.A. (Cal. Univ.) for the great care he took for examining the manuscripts and the proof sheets.

My obligation to DR. Younan is much enhanced by the fact that he has very kindly sent me the Master's

blessing after going through the Manuscripts and allowed me to insert his valuable article on *vaccinosis* in this book.

Calcutta, July, 1931.

S. N. S.

PREFACE TO THE SECOND EDITION

KNOWLEDGE of Pathology and Bacteriology is certainly an advancement in the domain of medicine.

Pathology helps us in knowing the damages taking place in the physical kingdom of man and Bacteriology is helpful in knowing the definite sorts of micro-organisms (bacteria or parasites) that carry the virus (disease products) in connection with a limited number of diseases.

The former, therefore, is helpful in assuming general diagnosis and ascertaining approximate prognosis about diseases, the latter is helpful in assuming general diagnosis, in preparing nosodes* and in the exercise of hygienic methods around the patient and in the locality.

Though not nil, the therapeutic value of pathology is much less than that of symptomatology and the therapeutic value of Bacteriology excepting the standpoint of nosodes is NIL.

In this Edition these thoughts have got a particular attention.

Calcutta, February, 1939.

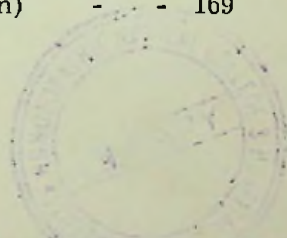
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* Nosodes are medicines prepared from various sorts of disease virus, such as Psorinum, Tuberculinum, etc.

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Sripati Mandai.

Johapur, Nawalgarh.

Manikpur.

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The Science and Philosophy of Homœopathy

(An Elementary Lesson)

I

Man, Body and the Vital Force

MAN is invisible. What we see is really his body. The invisible man lives in the visible body. The body, thus, is his dwelling house. It is, moreover, a collection of instruments to him, by which he fulfils all the purposes of his existence.

Man is a rational being. He has the faculty of reasoning. The intellectual principle of man is called his mind. The faculty of reasoning is a natural attribute of the mind.

The three general attributes, of which the mind is composed, are—knowing, willing and feeling. Opinion, intention, memory, love, affection, disposition, etc., are mere developments of these attributes.

The mind, though immaterial, has its

expressions through the material body. And it is the mind only, through which the real man becomes known to us. Thus, in one way, the mind represents the man.

If one carefully studies the formation of the body, he can understand the suitability of it to the in-dwelling man, both as a dwelling house and as a collection of instruments to serve the purposes of his existence.

For every activity of the mind there is a corresponding nerve-centre and without it the mind cannot perform its activity. One must not confuse that it is the nerve-centre that performs the mental function; but it is the mind that performs it, with the help of the nerve-centre as an instrument.

All the different organs in a human system are instruments to serve different purposes and hence indispensable to man. One may call it a bondage if he likes. It is true that the very existence of man becomes hopelessly helpless without the material body as long as he is in material world.

We, in India, very often hear that by *Yoga* (meditation) one can reach a stage in which

he can cut off his bondage and can freely employ in a temporary manner, a finer body with finer instruments, invisible to a naked eye, to serve his purposes and during this time the gross body is allowed a complete rest. To others it looks like a dead body.

We cannot deny the correctness of this statement simply because many of us have not experienced it ourselves.

This, however, does not belong to our domain and any further discussion on it is unnecessary.

Now, let us consider how the material body is animated and is kept harmoniously active. ✍

Just with the possession of the *embryo* by man, his active principle from within automatically develops it into a full human structure in a gradual manner. This process continues for a number of years until the body is made sufficiently complete so that man can perform all sorts of mental and physical performances to his full content. During the whole life of man there is a continuous flow of animation and the body is found to be harmoniously active, so that the intellectual man can freely

employ all parts of the organism for various purposes of his existence. So long as this active principle of man is in order, the sensations in all parts of the body are pleasantly felt by him, and no decomposition can ever take place in the body, and all sorts of wastes in the tissues due to continued activity can be compensated by food and drink. All these functions in the body are performed by the life-principle of man. Its functions are automatic. The *vital force* is the energy belonging to this life-principle. The life-principle itself, however, is ordinarily known as the vital force.

Hence we see that man is endowed with the intellectual principle, the life-principle and the body, and that they are inter-connected. The soul is the higher conception of man without any material connection whatsoever.

As medical men we are concerned with the man within the material body and particularly with his life-principle, because, upon it depends the healthy performance of all the sensations and functions in the body, so urgently needed for him. Its order means health, its disorders mean disease, and its withdrawal means death

II

Disease

WHENEVER man begins to feel various kinds of uneasy sensations in the mind and in the body we understand that there is something wrong with the life-principle (ordinarily known as the vital force). Immediately after the appearance of those uneasy sensations, various kinds of altered functions become noticeable throughout the system, and then follow various kinds of changes in the tissues, in the form of congestion, inflammation, ulceration, etc., etc. This is the process in which a disease proceeds from the centre to the circumference, *i.e.*, from the vital force to the tissues. Disorder in the vital force is the origin, changes in the tissues are the ultimates.

If we remove the disorder from the centre, *i.e.*, from the vital plane, the whole disease will be removed spontaneously. If, however, instead of doing this we do just the opposite, the result is just the reverse of what it should

be. Take for instance the case of a so-called ulceration on any part of the body. If we remove the ulceration by some sort of counter-irritants without removing the cause from within, the result is that the disease, of which the ulceration was only a result or an ultimate, gets very much aggravated from within, and the man is bound to feel more miserable than before, and changes in various activities in the system, as also various kinds of functional and physical changes in various organs, that are of more vital importance in the economy, become prominent in near or remote future, as a necessary consequence.

This is a fact derived from experience. One may, however, suppress this truth from others in order to support the wrong way he adopts in the treatment of diseases; but the fact is there, as clear as day-light.

What is Small-pox? Is it not ordinarily understood as an eruptive disease? Is it not a fact that the eruptions are so much interconnected with the nomenclature that one cannot reach the name without examining the eruptions? Does it therefore mean that by

removing the eruptions one can remove the actual disease? Certainly not. It is known to everyone that disappearance of eruptions from the skin before the disease is removed from the centre, *i.e.*, from the vital plane, means aggravation of the disease to such an extent that it always ends in death and never in recovery. This is the folly of removing changes from the circumference only, without corresponding improvement in the centre.

This is the case with all sorts of diseases. One can, no doubt, insert a mechanical injury on the body without the life-principle being primarily affected, but no affection, unless it is from mechanical injury, can ever develop on the surface of the body without the life-principle being primarily affected, without there being functional wrongs prior to that development.

It is true that we cannot see the life-principle with our eyes, nor can we test it with the help of any instrument. How then can we know any derangement taking place in it and what is the nature of that derangement? We answer these questions in the following manner.

Although the life-principle is invisible in itself, we can feel its activities both in health and in diseases to such an extent that we can reach thereby a standard knowledge regarding them, definite in themselves.

The idea, we have arrived at, about a deranged vital force, is that it *must have* its corresponding manifestation in the form of mental and physical changes; and that the manner in which the derangement in the invisible interior becomes known to us by signs and symptoms, indicates also the exact nature of the morbid agent by which the life-principle must have been affected.

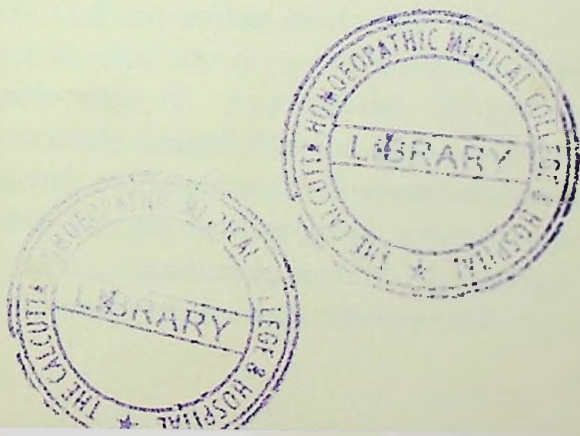
Therefore the only possible way of knowing a disease is through the *totality* of the symptoms produced by it. There is actually no other way by which a disease, hidden in the invisible interior, can be made known to us.

It is not only that with the help of the totality of symptoms a disease can be known, but also that, it is with the help of the same totality that we can adopt therapeutic measures that become necessary for eradicating the same.

Just as when nutrition is needed nature

demands food and drink by instinctive development of hunger and thirst with peculiar longings and aversions, so also the very same nature, when affected by any morbid agent, makes demands for medicine as if by instinctive development of peculiar and uncommon sensations, functions and alterations in the tissues in the form of symptoms. Here nature represents the life-principle.

Those, who can understand the actual meanings of these silent voices of this inward and automatic nature of man, can only be benefited by them, and none else.



III

Reflection on Causes of Diseases

IF we very carefully examine the physical body belonging to a diseased individual, part by part, constituent by constituent, we invariably meet with a number of irregularities. They may be in the form of congestion, inflammation, suppuration, ulceration in the tissues, decomposition or other sorts of irregularities (chemical or physical) in the blood or in the urine, or in both, various sorts of growths here and there, necrosis in the bones, etc., etc. These are mere changes produced by a deranged vital force, and are therefore mere symptoms.

We may also notice various kinds of micro-organisms, with the help of the highly powerful microscopes, in connection with various kinds of pathological changes. These may, however, be considered as 'bye-products' of diseases, because they do not represent a part of the human organism.

To consider any one of these products or

bye-products of a disease as the cause of the same disease is the greatest absurdity. Let the old school of medicine run after the absurdity for hundreds and thousands of years and pile up experience of futilities! We must, however, base our knowledge on unalterable truths, so simple, so sure in themselves.

We must be guided by *fixed* principles in acquiring *true* knowledge about diseases, *true* knowledge about medicines, *true* knowledge about the curative power existing in a medicine, and *true* knowledge about anything concerning judicious employment of medicines in diseases. We must be guided by *fixed* principles even in the management of patients.

This is only possible if our thoughts flow in the right direction and we always avoid ideas that are self-contradictory,—that carry no weight when tested by sound reasoning and pure observation.

We should first of all remember that whatever we can trace out in a diseased system is only a phenomenon, and that phenomenon cannot be a production by itself. There must be something prior to it as its *a priori* cause.

Even if we remove that phenomenon by some peculiar process, without removing the *a priori* cause, a phenomenon like that will have its re-appearance at a near future. Therefore it is not the phenomenon that is of primary importance, but it is the *cause*, of which the phenomenon is only a product.

The moment, we take a single phenomenon, like 'the presence of albumen or sugar in the urine,' 'an inflammation in the liver,' 'obstruction in a particular duct,' 'presence of a definite kind of bacteria in the stool' or anything like this or that as the original cause of a disease, we fall into a state of dilemma—a state that will make us run from one phenomenon to another—meeting disappointment after disappointment—still going on and going on! We do not know of a worse helplessness than this.

The actual *cause* of a natural disease is something that cannot be brought into physical or chemical test. It is something immaterial in nature, something *dynamic*. It is an *invisible agent* endowed with such an amount of power as can derange the life-principle, when *suscep-*

tible to it, in an entirely dynamical manner. The changes in the form of various morbid symptoms that take place regarding sensations and functions, as also the changes in the tissues, as has already been said, are due to the irregular processes of activities performed by the deranged vital force. -

Our Master, Dr. Hahnemann, calls this dynamic agent a *miasm*.

We admit that we do not and cannot see a miasm, because it is consisted of a spiritual or a dynamic body, but we can have a clear perception of its existence and nature by the presence of morbid symptoms and uncommon peculiar characteristics fundamentally caused by it.

It is not a single phenomenon, but the whole phenomena, the totality of the symptoms in a diseased individual—the whole picture of the external manifestation of the internal essence of the disease that give us a true perception of the morbid agent, *i.e.*, of the miasm.

These miasms, again, are of two classes, *acute* and *chronic*.

Those that are *acute* make their appearance now and then and produce derangements in those living organisms, that are susceptible to them, each in its peculiar way, but always with this unvarying nature that whatever changes they produce, have first a period of development and then a period of decline. Even if one is affected by any one of these acute diseases, and is left without any medicinal treatment, he will either meet with death or a thorough recovery within a limited period of time. Cholera, Small-pox, Influenza, etc., are diseases of this type. These diseases are of highly infectious nature and very often take an epidemic form. The acute miasms are many in number. The infection can be carried in various ways.

Those miasms that are of a *chronic* nature make their appearance in a very slow and imperceptible manner and have development of symptoms throughout the whole economy, not all at a time, but gradually and gradually, stage by stage, taking years and years of time to do so. These diseases, if left to themselves, will never have a period of decline, never have

a total eradication, unless however removed by right medicines.

We meet with only three classes of this kind of chronic diseases—Psora, Sycosis and Syphilis,—having respectively voluptuous itch all over the body, condylomata-like growths, and chancre mostly on the prepuce, as their primary physical manifestations.

Each one of these diseases is very obstinate in nature and is capable of producing innumerable kinds of pathological changes, each one of which can take a permanent situation in the economy in the form of so-called chronic Laryngitis, Pharyngitis, Enteritis and so on. We say so-called, because none of them represents an isolated disease, but indicates a part either of Psora, or of Sycosis, or of Syphilis. Chronic diseases also are of an infectious nature and the infection is carried generally by the diseased individual.

There are, however, a number of periodically appearing affections or affections of a lingering nature, non-miasmatic and therefore non-infectious in themselves, due to irregularities in food, exposure, etc. In these

cases, of course, more attention is to be applied on removing the irregularities than administering any medicine, as they may be cured of themselves. If, however, they have a tendency to appear now and then or to continue, in spite of the removal of irregularities, we understand, they are either maintained by Psora, or by Sycosis, or by Syphilis, and manage accordingly.

Let there be no confusion that a miasm is akin to a bacterium. The former is a conception of the causative factor in connection with all sorts of natural diseases in a universal manner, which uniformly maintains its relationship with the totality of the symptoms everywhere. The latter is only a passing show or a side issue of the so-called materialistic view-point without a universal adjustment of it in connection with all sorts of natural diseases.

The idea of the miasm keeps the mind of a physician in a well-balanced equilibrium everywhere. It never allows him to see horrors in millions of bacteria or parasites and never to accept materialistic methods for removing them from the system or for confining them in certain

localities within the system by the use of massive doses of crude medicines, by calcification or this or that but always persuades him to stick to the same principle everywhere. By this, we mean, that he takes all the developments—mental, physical, pathological and bacteriological, as mere symptoms or changes due to the disease and takes shelter in the totality of the uncommon peculiar characteristics among them as his therapeutic guide.

The idea of the parasites, bacteria or any chemical or physical developments as the causative factors never keeps the mind of a physician in a proper balance. He who believes in them as such is bound to be restless, is bound to lose the balance of his mind and to take shelter in the application of different therapeutic measures in connection with different sorts of material developments.

The fact is that different kinds of decomposition of tissues due to certain diseases, at times, help the growth of different kinds of living organisms both in number and in size, just as a decomposed mango

demonstrates the growth of innumerable insects in it.

Bacteria and parasites, that can be seen with the help of the microscope in connection with various kinds of pathological developments come into the abovementioned category.

Many of those living organisms are at times helpful to the patients in this sense that they eat up and assimilate many of such irritating substances which although are mere products of the disease may cause disturbances if allowed free circulation in the system.

Many of them, on the other hand, are very dangerous in this sense that they carry such nosodes (disease products) which contain miasmatic influences in them to a great extent, from diseased individuals or the miasms consisting of dynamic bodies to the surrounding inhabitants and thereby help the spread of the disease in an infectious or contagious manner. Here neither the nosodes nor the bacteria or parasites are the actual causes, all of them being mere vehicles of powerful dynamis which we call miasms. A bacterium or a

parasite which does not take the nosode from a diseased individual is absolutely innocent.

It is on account of this that one can never remove an actual disease by killing bacteria or parasites in an individual already diseased; on the contrary, this process of killing itself is detrimental to a rapid recovery in various ways. But if the influence of the dynamic cause or the dynamis itself, is removed by a powerful medicine from the vital plane, the pathological changes get removed of themselves and all the bacteria and parasites disappear spontaneously.

Every Hahnemannian Homœopath has experienced the efficiency of single doses of high potency medicines in the treatment of Malaria, where the other school takes shelter in massive doses of quinine in order to kill the parasites.

The idea is that a Hahnemannian Homœopath, who believes in the dynamic theory is never disturbed by the demonstration of millions of so-called Malarial parasites in the blood of his patient. Like other diseases, here also he understands the dynamic influence of the miasm on the life principle of man, by

taking shelter in the totality of the uncommon characteristic symptoms and applies the homœopathically indicated medicine in highly potentized form and cures the whole disease at times by the very first dose of the medicine.

The direct effect of the dose, here, is not certainly the death of the parasites but the removal of the dynamic influence of the natural morbid agent or the agent itself which we call miasm and re-establishment of health in every direction. And because the so-called malarial parasites cannot live in healthy blood, they die of themselves.

Hence it is futile to run this way or that way and it is prudent to accept our Master's theory and utilise the knowledge in a universal manner.

A homœopath, who has accepted the law of similars in a half-hearted manner and has not accepted the dynamic theory or has not understood it, is a worse demonstrator of ignorance than anybody else.

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IV

Position of Man in Diseases

IN the healthy condition of man, the life-principle, of which all the functions are automatic, and the body, which is passive in all directions, can do no *wrong*; but man, endowed as he is, with will and understanding, can perform all sorts of wrongs that one can imagine.

His misunderstandings, his unmindfulness to Nature's demands from him, over-indulgence to activities attended with pleasurable sensations and to passions, etc., etc., compel the vital force to undergo irregularities in the fulfilment of its functions in various ways. These irregularities are the *causes* of various degrees of susceptibility on it to various kinds of miasms already present in the surroundings, and to those that make their appearance now and then.

Psora, Sycosis and also Syphilis after affecting the vital force in this manner,

produce in it various degrees of susceptibility to various kinds of morbid agents acute in nature.

Unusual susceptibility to heat, cold or moisture and unusual intolerance to various kinds of foods, mental or physical exercises, etc., etc., also develop on the vital force in the same manner.

Anyhow, it is man who is fundamentally responsible for all sorts of morbid affections that take place in the vital force; and it is again he who is the worst sufferer. It is he alone that *feels* all sorts of pains and sufferings due to a disease.

Our Master, therefore, very rightly says:

“Whenever I examine a case I see before me a patient and not a disease.”

It is true that one cannot be a *patient* unless his vital force is deranged. But the thing is that, the derangement of the vital force *i.e.*, the disease itself, can never be directly seen or felt by anyone. We can only know its whole existence by the manner in which it becomes manifested by means of painful sensations and feelings in the patient, which he feels.

throughout the whole constitution. The manifestation, no doubt, has also its physical aspect; but symptoms belonging to the physical aspect are of minor importance in comparison with those that are felt by the patient himself, in understanding the inner nature of the affection.

How poor is their knowledge, whose understanding about health and disease does not extend beyond the limit of Anatomy and Physiology on one hand and structural and functional changes on the other! How poor is their knowledge, who ignore the intellectual mind and the self-acting life-principle, simply because they cannot be learnt in the light of chemistry and physics!

If one has enough of hunger and appetite, longing for things that he can digest and that keep him sufficiently strong, aversion to those things that he cannot digest and that do not keep him strong, if he sleeps at night and his sleeping is not disturbed by dreams, if he does not feel any sort of painful sensation anywhere, if he can exert his mind and body in any way he likes without feeling pain or unusual fatigue, if he can tolerate the maximum amount

of heat, cold and moisture, if all his sensations are in healthy condition, if his bowels are clear and he passes healthy urine, we understand that he is in perfect health; and no pathologist will ever be able to find out any change in his blood, stool or urine or anywhere in the whole body.

But can any one have a full conception of the health of a man by a materialistic study of the body alone? An emphatic "no" is the answer. I have seen lots of individuals, passed by those materialists as perfectly healthy, when actually they had been suffering from diseases of a deep-seated nature and their symptoms were confined to the subjective kingdom alone. Many of them developed even Phthisis within a few months and died of it.

Those who are unbiassed will always admit that in the investigation of health as also of diseases, man's position stands higher than that of the body.

The subjective symptoms, (*i.e.*, those felt by the patient,) indicate the inner nature of the disease, whereas the objective symptoms

(i.e., those observed by the physician) indicate the outer nature. The former indicate the disease itself, the latter indicate the results. When the former are entirely removed by an art and man feels no pain—no suffering anywhere and he feels that health has been permanently established in every direction of his activities, we understand that the influence of the *morbific agent*, or the agent itself, that affected the vital force and produced those abnormal sensations, is permanently removed and as a result thereof, the vital force is now quite competent in establishing order in the physical kingdom by removing all the changes that had taken place in the tissues. But if by an art the objective changes are removed by us before the subjective symptoms are removed, or in other words, if the body gets back its normal appearance before the man is free from sufferings, we see that the disease takes a very serious turn in the invisible interior and within a short time new changes burst forth in the physical kingdom with more dangerous appearance than before.

Hence it is the subjective symptoms that

indicate the curative indications and not those that relate to the body.

Those who understand this will understand what Hahnemann means when he says:—

“The physician’s highest and only mission is to restore the *sick* to health, to cure, as it is termed.

V

Medicine

To a scientist a medicine can never appear to be a mere gift of accident. When Providence has created hundreds of natural morbid agents and has kept them beyond our range of vision in order to punish us for our own misdeeds, in the form of diseases, He has also distributed throughout the world hundreds of substances as instruments of cure, and He has kept them within our easy reach.

As a matter of fact, anything that can produce alterations in the normal activities of the mind and body, has been found to be useful as an instrument of cure.

It is quite reasonable, too, that when a disease is nothing but an alteration in the state of health, we cannot bring about in it a change towards recovery without producing alteration in an artificial manner. In plain words, in order to cure one of a natural disease we are to produce in him a temporary artificial disease.

Hence we see that the curative power in a medicine is entirely dependent upon its disease-producing power. Therefore we should collect as many substances as we can that have got disease-producing elements in them and examine the *disease-producing power* possessed by every individual substance in the best possible way we can.

One cannot know the entire disease-producing elements lying hidden in an individual substance simply by imagination or by a mere study of its physical and chemical constituents. It is only by proving it on healthy human beings, male and female, that one can reach a full knowledge of it.

Suggestion is at times made that instead of proving it on healthy human beings, we should prove it on lower animals or on diseased individuals. We cannot, however, accept this suggestion for a number of reasons.

We cannot be satisfied by proving it on lower animals, because what is true for lower animals is not always true for human beings; and moreover, if the proving is made on lower

animals we cannot know anything of a subjective nature from them, which, as has already been said, are more important than those developing on the physical kingdom.

We cannot also be satisfied by proving them on diseased individuals, because in that case many of its disease-elements may be counter-acted by a number of changes already present in the diseased individual and many symptoms may be mixed up with the rest.

But when it is proved on healthy individuals, male and female, whatever symptoms are produced in their minds, and whatever unusual sensations they thereby feel in connection with different functions in the organism, and whatever changes take place in the tissues, can be considered as undoubtedly due to the substance concerned.

And when a substance is proved in this manner and all the symptoms are recorded, we get such a complete and definite picture before us that there cannot remain any confusion in our minds regarding its identity. Whenever and wherever it is proved by anyone, the very

same picture with the very same peculiarities become manifested in him indicating the fact that the disease-producing power in a substance, to be used as a medicine, is of an unvarying nature, as if based on an eternal law.

When this fact has been established we may then turn our attention towards arriving at the UNIFORM MANNER in which a medicine is to effect a *permanent* cure, so that our knowledge regarding the disease-producing elements possessed differently by different medicinal substances may be unmistakably applied in the treatment of the 'sick', and the highest mission of a physician is practically fulfilled by us.

VI

The Universal Law of Cure

IN order to bring about cure a medicine is to exert its influence on the diseased vital force in such a manner that the natural morbid agent can no more continue its influence over the vital force and is compelled to leave it along with all the symptoms already produced in the organism.

Now the question is, how a medicine is to do this. This, of course, cannot be known by mere hypothesis or by reasoning alone. One must proceed in a sound manner in the right direction, with clear observation of facts and come to the right conclusion in the matter, so that his mind may not be prejudiced by baseless recommendations made by others.

Experience based on empiricism should get no encouragement from us; for they are based on hypothesis only.

Our conviction is that when Nature is abundant with hundreds of morbid agents,

each one to make us suffer for our own misdeeds and when, as a matter of grace, hundreds of medicinal substances are distributed throughout the world as instruments of cure, the Providence could never remain indifferent about giving us a uniform law of cure.

An opponent may say that a fixed law is possible only when there is a question of uniform happenings; but there cannot be any uniform law of cure because there are diversities in diseases.

The first portion of the above statement is true but the last portion is fallacious.

A mango, an apple, a palm, and a cocoanut differ so much in their sizes, shapes, colours and tastes; but can this be an argument against there being a common *law* for their falling to the ground—the law of gravity?

We admit that diseases differ so much in their descriptions, just as those fruits differ from one another. But, is it not a common factor in all diseases that it is the same vital force that gets away from health? Is it not again a common factor with all medicines to

help the diseased vital force in returning to health?

We do not like to wait for an answer, and take it for granted that the effort that a medicine is to exert in order to bring about recovery, must everywhere be the same. There must be, therefore, a fixed principle—a fixed law on which a medicine is to perform its function to effect permanent cure. And we are to find out this fixed law in the proper way of things.

When all that we know about a disease, as also of a medicine, are confined and limited in the morbid symptoms that they produce on the human system and nothing else, we cannot have anything other than a comparative study between the two as our only guide in order to reach the fixed principle on which a medicine can effect a genuine cure.

And whenever such a comparison is made between the changes produced by a natural disease and *those* that a particular medicine could produce on healthy individuals, we notice that they are either *opposite*, or *dissimilar*,*

* Although all opposites are dissimilars, yet all dissimilars

or *similar*. No other sort of relationship can ever exist between the two. And the cure, therefore, must be uniformly performed by one of them only. For, in any uniform happenings, Nature never permits more than ONE LAW to exist.

We may now turn our attention to facts regarding what actually takes place when a medicine excites its own symptoms on a diseased system which are either opposite (*Antipathic*), or dissimilar (*Allopathic*), or similar (*Homœopathic*) to those produced by the natural disease.

Before entering into facts, it will not be out of place to mention that the words *Antipathy*, *Allopathy* and *Homœopathy* were coined by Hahnemann himself:—

Antipathy to mean—the system of treatment of a disease by artificially producing opposite symptoms by a medicine.

Allopathy to mean—the system of treatment of a disease by artificially producing dissimilar symptoms by a medicine.

are not opposites just as all squares are rectangles but all rectangles are not squares, therefore we make this distinction.

Homœopathy to mean—the system of treatment of a disease by artificially producing similar symptoms by a medicine.

Now, all pure experience and accurate research convince us:

(i) That persistent symptoms of a disease are *never* removed and annihilated by *opposite* symptoms produced by medicines, and that on the contrary, after only a temporary alleviation, they break out again and in an aggravated form. This also is only possible when the doses of medicines are unusually large.

(ii) That the mode of employing large doses of medicines that excite *dissimilar* symptoms (allopathic), without any pathological relation to what is actually diseased in the body, that attack the parts, most exempt from the disease, in order to draw away the disease through them and thus to expel diseases, is always followed by this result that the stronger medicinal disease suspends the weaker (when they do not complicate one another, which is rarely the case), but can never cure one another. The after-effect of this mode of treatment is always an aggravation of the disease, or the

disease becoming complicated with the medicinal disease.

(iii) That when diseases are treated by medicines that excite *similar* symptoms, the result is that the weaker natural disease is permanently extinguished in the living organism by the stronger medicinal disease and in this method medicines are *never* required to be administered in large doses.

The above findings are based on universal truth. Whoever studied things in this light could never find any exception in any case and anywhere.

We have examined the validity of these instances in all possible ways and after becoming extremely satisfied, have accepted Homœopathy as the Nature's only law of cure,—so simple, fixed, uniform and universal. We ask others to put it to test.

VII

Similia Similibus Curentur

“Similia Similibus Curentur—let like be treated by like” is the Voice of God uniformly and universally pouring unto us through Nature. For whenever and wherever a natural disease is permanently eradicated by another stronger natural disease, the eradication undoubtedly takes place on the law of similars. And there is no exception to this general rule.

It has been found on experience also, that whenever and wherever a natural disease is permanently cured by a stronger medicinal disease, the cure undoubtedly takes place on the very same law, the law of similars.

Hahnemann's observations in this direction are so very scientific that if any one carefully goes through them he is bound to become his follower and to accept Homœopathy as the only true art of healing.

He has given us his lines of thinking in his *Organon of Medicine*; he has given us

hundreds of illustrations to corroborate the correctness of his findings, along with them. The readers are requested to read and re-read the book.

* * * * *

If a man suffering from long-standing constipation gets a new attack of Diarrhœa, which he never gets unless the Diarrhœa is stronger in power than the constipation, we see that the constipation remains unnoticeable as long as the Diarrhœa is active but just with the disappearance of Diarrhœa the constipation makes its re-appearance in an aggravated form.

If a man suffering from profound sleepiness happens to pass a number of days without sleep we see as its aftereffect that his sleepiness gets increased and this aggravation also continues for a number of days.

In this manner whenever and wherever two opposite diseases meet together in the same system, Nature does not permit the stronger one to effect a permanent eradication of the weaker one. She allows the stronger to effect only a temporary palliation of the weaker disease but never a permanent cure.

This therefore can be taken as a warning through Nature that diseases must not be treated by producing opposite symptoms.

The old school of medicine being unmindful of this warning through Nature has been practising this method on patients through and through. Let us see with what results!

“He gives large doses of opium for pains of all sorts, because the drug benumbs the sensibility. He administers the same remedy for Diarrhœa because it speedily puts a stop to the peristaltic motion of the intestinal canal and makes it insensible; and also for sleeplessness because opium rapidly produces a stupified comatose sleep. He gives purgatives when the patient has suffered long from constipation. He causes the burnt part to be plunged into cold water, which from its low degree of temperature, seems instantaneously to remove the burning pain, as if by magic. He puts the patient who complains of chilliness and deficiency of vital heat into warm baths, which warm him immediately. He makes him who is suffering from prolonged debility drink wine, whereby he is instantly enlivened and refreshed. In like manner he employs other opposites as remedial means. We demand of experience if in *one single case* such antipathic treatment was made use of in a chronic or persisting affections, after the transient amelioration there did not

ensue an increased aggravation of the symptoms which were subdued at first in a palliative manner, an aggravation indeed of the whole disease?" —Hahnemann.

Our master says again, "Every attentive observer will agree that after such short antipathic amelioration, aggravation follows in every case without exception." This is a truth that can be observed even by a lay man. But alas! our brethren belonging to the old school in spite of all these, continue this sort of treatment, with ever-increasing doses because they can still satisfy their patients by ascribing the aggravation to the malignancy of the original disease.

There are, however, God-fearing men among them who try to avoid this pernicious mode of treatment and take resort to other recommendations as far as it is practicable.

Now let us see what lessons we can learn through Nature about treatment by dissimilars.

If a man, suffering from any kind of skin affection, gets an attack of strong Diarrhœa, it has been seen that the eruption over the skin disappears and does not express its existence as long as the

purging continues. But just when the purging stops the eruption reappears rather in an aggravated form.

I know of a cultivator in my own village who had ringworm all over the body but it entirely disappeared during an attack of a very serious type of cholera which, however, reappeared in an aggravated form along with the disappearance of all the symptoms due to cholera.

It has been found that a number of patients suffering from insanity got all their mental symptoms suspended at their being affected with severe kinds of ulceration over their heads, but all their symptoms of insanity reappeared with increased virulence when their ulceration got removed.

In this manner whenever two diseases with dissimilar symptoms meet together in the same system, Nature does not permit total extinction of the weaker disease by the stronger but the former is only kept suspended by the latter and there takes place a reappearance of the former in an aggravated form just with the disappearance of the latter.

A disease, therefore, can never be permanently eradicated by another disease where their symptoms are dissimilar to each other,

never, therefore by purely Allopathic mode of treatment.

The physicians belonging to the old school of medicine also saw all these. They too saw that Nature herself does not cure any disease by the accession of another, whatever be its strength, if the new one is dissimilar to the disease already present in the system. If they have not studied Nature attentively, the miserable results of their treatment with mixtures of large doses of crude medicines on unfixed principles should have taught them that they were following a wrong path.

“The itch exanthema certainly disappears very soon from the skin under the employment of violent purgatives, frequently repeated. But when the person can no longer stand the fictitious (dissimilar) disease of the bowels and can take no more purgatives then either the skin eruption breaks out in an aggravated form or the disease displays itself in some other form of a more dangerous character than in the form of eruption. And in addition to the undiminished original disease he is to suffer from the misery of a ruined digestion on account of the purgative.”—Hahnemann.

We see that Nature permits two similar diseases also to manifest their symptoms side by

side in the very same constitution of a man, for example, Psora with Syphilis, Syphilis with Gonorrhœa and so on. This, therefore, is not unnatural that in treatment with Allopathic medicines we see medicinal diseases and natural diseases complicated with one another in the same constitution of a man.

I know of a Mahomedan lady who had been suffering from intermittent fever for a long time. She was being given quinine all along. In the beginning it could suppress the fever for sometime. But lately whenever there would be any attempt to check the fever by quinine, it would not only fail to check the fever but would produce additional troubles in her. Although she had no knowledge of medicine she could very beautifully tell me which troubles were due to the original disease and which to quinine. They were certainly dissimilar to one another. This lady was cured by Homœopathy and is still living.

I cite the above as a particular instance because the lady herself could know the bad effect of the treatment by quinine in a routined way like that, and because she could herself feel two dissimilar diseases working together in her constitution.

As a matter of fact, we get cases after cases, day after day coming to us from the hands of old-school physicians with complex diseases in them, natural and medicinal, dissimilar in symptoms with one another, and they are the worst of all cases to treat.

More writing is unnecessary to indicate the unwisdom in following this harmful method of treatment. Nature does not indicate a single instance of cure by dissimilars, experience also teaches us the very same thing along with various kinds of its harmful effects.

There remains, therefore, only one mode of treatment, *i.e.*, treatment by similars (Homœopathy.) Let us now see what illustrations we get about the same, both through Nature and through experience.

Small-pox along with its other symptoms, produces ophthalmia. It has been noticed that a number of individuals having been suffering from ophthalmia, when attacked with Small-pox got their ophthalmia aggravated but when they got cured of Small-pox their ophthalmia also got cured along with it. It never returned since then.

I know of a gentleman, who while suffering from Diarrhœa now and then, got an attack of a

severe type of Cholera. To my astonishment and to the astonishment of my patient, his Diarrhœa got permanently cured along with the cure of Cholera.

We have got hundreds of illustrations like these, strengthening the fact that whenever two diseases, having similarity of symptoms meet together in the same system the stronger one causes permanent eradication of the weaker one, along with even the susceptibility.

So the voice uniformly and universally coming to us through Nature is "Similia Similibus Curentur—let like be treated by like", as a therapeutic hint.

It has also been practically seen that whenever and wherever a disease has accidentally been cured by a medicine, and the cure has been effected permanently by it, it has done it by exciting similar symptoms in the diseased organism.

Even during the time when Hahnemann himself belonged to the old school of medicine he used to meet with a number of accidental cure by medicines; accidental, because his books could never tell him why they acted curatively.

But when he became convinced of the uniform law of cure he began to prove them on himself and on others in their healthy condition and to his utter satisfaction he went on finding that each one of them could produce the very same ailments that it could permanently remove from diseased individuals.

He has cited a good many instances in his "Organon of Medicine" to show us that whenever there had been an instance of permanent cure of a disease by the old school, the cure took place "involuntarily" by Homœopathy.

I request the reader to refer to pages 207 to 237 of the "Organon of Medicine", fifth edition, translated by Dr. Dudgeon, where he will get hundreds of such instances.

These, however, are only indirect means to corroborate the great truth through accidental cures.

In order to follow the *law* of Nature in the true sense of a true follower he began to compile the great Materia Medica by proving medicines after medicines on himself and on others when in health and inserting in it the picture of unvarying peculiar and uncommon

changes produced by each individual medicine. And with the help of this *Materia Medica* he went on treating cases after cases on the principle of similars.

He went on studying every individual case of disease by the totality of the uncommon peculiar symptoms found in the patient and went on administering that medicine on him which could excite those very uncommon peculiar changes exactly in the similar manner.

The more he did it the more he got convinced in the efficacy of the great therapeutic *law*. Everywhere and in every disease he met with a prompt, harmless and infallible cure unless the vitality of the patient was too poor to be acted upon by it. There had not been, in a single case, a prolonged and harmful suppression. So he experienced everywhere that the curative power of a medicine uniformly and universally depended in its power of producing similar symptoms to the disease, *i.e.*, on Homœopathy.

These are the manners in which Hahnemann reached the corroboration in practice of the greatest benefit that can be obtained by medicine

by following the only therapeutic hint pouring unto us, as I said, through Nature "Similia Similibus Curentur—let like be treated by like." I know that this is a repetition but I cannot help it.

He practised Homœopathy for a good many number of years and with the advancement of his knowledge, through pure observation and experience, his conviction in the reality of the great therapeutic hint—"Similia Similibus Curentur" became firmer and firmer, and his knowledge, about the inner meaning of the same got wider and wider.

Along with the idea of similarity of symptoms between a natural disease and the medicine to cure it, his idea about "Similia Similibus Curentur" got extended to their time and velocity of action. This meant that there must be *similarity* in their depth of activities as well. As a matter of fact, an acute disease, unless cured of itself, is never cured by a medicine, even if indicated by similarity of symptoms but without having a short-acting nature in its activity; and a chronic disease is never cured by a medicine unless it possesses

similarity of symptoms and at the same time a deep-acting nature in it.

Side by side with this the idea about *similarity* in the *dynamic nature* of their activities also developed in him, which ultimately led him to the theory of dynamisation or of potentisation of medicine.

So we see that *likeness* in their dynamic nature, *likeness* in the acute or chronic character of their activities and *likeness* in their symptoms, all come under the domain of "Similia Similibus Curentur". This is what I mean by 'wider', meaning of the expression.

Hundreds and thousands of followers of Hahnemann have been guided by this therapeutic *law* of Nature and none among them has ever been found to express lack of confidence in it. Every one of them has been experiencing how miraculously every medicinal agent becomes an instrument of cure, whenever acting according to the *law*. Every one of them has been experiencing how a Homœopathically prescribed medicine effects removal of the dynamic influence of a natural morbid agent upon diseased vital force in its potentised form

and minutest doses; and how the vital force thus freed from the disease re-establishes order in the economy by removing all the pathological changes along with various kinds of irregular products and bye-products, such as stones in the gall-bladder, or in the kidneys, albumen or sugar in the urine, bacteria and so on in the most straight possible manner. This is why a Homœopath is full of confidence in his medicine and is unwilling to take recourse to irritants and counter-irritants, purgatives and astringents, expectorants and diuretics, forceps and knives, and hundreds of unnecessary and dangerous accessories like them.

When this is the case with one who has recognised the *law* and has an ever-increasing faith in the great therapeutic hint—"Similia Similibus Curentur", let us see how much confidence is possessed by our brethren in the other camp who have recognised no *law* and follow no fixed principles in the treatment of diseases.

Dr. J. L. Chandra, L.M.S., (Calcutta University) has collected opinions expressed by a number of renowned authors of the old school of medicine in a book named "Art of

Life", every one expressing utter disgust and lack of confidence in the efficacy of medicine in diseases.

I am quoting the following expressions from the book, made by great authors belonging to the old school.

(1) Dr. Oliver Wendell Holmes remarks :

"If the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

(2) Dr. Baillie of London says :

"I have no faith whatever in medicine."

(3) Professor Evans, Fellow of the Royal College of London says :

"The medical practice of our day is at the best a most uncertain and unsatisfactory system: it has neither philosophy nor common sense to commend it to confidence.

(4) Benjamin Rush, M.D., formerly Professor in the first Medical College in Philadelphia, says :

"I am incessantly led to make an apology for the instability of the theories and practice of Physic. Those physicians become the most eminent, who have most thoroughly emancipated themselves from the tyranny of the schools of medicines. Dissections daily convince us of our ignorance of disease and

cause us to blush at our prescriptions. What mischiefs have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more; we have increased their fatality."

(5) Professor Gregory, of Edinburgh, Scotland, says:

"Gentlemen, ninety-nine out of hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

(6) Dr. Ramage, Fellow of the Royal College, London, says:

"It cannot be denied that the present system of medicine is a burning shame to its professors if indeed, a series of vague and uncertain incongruities deserves to be entitled by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert, that in most cases the sufferer would be safer without a Physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I use."

(7) *The Dublin Medical Journal* writes:

"Assuredly the uncertain and the most unsatisfactory art that we call medical science, is no science at all, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons

without analogy; of hypothesis without reason and theories not only useless but dangerous."

(8) John Masoon Good, M.D., F.R.S., says:

"The science of medicine is a barbarous jargon and the effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

(9) James Johnson M.D., F.R.S., Editor of the *Medical Chirurgical Review*, remarks:

"I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevail."

(10) Professor C. A. Gilman, M.D., of New York College of Physicians and Surgeons, says:

"Ninetenth of the disease to which flesh is heir is due to abuse of Allopathic medicine in infancy or childhood."

11. Professor W. Parker, M.D., of the same school, writes:—

"Of all the sciences, Allopathy is most uncertain."

(12) Asking "Why do we give drugs?" Dr. James Fred Goodhart, M.D., L.L.D., F.R.C.P. (British Medical Association) says:—

"Often not because the disease demands it but because the patient is not happy till he gets it, too often he is not happy even then. They are sometimes given to hide our ignorance, I fear, or to mark time while we watch and wait. They are sometimes given as a gambler on the exchange, speculates in future, an enhanced reputation being the windfall that it is hoped to secure, and then we often give drugs as an experiment in the hope that they may do good."

(13) Sir Richard Douglas Powell Burt, M.D., K.C.V.O., F.R.C.P., remarks:—

"In spite of all that we hear of our progress in medicine, we cannot cure a common cold."

(14) Sir F. T. Burt, G.C.V.O., C.B., L.L.D., F.R.C.S., quite recently has said:—

"The time will soon come when drugs and medicines will be a thing of the past."

(15) Sir Dyce Duckworth, M.D., L.L.D., F.R.C.P., in the course of an address delivered before the Faculty of Medicine of Paris, has said:—

"We are, I much fear, suffering in these days from a widely spread spirit of incredulity, timidity

and helplessness in the whole realm of therapeutics. We spend more time in cultivating elaborate diagnosis, but we grievously neglect our main business as healers and mitigators of disease. 'But why? Why' should we lay ourselves open to the charge that we actually neglect our main business?' The real secret of the therapeutic apathy which is pervading our ranks is the lamentable, but none the less indisputable fact that we have no *materia medica* worth the name."

(16) Dr. J. L. Chandra, L.M.S. (Cal. U.), says,

"Prescribing is like shooting in the dark, sometimes you hit, more often miss."

These are from the pens of great authors in the other school of medicine. Still the beauty is that they find *science* in half-hearted recommendations from men lacking in confidence in their own systems of treatment and are not ready to understand, recognise and follow the infallible recommendation through Nature:—

"*Similia Similibus Curentur.*"

Neither Providence nor Nature nor Hahnemann is responsible for it, but their unmindfulness and unwillingness to know the uniform and universal law of cure.

We have, however, this point of satisfaction that many among them are being converted into Homœopathy leaving behind their old therapeutic lessons in disgust. The more they are practising Homœopathy the more they are becoming believers in it.

VIII

How Homoeopathy cures diseases.

I have heard many physicians belonging to the old school of medicine say—Hahnemann's reasonings and illustrations are quite forceful in establishing Homœopathy on a uniform and universal basis of treatment among his strict followers, but they cannot appeal to a scientific mind (?) as his explanation of how Homœopathy cures diseases is not satisfactory.

If Science has its basis on experimental truths and truths have their basis on uniform and universal laws, we must say that the above remark may come out from the mouths of those alone whose minds are prejudiced by false notions.

When the natural law of cure manifests itself in *every* pure experiment and in *every* true observation the fact becomes well established, it matters not if one can or cannot give any explanation of *how* it takes place and why it takes place.

What is the case with the law of gravity? Science can give us a conception of what it is and what it performs with the help of experiment. But can science tell us *how* the law itself exists at all and *how* it becomes active?

Let us take an ordinary instance. You know that sugar is sweet and quinine is bitter, by tasting them. But can you say *how* the former is sweet and the latter is bitter? Are we to understand that your observation is incorrect simply because you do not know the "*how and why*" of it?

So, whenever there takes place a cure of a natural disease, eradication of the natural morbid agent takes place in the vital plane, through the agency of the dynamic action of a homœopathically prescribed medicine. No one therefore can have any direct knowledge about *how* the natural disease is *pushed off*, or *forcibly removed* or *becomes extinguished of itself* by the dynamic influence of the medicine. One can, at the most, give a *probable* explanation only and that too from imagination.

The *fact* that a medicine *can cure* a disease *only* when acting homœopathically is as true as any thing and as clear as day light.

Every pure experiment and true observation will corroborate it. So it certainly meets the purpose of *science*—it certainly meets the purpose of the greatest good that can ever be performed by medicine.

Although unnecessary I am producing here the substance of the "*probable explanation*," as our Master expresses it, of how Homœopathy cures diseases. We have no objection, however, to accept a better explanation if any body can give any.

The truth is there, as unalterable as any thing and whatever explanation you or I give, will ever remain unaltered.

We know that every natural disease has its existence in the peculiar manner in which the derangement of the vital force becomes expressed to us by morbid signs and symptoms. This actually is the only manner in which the vital force is to carry the burden of a disease, *i.e.*, in the peculiar manner in which it produces changes in the mind and in the body and in no other way can it store it up.

Now, when a medicine is homœopathically selected and administered a somewhat stronger



similar disease *pushes itself into the place* of the weaker, similar natural morbid irritation.*

In plain words, the vital force that was formerly carrying the burden of a natural morbid agent and was storing up the affection in the form of peculiar morbid signs and symptoms in the mind and in the body is now, no more under the influence of it, as it has been *pushed off* or totally removed by the medicinal agent which has now taken hold of the situation by taking possession of all the morbid signs and symptoms formerly possessed by the natural disease.†

* That the power of a medicine is stronger than the power of a natural morbid agent is partly due to the fact that the *dose* is in our hand which we can increase or decrease in order to make it more powerful, and partly due to the fact that a medicine can affect every individual at all times and under all circumstances and therefore unconditional in its power, whereas a natural morbid agent can affect only those that are susceptible to it and therefore its power is conditional.

† Suppose there is a bottle containing some quantity of kerosene oil in it. Now you want water to take possession of it. Both are liquid, both can occupy the space inside the bottle exactly in similar manner, but they are of such different origins that they two together will never mix up, will never form a unit. Therefore the moment you pour water inside the bottle the kerosene oil, on account of lesser specific gravity, will leave space for the water and it will itself finally leave the bottle when the whole space becomes occupied by water alone. And when water is evaporated the bottle becomes empty. The explanation of how Homœopathy cures disease has some resemblance to it.

Now the vital force, although freed from the natural morbidic agent, is to struggle under the medicinal influence upon it, which is indicated *as if* by a slight aggravation of the original disease (Homœopathic aggravation) which in fact is the action of the medicine having similarity of symptoms with the original malady.

This struggle, however, does not continue for a long time, because the *dose* of the medicine that serves the curative purpose is so small that it can continue its activities for a short time only.*

So, in the first instance the vital force got rid of the natural morbidic agent, in the second instance it gets rid of the medicinal disease, there remains therefore nothing in the economy as a morbidic agent and the vital force thus becomes completely free to re-establish health by putting everything in right direction.

This is the substance of the probable explanation of how cure takes place by Homœopathy given by our Master in section 29 of the

* Why in Homœopathy small doses are enough to bring about cure will be discussed later on in an independent chapter.

Organon of Medicine. He gives us another explanation of how the natural morbid agent is pushed off, in his theory of chronic diseases.

The substance of the other explanation is being given below.

Whenever a natural moribific agent makes an attack upon the vital force, it exerts all its power of resistance against the morbid agent and continues to remain active in this direction for some time.

But if this resistance is not enough to overthrow the morbid agent the vital force accepts the defeat and gets entirely *passive* so far as its connection with the natural morbid agent is concerned.

During this passive state, the vital force is to allow the natural morbid agent to develop morbid changes in the mind and in the body according to its own peculiar way and that too through the agency of the vital force itself. This condition continues as long as the natural morbid agent is either removed of itself or is removed through the instrumentality of medicine.

Although the vital force continues to be *passive* at this stage its resisting capacity does not entirely vanish but only remains in a latent state. This latent power of resistance, however, is roused into activity whenever a new morbid agent makes a fresh attack on it.*

Now, therefore, after one suffers for some time from a natural disease and a Homœopathically prescribed medicine is administered on him, the vital force certainly gives up its passive state for the time being and exerts a renewed energy in a stronger degree than before because attacked with a stronger morbid irritation than before.

Now because the original disease has very much similarity with the new medicinal disease the renewed resistance of the vital force also acts in the direction of overthrowing it (the original disease) and it actually gets overthrown.

It is unnecessary to strain our brains on this subject any more.

* Suppose somebody is followed by a police constable and he runs away from him till at last he feels much exhausted and surrenders himself to the constable. But if at that state a mad buffalo chases them he certainly exerts his reserve power in order to get rid of the more dangerous situation than before.

IX

Potentiation of Medicine

Every medicinal substance possesses in it two kinds of activities—physical and dynamic.

The physical activity manifests itself directly on the physical plane in the form of physical and chemical changes in the tissues. This activity belongs to the *mass* of the substance and hence more *volume* is needed in order to make the substance more effective in the development of changes in the physical kingdom.

The position of the vital force in respect to the above-mentioned affair, is that it allows the substance to penetrate into all the structures of the human system through various kinds of circulatory functions and thus in an indirect manner apparently helps the substance to produce all sorts of peculiar damages that it can perform on those structures.

I say *apparently*, because the self-acting vital force, endowed as it is with ample power

of resistance, cannot remain idle in offering the same to counteract those physical activities, the manifestation of which therefore is possible only when it is insufficient to meet the purpose.

These physical changes have their corresponding effect upon the functions of *knowing*, *willing* and *feeling* as well because they too have their co-relation with the body.

These physical changes again, according to the *degree* of the poisonous nature in it, may have such a damaging effect upon the economy that the vital force can no more perform its activities in it and death ensues.

If, however, the inherent power existing in the quantity of a substance is incapable of bringing about a total destruction it certainly begins to diminish after exerting its maximum influence on the organism.

Taking advantage of this diminishing power, the vital force regains its reactionary measure in the direction of thwarting away the medicinal influence upon it by developing opposite symptoms (wherever such opposite conditions exist) to those primarily produced

by the medicinal power and thus re-establishes order everywhere.*

A crude substance has its dynamic activity as well, but it is of such a low degree that we cannot almost know its existence unless through rare instances of cure of lingering affections by crude medicines, which they could never perform without dynamically acting on the vital plane.

Anyhow, it is the dynamic power in a medicinal substance, lying hidden in its interior, that alone can directly act upon the deranged vital force, substituting, as it were, the similar,

* Development of these opposite symptoms is termed secondary action of medicine although it is due to the vital force alone. This term has been applied to it by Hahnemann to distinguish the symptoms produced by the medicine (primary action) and those produced by the vital force as a reactionary measure (secondary action). Primary and secondary actions therefore, are not to be considered as the aspects of the same thing. One only follows the other as a necessary consequence.

If a man takes castor-oil in crude form and in large doses he gets Diarrhœa (primary action). Here the Diarrhœa is due to castor oil. This Diarrhœa is invariably followed by constipation for some time (secondary action). This constipation is not at all an effect of castor oil but is a production of the vital force itself, which it invariably produces as a reactionary measure.

weaker dynamically powerful natural disease by a similar, stronger and dynamically powerful medicine.

It is for this reason that our Master wanted to find out a process with the help of which this dynamic power of a medicine could be developed in such a manner that the substance, on one hand, loses the material aspect of its activities and on the other hand it gets dynamically powerful.

The idea that at first acted in his mind was that the dynamic power in a medicinal substance must be lying in a finer sphere inside the gross substance.

Therefore in order to reach the finer sphere of the substance he took the extract of a small quantity of a substance and added ninety-nine times of distilled water or spirit of wine with it and got the thing diluted. And in order to make the proportion and power of the substance equally distributed throughout the whole quantity he gave it a number of strong succussions and marked this preparation at first as the first dilution.*

* A substance that cannot be diluted all at once is prepared in a triturated form in the beginning.

Now, again, he took a small quantity of the first dilution of medicine, and added ninety-nine times of distilled water or spirit of wine with it and gave it the necessary number of strong succussions.*

In this manner he went on from the first to the second, from the second to the third, from the third to the fourth and so on, up to the thirtieth dilution or more.

Side by side with these preparations he began to experiment them on diseased individuals on the basis of Homœopathic prescriptions. And to his utter satisfaction he saw in every case that their drastic effects upon the system were nil and the *curative power was much greater than in their crude state*. From after this experience he began to term them as *potencies* and not as mere dilutions. And the process of the preparation has been termed as *potentisation*.

For a considerable length of time his idea was that these potencies were effective only in curative purposes but they were rather im-

* Higher potencies, however, are made with spirit of wine alone.

potent in respect to development of changes on healthy human beings. But he was not to wait for a long time to know that provings of medicines could be performed on healthy human beings, even by the thirtieth potency.

They too have disease-producing elements in them. His observations, on this point, did not end here. He got a number of inert substances, such as common salt, sand, etc. potentised in the above mentioned manner and had them proved on healthy human beings. And one can know from our great *Materia Medica* how each one of them has proved itself to be a producer of obstinate diseases in the system with hundreds of moral and physical symptoms. Does not this prove that in this direction a substance is more powerful when potentised than in its crude form? Our Master never declared anything as true before he got fully satisfied of it by observation and experience.

Generally a medicine in its crude form has got the power of degenerating tissues, which power, however depends entirely upon its quantity and quality alike, but has got a very low degree of direct activity on the vital force.

The medicine in its potentised form has no direct action on the tissues as it does not carry any traceable material ingredients in it but possesses a high degree of dynamic power, with the help of which it can certainly affect the vital force more effectively than in its crude form. And the indirect or reflex action of this affection of the vital force is, of course, indicated by hundreds of changes in the mental and physical spheres, having much resemblance with those produced by the substance in its crude form, with this difference only that they are finer in character.

Proving of a potentised medicine on a *healthy human being* is not an easy task. We cannot develop changes by it all at once, simply by increasing the volume, as in potencies the question of quantity does not come in. It is by the quality alone that they produce changes. From observations we have experienced that a medicine in its potentised form can affect the vital force and bring about changes in the economy only by its repeated administration for days or weeks together.

These are facts about potencies and *potentisation*. We have got sufficient experience

in this light and are fully convinced in our Master's observations. Nay, we have done more. We have raised the potencies to CM, MM, and more and have found more curative efficacy in them than in lower potencies.

Non-believers may raise their cry of doubts in them. But we are sure that their doubts can *never* continue to exist if simply they make experiments with them.

A number of authors have made an attempt to explain the theory of potentisation in the light of "Ionic Theory". But the theory of potentisation is so abstruse that it cannot be fully explained by the other. This may be attributed to the fact that the process of ionisation has a definite maximum limit, whereas potentisation is a process which can be carried to infinity. In ionisation the question of succussion is not taken into consideration.

X

A General Survey of Diseases

As has already been said, all natural diseases can be divided into two classes, acute and chronic.

True acute diseases are those that are due to acute *miasms*, affecting men either epidemically or endemically.

Sporadic type of acute diseases is at times found here and there. Our Master says that they have their origin in changes in planets or in earth.

Acute diseases of epidemic or endemic types have always this nature in them that they have at first a period of development and then a period of decline. A few among them at times take an intermittent type. But they too have their periods of decline, they too have their total disappearance not only from an affected individual but also from the whole locality concerned.

In certain individuals the attacks are invariably of a mild nature, in others they are of a serious type and death invariably takes place in them if the vital force cannot stand the disturbances caused by those diseases, although for a short period of time they can actually exist. Proper treatment with medicines can in many cases, however, shorten their periods and prevent death.

Cholera, Influenza, Typhoid fever, Measles, Smallpox, Malaria, etc. etc. are examples of acute diseases.*

Each one of them can continue its activities in an individual system for a number of days or weeks or months, as the case may be and is bound to leave the system along with all their symptoms, when the fixed period is over. If, however, any single complaint continues to stay, even after the original disease is removed, we

* One can know the general characters of these diseases from books written by physicians belonging to the old school of medicine with this safeguard that he is not misled by their observations on *causes* and on directions for treatment that we cannot conscientiously accept as realities. A number of homœopaths also have written books on the subject but their observations are borrowed from the old school. As such it is useless to derive a second-hand knowledge from them.

understand that it is being maintained by a chronic miasm and treat it accordingly.

The position of acute diseases is like that of spring birds. They never continue to stay throughout the whole year.

Generally each one of them has certain symptoms in common with previous appearances, still every fresh appearance of it, in any locality, should be studied independently, as every such appearance comes with slight or marked alterations in it, and on that account new medicines may be indicated and therefore needed for its eradication.

These miasms certainly have their origin in the development of various kinds of obnoxious influences in our surroundings and must be entering into our systems through certain vehicles. Knowledge about those influences and those vehicles, if possible, may be helpful in the application of Hygienic measures for the prevention of these diseases to a great extent.*

* A medicine that is homœopathically indicated for a whole disease may also be used as a prophylactic against it.

There is another kind of acute diseases, which apparently looks like acute but in fact is only acute manifestation of chronic diseases.

If one gets Diarrhœa whenever he takes any highly seasoned food, we see that in the beginning it takes the shape of an acute type. At this stage it disappears within a short time even if left without any medicinal treatment. In the next attack it takes a little longer period than before. And in this way gradually and gradually this Diarrhœa gets a permanent nature and thus takes a chronic shape.

Similarly if one gets symptoms of Bronchitis whenever he exposes himself to the north wind in winter, in the beginning his affection takes an acute form and passes away within a short time. In this manner after repeated appearance of those troubles the Bronchitis gets a permanent nature and thus takes a chronic form.

In books written by physicians belonging to the old school of medicine (ordinarily called Allopathy) we get descriptions of various kinds of disturbances like these as independent

diseases of acute and chronic types, which in fact do not possess miasms* of their own and are not independent diseases at all. They are actually products of Psora, Sycosis or Syphilis as the history of the case indicates.

The erroneousness of understanding these affections as representing independent diseases was first of all felt by Hahnemann by the fact that a permanent eradication of a single instance of a disease like this was never possible by a short-acting medicine—never possible even by a deep-acting medicine which was indicated for the present affection alone. They could only palliate but never could permanently cure. It was in fact, disappointment after disappointment in the treatment of this sort of affections by ordinary Homœopathic medicines that led him to the discovery of the extraordinary theory of chronic diseases—the theory that led him to the fact that a chronic disease is chronic from the very first day of its manifestation, and that such chronic nature is found in three diseases only. He named them as Psora.

* Different pathological conditions help the development of different kinds of bacteria. But it has already been made clear that they are not akin to miasms.

Sycosis and Syphilis. The hundreds of kinds of so-called chronic diseases recommended by the old school as such are not independent diseases at all. They are only partial or local manifestations of Psora, Sycosis or Syphilis. And unless the treatment is directed accordingly no permanent cure can ever take place of any one of those so-called chronic diseases.

Whenever one is to permanently cure a disease like this, which is actually not a whole disease by itself, he is to take the whole history of the patient and to find out the bearing between the past and the present conditions of the disease and to trace out from among them those symptoms that characterise the whole disease throughout its existence in the economy and then to direct an anti-psoric, anti-sycotic or anti-syphilitic treatment as the case may be.

Of the three chronic diseases Psora is the oldest, widest and the most universal one. There is rarely any man in whom Psora does not exist in some degree or other. Our Master has given us a history of this disease and also the various manners in which it has developed changes throughout the whole human system

in his *Theory of Chronic Diseases*. No pathological change is known to us which Psora does not develop and maintain, at times even in the form of an independent disease. There is no kind of mental affection which Psora does not produce and maintain.

Psora has its primary manifestation in the form of itching eruptions all over the body, which, when repeatedly suppressed by external influences, are followed by gradual manifestation of any form of symptoms in the brain, spinal chord, nerves, heart, lungs, liver, kidneys, periosteum, bones, muscles, tendons, blood, urine, in short anywhere and in any tissue.

All those changes have wrongly been given different and independent names by the old school of medicine and treated as mere local or regional diseases. And the result is invariably this, that they frequently change their shapes and ultimately end in premature death of the patient.

In order to bring about radical cure in these changes one must have a full conception of Psora.

Our Master took more than seventeen years to study this hydra-headed disease along with its various characteristics and modalities. He took a number of years to find out medicines having similar nature to Psora, both in their depth of actions and wideness of their symptoms as also in their peculiar characteristics and modalities. He termed them as anti-psoric medicines. It had been found by him from experience again, that those medicines alone could cure all sorts of so-called chronic affections that were actually partial manifestations of Psora.

We have seen that if any one comes to us with a history of repeated suppression of itch, followed by constipation with bleeding piles and the suppression of the bleeding again is followed by pleurisy, we can never cure him radically unless we treat him on Hahnemannian principles, unless we treat him by anti-psoric medicines. We must study the manner in which Psora has acted upon his system from the time of the appearance of the itch up to the present development of pleurisy in him, along with all the peculiar characteristics through and through

and in this manner we are to reach the complete picture of any and every case like this.

When we do this, we can very easily find out a suitable medicine for him, not for the pleurisy alone but for the whole disease, the whole constitution of the patient, which if administered, at first by its curative power removes the chest troubles and brings back the bleeding piles and after removing the same brings into manifestation the eruptions over the body, formerly suppressed by ointments, and finally after removing those eruptions re-establishes order throughout the whole economy.

This is the uniform manner in which cure takes place by Homœopathy. And this is what we mean by cure of chronic diseases taking place in the reverse way of their coming. These again are the practical demonstrations that make a man a true believer in the theory and treatment of chronic diseases practised and introduced by our Master.

Psora is also said to be the *fundamental cause of all sorts of acute and chronic diseases*. This also is not without a meaning. Psora is:

the first of all infectious diseases. And it is Psora that regulates, from within, the degrees of susceptibilities in men to various sorts of acute and chronic miasms.

Psora again is the only miasmatic chronic disease of a non-venereal origin and any lingering affection, without any venereal history behind it, must be due to Psora alone.

Sycosis is another miasmatic chronic disease much younger in age than Psora, and lesser in distribution and is of a venereal origin. Sycosis also, after affecting the vital force, which is everywhere present in the organism, produces cauli-flower-like growths, generally inside the urethra, or at the orifice at times at other parts of the body as well, bringing about inflammatory and suppurative degeneration in the urethra as its primary physical manifestation. This state is attended with bloody and mucopurulent discharges, painful chordee and various other painful sensations. If these conditions are suppressed by un-Homœopathic measures, the disease directs its energy in developing various

changes in the joints, periosteums, bones, eyes etc., etc., in the form of Rheumatism, Gout, Periostitis, Ostitis, Ophthalmia and so on.

Sycosis also has been studied by our Master in such a beautiful manner that its common feature in General and the uncommon peculiarities, found in different individuals in particular, became well known to him. After reaching at a complete picture of the disease in this manner he compared it with those belonging to so many well-proved medicines inserted in the Materia Medica and pointed to us the number of medicines having much resemblance with Sycosis and termed them as anti-sycotics. No one can ever cure a disease produced or maintained by Sycosis without an anti-sycotic medicine.

Now comes Syphilis. This also is a chronic miasmatic disease, having like sycosis a venereal origin. This too, after affecting the vital force produces, as its primary physical manifestation in the form of a chancre generally on the prepuce. If treated by local applications of medicines, the chancre undoubtedly gets suppressed and the disease turns

its direction to other parts of the economy producing buboes, copper coloured eruptions all over the body; the suppression of which again is followed by hundreds of disturbances in the nerves, periosteums, bones, etc., etc.

Our Master studied this disease also for years together and has recorded its symptoms in his book on *Chronic Diseases* and has grouped a number of medicines indicated by similarity of symptoms and has termed them as anti-syphilitics.

It will not be quite out of place to mention here that any of these chronic diseases may indicate secondary or tertiary symptoms from the very beginning of its manifestation. Children from psoric, sycotic or syphilitic parents or women having sexual co-operation with syphilitic or sycotic husbands may not develop the primary indications of those diseases but may manifest from the very beginning, symptoms belonging to secondary or tertiary stages. The various sorts of disfigurement in inborn babies are also due to congenital Psora, Sycosis or Syphilis.

This is the way in which we make our general survey of diseases. It is useful in understanding diseases in a general manner. But it does not help us to select medicines for individuals. For, without individualising examination of a patient we cannot know what exact medicine he will need for his recovery.

Various kinds of diseases of a lingering character are due to bad habits and bad hygienic conditions about living or to over drugging with crude medicines. They are never to be considered as true miasmatic chronic diseases and never to be treated as such.

XI

Individualisation

THE general changes by which a disease becomes known to us are of such a nature that many medicines possess them as their common symptoms. As such, they can be helpful to us only in reaching at a fixed *group* of medicines, specified for the disease on Homœopathic standpoint. But *which among them will be suitable to which individual* is a thing that nobody can ascertain by this sort of general knowledge alone. For it, he must know the spirit of individualisation both about diseased *individuals* and about individual medicines.

That every individual certainly possesses such characteristics in him that his case can be differentiated from any other case, although belonging to the same disease, and that every individual medicine possesses in it such characteristics that it can certainly be distinguished from any other medicine belonging to the same group, cannot be without a meaning.

The meaning undoubtedly is that different individuals need different medicines as their specifics even when suffering from the same disease.

One may, however, ask:

(1) Why should there be any difference in the manifestations of the *same* disease in different individuals?

(2) Why should there be more than one medicine homœopathically indicated for a single disease with a *single* cause?

Our answers to these queries are pure and simple.

To the first query our answer is that when the mental and physical constitutions of men differ in many respects due to differences in their degrees of susceptibilities, manners of living, education etc., etc., there must be some sorts of differences in the *manners of the impressions* produced by a disease.

If you use a rough word against a number of individuals they will certainly get differently impressed by it. And' if you have a mind to remove the impression from every individual

you will certainly have to recognise individual peculiarities and susceptibilities and manage them accordingly.

So, inspite of good many common symptoms there must be some sorts of differences (as there actually are), in the manners of the impressions, some sorts of uncommon peculiar characteristics in every individual, suffering although from a common disease with others. These differences must be recognised and the treatment also must be directed accordingly.*

Those who do not recognise these differences ignore facts, simply because their mode of treatment by routinism cannot be adjusted to them. How poor and how pitiable their mode of treatment must be!

To the second query our answer is that the cause of a disease is not a *material substance* to be destroyed or melted away by chemical or physical processes. It is purely a dynamic substance, if substance you call it at all,

* Only in very rare occasions and that too in an acute disease of a highly epidemic type, we see that all the sufferers manifest exactly the same picture and a single medicine acts as a specific in all the sufferers alike.

affecting the vital force in a dynamic manner. No one can think of killing or destroying it. And unless Nature destroys or ceases to create it Herself, he can only remove its *influence* by removing the affection and susceptibility thereof, from a diseased vital force by a curative medicine, but can never kill or destroy it.

Now *because* an affection, as it manifests by symptoms, differs in different individuals, as has already been said, by a number of uncommon peculiar characteristics and *because* we find in agreement thereof a number of medicines having similar symptoms in common with the disease but having different characteristics in different medicines among them, to suit every individual patient by an individual medicine in a true Homœopathic manner, we have reasonably come to this conclusion, *that although each disease is Homœopathically indicated by more than one medicine yet every patient suffering from the same disease is indicated only by a single medicine on account of more Homœopaticity in it than any other medicine belonging to the group.*

And we have practically seen that one

medicine can act as a specific remedy in those individuals only, in whom its symptoms are similar when other medicines are specifics for others as indicated by their mutual characteristics.

That we give more importance to an individualising examination of a patient (individualisation as it is called), than knowing the disease only by its common symptoms, is because by doing so we can reach *the* medicine from among a *group* of medicines that will certainly cure the patient and thereby help us in the fulfilment of our mission.

The knowledge derived from such an individualising examination is technically called *anamnesis*.

XII

Case Taking

THE first function of a physician with his patient is case taking and the foundation of his success principally depends upon it. For, whatever knowledge he might have earned in other branches of medicine, if he fails in taking up a case, in a proper manner, he is bound to demonstrate a failure, and his prospect as a physician is sure to be lost for ever. It is for this reason, that he should properly understand what he is going to do while taking up a case.

(i) His patient will narrate to him all the details of his sufferings in his own way.

(ii) Friends, relatives and other attendants of his patient will narrate to him whatever abnormalities they may have noticed in the patient since his illness:

(iii) The physician also will notice various kinds of mental and physical deviations with his own senses and with the help of instruments.

These are certainly the only three measures that a physician can adopt in examining a case, but he must know how to reach a complete picture, *i.e.*, an individualising portrait of the case by utilising each one of those measures in its full extent.

It demands from him an absolute attention to his patient, sound and clear senses, absence of prejudice, a proper understanding as to what is meant by a complete and at the same time a distinguishing picture, sufficient tactfulness in persuading his patient and those about him to be frank and to-the-point while narrating their versions.

The physician must not interfere when his patient narrates to him his suffering by asking questions in the midst of the narration because that may produce some sort of disturbance in his line of thinking and whatever he might have accumulated in his mind may get confused or partially forgotten by him.

Now, when the patient has finished his narration it becomes the physician's turn to ask him questions on every symptom given by

the patient himself in order to be more enlightened on it.

If it is about a pain somewhere in the abdomen, he should ask his patient about the exact locality where he feels it; if it is a stinging, stitching, throbbing, shooting, cutting or a twisting pain? if it is of a shooting character, what is its manner of direction—towards the sides (right or left), or above or downwards? if the pain is constant or only periodical? if the appearance or disappearance of the pain is sudden or gradual?—if it is relieved or aggravated by absolute rest or by movement?—by lying on the painful side or on the painless side?—by bending forward or by bending backward?—by sitting or by standing or by walking gently or rapidly?—by touch or by pressure?—by hot application or by cold application?—when feeling hungry or after eating?—by eating cold things or warm things?—solids or liquids? He should also ask him from when the pain is there; what were the exact conditions immediately before the pain?—what was the mode of treatment tried so long?—at what time the pain aggravates?—if

which weather the pain is less or more intense?—in which weather it is absent?—if the pain is relieved or aggravated after or when passing stools or urine?—after vomiting?—or before, during and after menses?

In this manner the physician is to know all the characteristics and modalities in connection with every symptom already narrated by the patient.

The physician must not jump to a prescription after hearing one or two symptoms from the patient and in order to persuade him to that medicine, or in order to make his task short and easy, must not ask his questions to him in a leading manner. This is a very bad practice and failure is often due to it.

Nor the physician should show any sign of nervousness while examining a patient, for, that too is detrimental to a right collection of things from the patient.

Now, when the details given by the patient himself are fully discussed upon and fully dealt with, the physician should turn his attention to those subjects about him that might have been

omitted in his voluntary narration but are very useful in reaching the *anamnesis*.

For instance, if the patient has said nothing about sweat, appetite, longings, aversions, thirst, etc., etc., and about the past history, the physician should now make a full query about them.

The physician must always remember that when his object is to reach a distinguishing feature, he must avoid all sorts of unnecessary questions and his task must be performed in a business like manner labouring only for useful things and never for nothing. He is, of course, entitled to ask any number of questions to his patient in order to understand the true nature of the sickness, knowing it full well that whatever symptoms are felt by the patient himself carry more weight both in understanding the true nature of the disease and in finding out a perfect *simillimum* for the case from the *Materia Medica* than anything else.

When the physician is fully satisfied about the fact that he has nothing more to know from the patient he may now turn his attention to those around him, who are in direct touch with

the patient, if necessary, in order to gain more facts about his sickness.

Collection of symptoms from relatives and other attendants of the patient becomes absolutely necessary under four circumstances:—
(*i*) if the patient is of a hysteric temperament, (*ii*) if the patient suppresses facts for certain obvious reasons, (*iii*) if the patient is only a child and (*iv*) if the patient is in a senseless state. The physician is at first to give them a full liberty to give their version about whatever they may have noticed in the patient and then in this case too he is to ask them questions in a non-leading manner, in order to gain all the necessary points needed for coming at a distinguishing feature.

When all these things have been fully and beautifully performed the physician is at liberty to take note of whatever mental peculiarities he may have noticed in his patient during his examination, as also all sorts of functional and physical deviations that he may notice by his own senses or with the help of instruments.

The physical changes found in the organism, however, are important in reaching a

definite diagnosis about the case or an approximate prognosis about it but they are rarely useful in reaching an anamnesis.

We do not say that physical changes never carry any weight in giving the case a distinguishing feature, but what we say is this that only in rare occasions we find such characteristic points in tissue changes.

If the physician finds in his patient the presence of a number of drug-symptoms intermingling with the symptoms of the disease, he should try his utmost capacity to trace out the disease-symptoms as far as it is possible, for, it is on them alone that a medicine can produce a curative effect by developing similar symptoms. If, however, the physician cannot perform his function in this way nor can he leave the patient without medicine for a number of days in order to allow the drug-symptoms to disappear, on account of seriousness of its nature, he must take all the symptoms due either to the disease or to the drugs taken by him, as in this case he has no other alternative than to prescribe on the whole picture reached in this manner.

When, however, a case is properly taken up, the physician is to understand that his first and the most fundamental function as a practical Homœopath has been rightly fulfilled and that he can now safely compare the recorded anamnesis with every picture belonging to every well-proved medicine and find out a medicine having the most similar picture with that of the disease, for, no other medicine can claim to be a better specific for the case, no other medicine can have a more curative power than that.

XIII

Our Materia Medica and Proving of Medicines

NATURE is abundant with hundreds of such mineral, vegetable and animal substances including nosodes or disease-products, each one of which is endowed with a definite pathogenesis of its own, each one of which, therefore, possesses in it a specific power to act as a curative agent when Homœopathically indicated.

The more we prove such an individual substance on healthy human beings the more we become convinced about the fact that for the eradication of every description of ailments due to a natural disease God has distributed to us a single substance (in the form of an element or a chemical or physical compound) as its *similimum*.

Our Master proved many such substances on different sexes of healthy human beings and on himself and collected the totality of the entire collection of symptoms produced by each or.

of them in his *Materia Medica Pura*. He called it *Materia Medica Pura* because he considered it to be the purest of all such compilations on account of the fact that products of imaginations could have no room in it, and only those symptoms that came into the direct perception of the provers were inserted in to it.

That imaginations should have no room in Homœopathic *Materia Medica* can be gathered from the fact that whenever any two of our well-proved medicines have been combined and proved on healthy human beings, the symptoms that it has produced are to a great extent different from what could be drawn from our previous knowledge about the pathogenesis of the two original substances.

Many other medicines have been proved after the death of Hahnemann, on healthy individuals strictly according to his instructions by many of his eminent followers, many medicinally powerful substances are still remaining unproved. Every true follower of Hahnemann should direct his attention towards it and prove as many substances as he can on strictly Hahnemannian principles, so that our *Materia*

Medica can be at a time a complete work on the subject.

It is *Materia Medica* alone that can show us which medicine is more specific to a case of disease than any other medicine on account of its having more Homœopathicity in it than in the rest. It is our therapeutic guide.

Some likeness is noticeable between our *Materia Medica* and an Allopath's *Toxicology* in this sense that both contain records of drug-symptoms in them. But the difference is found in the utilisation. When we utilise our *Materia Medica* as the best guide for the selection of a *curative* medicine for every description of ailments, our Allopathic brethren being ignorant of the truth that a medicine can cure a disease only when it happens to be a *simillimum* and by no other means, *do not* utilise this most valuable book in their possession for the greatest purpose that it *could have served*. They utilise the book only for learning drug-poisonings and for finding out means for managing drug-poisoning cases.

What can you do if one starves inspite of the fact that he has food and that too at his

own disposal? What can you do if he goes to others to beg for food? Is it not the same case with our brethren in the other camp? They beg of others for half-hearted recommendations of so-called specifics for various kinds of diseases, when they have in their possession the unmistakable guide, which if they utilise in practice on the basis of the *law* of similars they are no more to beg of others for vague recommendations, and can get rid of this mentality at once.

We do not know when this good sense will come upon them and they will shake off the bondage of blind following.

Their *Auto-vaccine* theory might have some resemblance with Homœopathy. We too have been using nosodes as curatives on Homœopathic standpoint. But no! they must have some other explanation of it so that their mind may not develop predilection to Homœopathy.

Now let us go back to our concern. I said that many medicines have been proved on healthy human beings of different sexes, and the entire pathogenesis of each one of them

consisting of several hundreds of symptoms has been so carefully arranged and re-arranged that an intelligent reader never finds any difficulty in finding out its distinguishing feature by which it can be differentiated from any other medicine.

Many intelligent physicians again have collected from the original and wide collection of symptoms, the choicest and the most distinguishing points belonging to every individual medicine and have compiled key notes to *Materia Medica*, making the task easy to ordinary readers and to busy practitioners of Homœopathy. Some physicians have compiled Repertories, something like dictionary of symptoms; that too are much helpful for prompt selection of medicines from Homœopathic standpoint. One cannot concise a book unless he leaves many points untouched. And it is actually a complaint against any such author that in many medicines he has decidedly left many important points altogether untouched. It is for this reason one should not remain satisfied with his learning of *Materia Medica* from key notes alone, he must have original books at least at his stock for ready references.

On the other hand many untrained Homœopaths have handled the affair with such an unskilful manner that they have produced *rubbishes* in the name of Materia Medica and I do not know how they are having any existence at all.

A good many Homœopaths again, having still Allopathic smell in them, are day to day introducing to us new medicines, each one of which with its unreliable and undistinguishable pathogenesis is said to have done much in this and that (for instance Kala-azar and Asthma) on Homœopathic stand-point without showing how.

It is for these reasons we must be fully equipped with original writings on Materia Medica fully authorised by high circles of true Homœopaths in order to get rid of these difficulties in our way and read those key notes only that are written by trained hands and are reliable.

Let us now direct our attention to our Master's instructions on the proving of medicines. From sec., 105 to 145 in his *Organon of Medicine* he gives us all the neces-

sary instructions on the subject. Whenever one wishes to prove a medicine on healthy human beings he must do it after reading and re-reading those sections from the *Organon*.

Before one undertakes the task of proving a medicine on healthy human beings, he must bear in mind the following points :

(i) That in these experiments, on which the exactitude of the whole medical art entirely depends, the medicine that he is going to employ should be perfectly well known and its identity is well defined so that there cannot be any confusion about the same in a remote future. It should be free from any sort of adulteration.

(ii) That, just as every species of plants differs from every other species in its growth, taste, smell and shape and every mineral substance differs from every other mineral substance in its external as well as internal physical and chemical properties, so they certainly differ among themselves in their pathogenetic effects, consequently in their therapeutic effects too.

(iii) That each of these substances produces changes in the health of human beings in such a *peculiar, different and determinate manner* that there cannot remain any possibility of confounding one with the other.

(vi) And that as long as he cannot reach a distinguishing picture like this, the proving is to be considered as incomplete and inadequate.

The medicine can be employed on healthy individuals in three forms: (1) in large doses and in a crude form, (2) in small doses and in a crude form and (3) in a potentised form.

If the substance is to be employed in a crude form, in case of an indigenous plant it should be employed in the form of fresh juice mixed with a little alcohol; in case of a dry vegetable substance it should be employed in the form of powder, and in the case of salt or a gummy substance it should be employed after dissolving in water. If, however, a dry substance cannot be powdered it may be cut into pieces and boiled in water and the extract may be employed before it is cooled up or a little quantity of alcohol may be mixed up with it while fresh, to avoid fermentation and

decomposition; in the case of a substance derived from the animal kingdom as a nosode or otherwise, reference for its first preparation should be made to pharmacopœa.

If the substance is to be employed in a *large dose* a single dose may be enough to produce changes in the health and no repetition may at all be needed. Unless the life is endangered by it, this process has this peculiar advantage that all the stages of the developments of symptoms that it produces, "the sequential order of the phenomena," can distinctly be known and confusion can never arise between the secondary action of the medicine and alternating actions, if there be any. The former action always follows the primary action of the medicine and does not belong to the medicine at all; the latter, if any, is always a property of the medicine itself and becomes expressed during the primary action. A substance that has a narcotic nature in it should never be taken in a large dose.

But if the substance is employed in a crude form and in *small and repeated* doses, the numerical strength of symptoms becomes much

increased but on account of certain reasons the stages of their development cannot be so easily ascertained and much skilfulness becomes needed in case there are any alternating actions of an opposite type, to avoid confusion between the same and the secondary action.

And if the substance is employed in *high potencies* we can know many things more than in a crude state, because many of its properties that lie hidden in the interior become now roused into activity that can be known by us only by proving it in high potencies.

A medicine like a natural morbidic agent does not produce all its symptoms on all individuals on account of differences in different constitutions of men and women, in their modes of education, modes of living, etc., etc. However, whatever symptom it produces on any body undoubtedly belongs to it, for it is not the susceptibility alone that can help the development of these symptoms that invariably follow the employment of the medicine in him.

Symptoms that a medicine invariably produces on a single individual whenever it is employed upon him, which it never produced

on any other individual, are also to be attributed to the medicine although they are found to be developed on one individual only. It is only a very high degree of susceptibility that is needed to be acted upon by the medicine in that direction. Our Master takes this instance to be an example of idiocyncrasy.

Now, because a medicine does not produce all its symptoms on all individuals the experiment should be made on a number of individuals possessing different kinds of constitutions.

When in this manner a medicine is employed on different individuals, the physician should see them every day and take into writing whatever alterations might be developing on them and should continue to do as long as the actions continue. The manners that he is to apply in order to collect symptoms from them along with their peculiarities and modalities, are to be exactly the same as in a case of case-taking.

The provers must not allow themselves to be indulging in anything that may create unnecessary disturbances in their constitutions

during the time because they are always detrimental to the proper understanding of things relating to the medicine.

Thanks to the *pathogenesis* of a medicine and thanks to the physician who takes the pain in properly collecting it; when reliable, it is the *pathogenesis* alone that becomes helpful in the correct selection of the medicine and by which alone the greatest of all earthly blessings—the health of body and of mind—can be rapidly and permanently restored.

XIV

Indisposition

If any one commits something beyond the normal way of living or thinking and as a result of that feels slightly unwell of a very transient nature, we take his *uneasiness* as a mere *indisposition* and not as a *disease*.

Suppose some one passes a couple of days without any sleep and on account of that he feels somewhat uneasy. If you ask him as to what he feels, he will possibly tell you that he feels a slight dullness and drowsiness or that his bowels are not properly clear and therefore he does not feel sufficiently hungry.

Now, if you prescribe for him some sort of light diet, a little sleep in the day time and some light diet and a full sleep at night, a little walking in the open air, he will be all right from the next morning.

This is an instance of indisposition and no medicine becomes needed to bring back the usual health.

A physician should always remember that a medicine is not a food and unless the vital force needs its help for the removal of an affection forced upon it by a natural morbid agent, a miasm as it is called, it should *never* be used for any purpose.

If, however, any one still urges for a medicine for the removal of an indisposition like this, the physician may give him something of an unmedicated nature. We call it *placebo* which means something to please.

I have seen a number of individuals, each endowed with a copy of *Domestic Practice* written by an irresponsible physician, to take a dose of Nux Vomica or Pulsatilla immediately after taking highly seasoned food with the idea that it would help him to digest the food more easily than otherwise!

A few among them had been using Nux Vomica almost every night when going to bed and continuing the same for months together in order to tone up their stomach. I noticed a number of Nux Vomica symptoms in them, they might be due to the medicine itself.

There are physicians who go further still. I am giving an instance here.

A rich man once came to my Clinic, who, as I understood from him, had a beautiful wife. An astronomer had told him that his wife would suffer from a severe type of female disease and that her beauty would be spoiled. "Can you give my wife such a medicine that she never gets any female disease?"—he asked me. "I cannot dream" continued he, "of the idea that she ever gets it."

"Has she got any disease?"

"No, Doctor."

"Then she does not need any medicine," was my answer.

"But a doctor said that Pulsatilla 30 would help her," he said.

I said "nonsense!"

It took me full one hour to convince him that his wife did not need any medicine, but only a *rational* way of living and thinking.

I do not understand, how one could be called a physician at all who could prescribe Pulsatilla in this fashion and for nothing.

If in this case, he had been guided by the well-known motto "Prevention is better than cure," I must say that he had misunderstood the meaning of it. For, one can prevent a disease only by keeping himself away from the *cause* of infection, which again he can manage to a certain extent only by keeping himself away from its field of action, as the *cause* of a natural morbidic agent is dynamical and no one can know its whereabouts.*

Now, about *indisposition* again. One must not confound between a state of indisposition and a disease. Indisposition is a state that can very easily be thrown away by the vital force alone, whereas a disease by which the vital force has already been affected, unless extinguished of itself can never be thrown away by the vital force without the aid of an appropriate medicine.

* In the case of an acute disease of a highly epidemic nature when there is a fear in everybody's mind that he may be affected with it, in order to remove the suspected susceptibility one may prescribe the medicine, that happens to be indicated in most of the patients suffering from the disease, as a prophylactic remedy. This is also something like working in the darkness. Nosodes from various diseases are also said to be useful in this direction.

If any one comes to a physician and says that he ate some highly seasoned food during the previous night, as a result of which he feels in the morning slight disturbance about his bowels and that he has no regular motion, the physician should see if there is anything serious with him and if there be none, he should give him certain instructions about alteration of diets and leave him without medicine.

But if the sufferings are not of the kind of an ordinary indisposition, but something of a grave nature as for instance *cholera*, that affects mankind by taking advantage of so-called indigestion, the physician must direct a serious and prompt attention to the case and prescribe for him the best indicated medicine then and there and instruct the relatives for proper management of the case. For, in a case like this, delay is dangerous.

A physician, therefore, must be equipped with an adequate knowledge of diseases so that he can detect them from the very beginning of their onsets—so that in dangerous cases due to acute miasms or in very severe cases of acute

manifestations due to Psora, Sycosis or Syphilis, he may not confound them for mere cases of indisposition.

XV

Selection of Medicine

THE art of selection should be properly understood by every physician, for, it is on the correct selection of medicine, and a proper employment of the same on a diseased individual, that the success of a physician finally depends.

The art of selection relates to the processes that one is to adopt for reaching the best simillimum from the *Materia Medica* for a fully taken up case. And by best simillimum we mean the medicine of which the totality of the uncommon peculiar symptoms, characteristics as they are called, mostly covers the totality of the uncommon peculiar characteristics belonging to the patient, as similar to one another, taking it for granted that the symptoms that are of a common nature must be alike in them from our general knowledge about the medicine and the disease.

So there should be no routinism in the selection of medicine because in Homœopathy a medicine is considered to be specific only for those cases, where the totality of the symptoms found in the patient is Homœopathically covered by it.*

In the symptoms that are derived from an examination of the body alone or from the physical or chemical examination of urine, sputum, blood, etc., a physician rarely finds any such uncommon peculiar characteristics that can be Homœopathically adjusted to the pathogenesis of a rare number of medicines only, for, they are generally of such a common nature, as are found in many medicines. As such, they are given almost no importance in finding out the best simillimum.

There appear, however, a few points of uncommon peculiar characteristics in them which at times become very much helpful as

* It is not necessary that all sorts of morbid changes that the medicine has produced on healthy human beings are to be found in the diseased individual, but all the symptoms found in the diseased individual must be Homœopathically covered by the medicine, for, the symptoms, other than the disease-indications, do not play into activity on account of smallness of the dose in which it is administered in Homœopathy.

guiding symptoms, because, only a few medicines have them; as for instance, thickly white coating over the tongue, a mapped tongue, a red triangular surface over the tip of the tongue, urine smelling like that of a horse, stringy adhering nature of mucous discharges and so on.

Much more frequently, however, we get uncommon peculiar characteristics of a very striking and determinate nature in the symptom relating to the patient himself, in the form of mental sufferings and various kinds of disagreeable sensations in various parts of the organism and unusual longings and aversions to various kinds of things.

Indications that concern the will and understanding of the patient are said to be the curative indications in more than one sense because: (*i*) it is the eradication of those indications alone, that constitutes the cure of the entire disease along with the ultimates thereof, *i.e.*, changes found in the tissues, and (*ii*) more than ninety per cent. of the uncommon peculiar characteristics that can be used as real guides to a prompt and most accurate selection, belong to these indications.

In the subjective kingdom also there are symptoms that are of a most common nature, such as headache, acidity, irregular appetite, etc. These symptoms are more or less present in the pathogenesis of many medicines, and therefore cannot at all guide us to a correct selection. And it is the uncommon characteristics in connection with those symptoms and the modalities alone, that can be used as the most valuable guide to a very prompt selection of the most Homœopathically appropriate medicine.

Suppose some one complains of intestinal colic; many medicines have intestinal colic; but when he says that it is of an intermittent nature, very frequent in coming and going and the appearance and disappearance are always sudden, you come only to a few medicines among them and when you learn that he feels better by pressure and by hot applications, you come to a single medicine among them, and it is Magnesia Phos. alone.

This is actually the manner in which we proceed from common to uncommon,—from many medicines to a few medicines and from a few medicines to a single medicine.

Let it be said here that we can conveniently divide all the characteristics into two groups, *leading* and *particular*.

Leading characteristics are those peculiarities that point out the patient under all different circumstances, for, whatever changes there may be and in whichever region they are, those characteristics must be prominently present in the patient as guiding factors. They are never many in number but like the shining stars they establish their glorious brightness even in a long list of pathogenesis, where all other symptoms get obscure into them. They are actually the chief guides that promptly lead us to a medicine.

The other group of characteristics is found in connection with a particular branch of symptoms and although they are not of a leading character, they too are helpful in the selection of medicine when that branch of symptoms is to be given any consideration.

One should always bear in mind that it is not a single characteristic that can lead us to a medicine, but it is the totality of all the characteristics that alone can do it. And when

the totality of all the characteristics is covered by a medicine it automatically follows that the whole case is covered by it, because other symptoms are of such a common character that they are scarcely absent in any medicine.

Thanks again, to the pathogenesis of medicines that have already been proved, because the totality of the leading characteristic symptoms as also the particular characteristics as found in an individual patient, are mostly found in a single well-proved medicine. I said mostly, because there are occasions when this totality is covered by no such single medicine among them and successive use of partially indicated medicines becomes necessary for their eradication, rather in a round-about manner? This rare difficulty can only be done away with, when we have a complete *Materia Medica* before us.

One point must be made clear here, about the selection of medicine in case of a true acute disease. One must not pay any attention to the constitutional peculiarities existing in the diseased individual for a long time, for, they certainly belong to a chronic miasm, against

which he is not prescribing now. It is the characteristics of the acute disease itself that are to be taken into consideration as they alone are to be prescribed upon.

If, however, the choicest medicine thus prescribed, does not produce the desired effect, the physician is to understand that it is Psora, which is not allowing the well-selected medicine to act. Here he must prescribe an anti-psoric medicine on the merit of the uncommon peculiar characteristics that have been stamped on his constitution from long before the acute disease. At times the application of an anti-psoric medicine is followed by a total eradication of the acute disease; and where it does not do so, it certainly paves the way for the medicine indicated for the acute disease to act curatively.

It is not unusual for a deep-acting medicine to be fully indicated for an acute disease, because many deep-acting medicines have acute aspects in their activities as well. But in a case of chronic disease a short-acting medicine always proves itself to be materially useless.*

* Acute manifestations of chronic diseases, when in a very much severe form, may be Homœopathically removed by a

In case of a chronic disease, where different descriptions of ailments trouble the patient at different times due to the same disease (Psora, Sycosis or Syphilis) the characteristics that become marked in the constitution through and through or for a long time, are more important than peculiarities that become prominent differently with different troubles. One may here treat the former as leading characteristics and the latter as particular characteristics if he likes to do so.

The above mentioned constitutional peculiarities are generally found in the longings and aversions to various kinds of things, likings and dislikings to different kinds of weathers, along with tolerance and intolerance to them, mental susceptibilities and other such things.

The effects of weathers on human susceptibilities are an object of special study in Homœopathy both about medicines and about diseases. There are patients who are constitutionally chilly and they cannot tolerate any

rapidly acting acute remedy, but this removal can never last long unless the whole constitution is treated by a deep-acting medicine and the susceptibility is permanently removed thereby.

amount of cold (cold-blooded patients). There are others who cannot tolerate the rainy weather (hydrogenoid). There are patients who cannot tolerate heat (hot-blooded). Similar natures are also found in medicines. The effects of the developing or declining moon, of various kinds of foods etc. on human susceptibilities are also studied in Homœopathy both about diseases and about medicines. These are very important problems in the treatment of diseases, but the old school will never understand this unless they give up the original provings of their medicines on cats and dogs and unless they recognise a fixed *law* as their therapeutic guide. It will be an irony of fate if a Homœopath sails on the same boat with them and ignores the importance of these factors while searching after a proper *similimum*. These indications in chronic diseases are always of a *leading character*.

Difficulties may, at times, arise in a case where two or three miasms may be working side by side in the constitution of a single patient. In a case like this the physician should accumulate all the symptoms in an orderly manner and

should first prescribe for the newly developing disease or the one that is giving the patient more trouble at the time. If, however, Psora stands as an obstinate obstacle to recovery he should administer a dose of the indicated antipsoric as an intercurrent remedy to pave the way for the other medicine to act. In this way he is to go on curing one after the other as the case may be.

If in a case of disease, acute or chronic, one medicine becomes indicated for one aspect and another for another aspect, one must not think that a combination of the two might have served the purpose and that he could have a better specific in it. For, it has already been said that whenever a combination like this has been proved on healthy human beings, we have seen that it has altogether become a third substance.

Nor the physician should prescribe two or three medicines in an alternate manner, *i.e.*, by using them at alternate periods. For, then it is natural that the effects of one medicine become counteracted by the others and if there still be any improvement in the patient in a

general manner no one can know which medicine has done it.

He should therefore prescribe from among them that medicine which is more indicated than the rest and when it exhausts its action he should prescribe after careful examination, a second medicine, which covers the altered state as the new development suggests.

The most difficult task for a Homœopathic physician becomes remarkable in the selection of medicine in a case of disease, due to a chronic miasm that has its manifestation only in one or two obstinate changes in a particular locality *without* any corresponding characteristics either in connection with the changes or with the whole constitution of the patient. This is possible only when the disease takes a one-sided nature (other sides of the disease remaining latent in the invisible interior). Hahnemann calls them one-sided diseases.

This sort of one-sided diseases is, however, very rare, still if the physician ever comes across a case like this he should refer to the clinical experience on the disease and prescribe that medicine which becomes more frequently useful

in it than any other medicine and prescribe it for his patient rather in a routined manner. Here alone, he may be justified in following routinism, there being no other alternative for him to follow. It has been seen from practical experience that repeated application of a routined medicine like this becomes helpful in the way of rousing into activity the latent sides of the disease enabling the physician then to prescribe a more Homœopathically indicated medicine than before and thereby making his task easier.

In case of diseases that are of an intermittent nature, of which some cases are of an alternative type, the physician should prescribe the medicine that covers all the characteristic symptoms belonging to all the stages. In case of a typical intermittent disease, characteristics during the intervening period are to be given a little more importance than those during the paroxysm.

If an intermittent disease remains unaltered even after the administration of the well indicated medicine the physician should apply a dose of an anti-psoric medicine, for, here

also Psora may stand as an obstacle and do the needful afterwards as the new development demands from him.

In case of a disease where mental symptoms alone predominate in the system the physician is to prescribe in the following manner :

(a) If the so-called mental disease is due to some sort of bad habits or ill-treatments the physician without prescribing a medicine for him then and there, should remove the bad habits in him, and persuade others to give up their bad treatments towards him or to remove him from the field of ill-treatment. A calm state must follow if he is successful in doing all these, and when it actually follows he should select a deep-acting medicine (mostly anti-psoric) that is indicated by the constitution and by the past history of the patient, a proper administration of which will undoubtedly remove the possibility of any further attack by removing the susceptibility.

(b) If the mental disease is due to a sudden emotion and the symptoms are of a violent character, the physician should select a short-acting medicine that covers the present

characteristics and when after its administration a state of calmness follows, he must prescribe a deep-acting medicine for the constitution to remove the susceptibility for any further attack.

(c) If, however, the mental affection happens to be developed on the suppression of physical troubles, or in combination with them, the physician should take note of the mental and physical peculiarities of the past and present states of the patient and select a deep-acting medicine (anti-psoric, anti-sycotic or anti-syphilitic) on the merit of its possessing the totality of all such peculiarities, and consider that to be the best indicated medicine from Homœopathic standpoint.

If a patient suffering from any disease manifests only one peculiar characteristic and if that characteristic is found most markedly in one medicine only, in many occasions that medicine alone is to be considered as the specific for him. It has often been found on experience that a medicine like this cured the patient by removing the whole disease and establishes order.

Now, in a manner I have finished all the necessary points in connection with the art of *selection*; but selection alone is not the final task of a physician, for, the dose, the manner of its employment in diseases as also the proper management of the patient, share equal importance with it, in the fulfilment of our mission.

XVI

The Dose and Repetition

ORDINARILY, the dose of a medicinal substance relates to the magnitude of the *mass* which is to be administered on a patient at a single time, it also relates to the exact preparation in which the medicine is to be used. The repetition relates to the frequency in which the doses are to be used on the patient at regular intervals needed for curing him or for giving him a temporary relief, as the case may be.

I say ordinarily because, in the use of potencies as high as, or higher than, the sixth no question of magnitude of the substance can ever arise on account of the fact that they do not contain any recognisable substance in them but only their dynamic qualities. In case of a potency as high as, or higher than, the sixth, therefore, a dose means the number of globules in which it is preserved and the quantity of the alcoholic preparation that maintains the medicinal power in it.

Now, the magnitude of a medicinal substance, when used in a crude form or in very low dilutions, varies according to the comparative relationship between the medicine and the disease against which it is administered. Hence the dose plays a very important part in the realm of medicine wherever it is used in a crude form or after being slightly diluted or in 1x, 2x or 3x potencies or the like.

In high class Homœopathy, medicines are always used in absolutely potentised form in the treatment of natural diseases. Yet, in order to show the influence of the dose of a gross and at the same time a powerful substance on a diseased system, I am introducing here different kinds of effects that it performs differently under different circumstances.

In the practical field of action no system of medicine can ever continue to exist if it cannot at least make a *show* of relief to the sufferer. And as a matter of fact, every system of treatment other than Homœopathy, although not based on curative principles, has got such medicines, with the help of which it can temporarily suppress or palliate diseases by

creating dissimilar or opposite symptoms respectably.* And these can never be performed unless strong medicines are used in crude forms and in *highly massive doses*.

If a medicine, very strong in power but Allopathic or Antipathic to a disease, is administered in an *unusually large dose* on the patient suffering from the disease, it will certainly manifest its symptoms as has been experienced by sound and clear observations, after supressing or palliating the natural disease for some time. Now, if the dose and the repetition of such a medicine are regulated in such a manner that it extends its activity only to that extent that is needed for suppressing or palliating the disease, the patient can, at this stage, neither feel the existence of the natural disease nor of the drug disease.

But these sorts of suppression or palliation can never be performed by small doses and

* We do not say that those schools *never* cure diseases but what we say is that they rarely do it and that too, as has already been said, by an unconscious and accidental use of Homœopathy. These cures too never take place in a gentle manner on account of the fact that they do not recognise the efficacy of small doses in Homœopathy and always recommend the use of large doses.

therefore can never be without their corresponding bad effects. For, even if an acute disease is cured *inspite of it*, the patient is to suffer for sometime from bad effects of these medicines and if the disease still continues to exist, a time comes when the drug disease and the natural disease begin to express joint manifestations of symptoms.

Being conscious of the bad effects of such big doses on structures that are apparently in a healthy state, the physician (Allopathic) is to prescribe some other medicines to counteract its activities in those directions and thus they reach at a big prescription *Ha-ja-ba-ra-la* (ambiguous) in character.

In our school also there is a class of physicians who practise Homœopathy in a routined manner. They generally prescribe on pathological standpoint and do not care to study the special features noticeable in the subjective kingdom. This class of physicians have a number of so-called Homœopathic specifics in their brains and use them in 1x, 2x or 3x potencies and in repeated doses.

In this class of Homœopathic treatment,

where a medicine acts more readily on the physical planes no cure can ever take place in an undisturbed manner, for, even if the selection becomes accidentally Homœopathic to the whole case the dynamic aspect of its activity cannot reach the full depth of the disease unless used in repeated doses; and repeated use of a crude substance in one, two or three-drop-doses must produce various physical changes over and above those already produced by the disease, for the removal of which another course of treatment becomes inevitable. And if the medicine is Homœopathic to the physical aspect alone as it generally is, when prescribed by them, it can produce only a palliative effect for sometime on the same aspect allowing the disease to produce rapid complications in various other aspects; ultimately the original troubles, the new complications and drug symptoms meeting together form into such a complicated state of things that knowing not what to do they go on rapidly shifting from one medicine to another, sometimes using two or three medicines in an alternate manner, sometimes using a single medicine for those

troubles only for which the patient and his relatives get very nervous and palliating the same for some time take the credit of doing *something* for the patient.*

These physicians can rarely effect a genuine cure of any disease by their treatment and if they were to treat diseases by high potencies without knowing the art of selection, their position as physicians would be nowhere.

In high class Homœopathy properly selected medicines are always used in purely potentised forms, and unless the case is of a complicated nature a single medicine in rarely repeated doses, proves to be enough to effect a most rapid, gentle and permanent recovery without producing any harmful effect in the constitution of the man in any way.

It is needless to say here that in Homœopathy the magnitude of a dose is never to be large and the repetition is never to be frequent on account of the fact that what a medicine is

* These physicians having no confidence in their own prescriptions take shelter in ointment, liniments and modern injections and claim for themselves liberalities in their views and understanding. If this is liberality we do not know what ignorance is!

to produce in the diseased organism are already present in the system along with the susceptibility thereof.

Now, when all these points are made clear, three questions can naturally arise in our minds:—

- (i) Which exact potency is to be used on a patient?
- (ii) What should be the exact number of globules or quantity of the liquid form that is to be introduced at a time?
- (iii) At what interval a dose is to be repeated?

If the selection is proper any potency can bring about the cure, and there is no such binding about the potencies that in one case indicated by the medicine thirtieth potency will cure, in another case two-hundredth, in another thousandth and so on. Nor is there any such binding that in acute cases low potencies are helpful and in chronic cases high potencies alone act curatively.

How is it then that in certain cases we see that lower potencies do not respond quickly,

whereas higher potencies do and in certain other cases higher potencies do not respond quickly and lower potencies do it?

Our idea is, that for diseases there are different planes of activities in the vital force of a man, and different potencies act more or less quickly on those planes according to their degrees of dynamisation. But as we cannot have any direct knowledge about those planes we cannot have any before-hand knowledge as to which potency will act readily and which will show its activity only after being used in repeated doses.

From long experience, however, I have got the following impressions in my mind about the curative functions of potencies in general:—

(1) That more there is the Homoeopathy and higher the potency quicker is the response in the fulfilment of its curative function than otherwise.

(2) That those systems that are very much disturbed by crude drugs or by low potencies—systems that are disturbed by various partially indicated or inadequately in-

dicated medicines, by irregular repetition or in alternate use by untrained hands, are acted upon more readily by high potencies than by low. On the other hand, systems that are improperly treated by a large number of medicines and by repeated doses of high potencies are easily acted upon by lower potencies.

(3) That the reaction produced by repeated administration of low potencies occupies a shorter duration than that produced by rare repetition of high potencies and therefore more frequent application becomes needed in the use of low potencies than in the high.

There are occasions where these impressions do not carry any weight, and we take those instances as exceptions to the general rules.

Considering, however, the mysteriousness of the domain of dynamisation, it is prudent to begin with 30th or 200th and increase the potency according to the necessity.

Now, as far as the quantity is concerned, I have already said' that in the case of a

potentised medicine the quantity of the mass of the substance does not come into consideration at all, and it is the strength of the potency alone that remains for consideration. Still there are physicians who believe that the action of a potency contained in one small globule is of a lesser strength than the action of the same potency contained in two globules or more. I do not find any reason in their idea. Still I admit that when there is no difference between one globule and more it is only from the economical point of view that we should prefer the use of one globule than using more at a time. The same is our opinion about a liquid dose as well.

Repetition of doses also is an important problem with us..

If one dose is enough to bring about an undisturbed and quick recovery it is foolishness to repeat the dose. But if one dose is not enough to perform the function there is no reason as to why there should be no repetition. As a matter of fact, there are occasions where one dose is enough to bring about a cure and there are cases where repetitions become needed.

One should, therefore, try to know where one dose is enough and where repetitions become needed.

As a rule, if in an uncomplicated case of acute or chronic disease the properly selected medicine happens to be administered in the most appropriate potency, a single dose may bring about a total annihilation of the disease.

But the question is, how can one know the most appropriate potency in a case of disease when there is no instrument to examine the dynamic plane? It is for this reason repetition becomes needed *almost* everywhere. And for this reason again one must know whether the same preparation should be repeated for some time or there should be some sort of alteration in its form while being repeated. He should also know at what intervals the doses are to be repeated.

Usually in acute diseases, where the symptoms *develop very rapidly* medicines are used in frequent doses at every 1, 2, 3, 4 or 6 hours' intervals, and in chronic diseases at an interval of 12 hours, 24 hours, 2 days, 4 days,

one week, two weeks or one or two months. And usually potencies lower than 200th are used at short intervals and potencies higher than 200th are used at long intervals.

One cannot, however, always stick to this generalisation because there are occasions where a single dose proves to be fully effective in a case of acute disease, whereas in case of a chronic disease frequent repetition becomes necessary.

From an experience of more than thirty-two years I have gathered that whether in an acute or in a chronic disease one may use several doses of the medicine at frequent intervals and then wait for the result. This process in many cases have been found more effective than depending upon one dose only. If, however, the medicinal aggravation or the reaction becomes noticeable after using one or two doses, the medicine must be stopped then and there, in order to avoid over-dosing which cannot but be detrimental to an undisturbed cure.

I have seen in my recent observations that the use of a medicine in a graduated dose is

better than using it in the same dose at the time of repetition.

I make two or three doses in an ounce of distilled water with a few globules dissolved in it and ask my patient to take the first mark in an unaltered form and replace the emptied mark with fresh distilled water and to take one mark after a definite interval and replace the emptied mark with fresh distilled water again and so on.

As a rule I repeat the doses frequently when the sufferings are of a very severe nature and the patient is intolerant to them and much less frequently when the sufferings are not so severe.

In diseases of an intermittent nature it is dangerous to administer the indicated medicine immediately before the paroxysm, but should be applied at the declining period or a few hours before the paroxysm.

XVII

Local Diseases

IF any one maintains an apparent state of healthy conditions in every part of the organism excepting at a particular locality in which there may be some sort of deviations, structural or otherwise, an ordinary physician thinks that he is suffering from a local disease.

But, as a matter of fact, there cannot develop any abnormal condition, unless resulted from a slight mechanical injury in any part of the living organism, without corresponding alterations in the life-processes that keep the whole organism in a state of order, *i.e.*, in the vital force itself.

It is for this reason, in order to know the actual nature of the disease, of which the local manifestation indicates only a part, the physician must study the whole constitution of the man and find out as many peculiar changes as he can, in addition to those local manifestations and should also trace out the previous symptoms

which may now be absent but have connection with the present troubles, when chronic.

Nowhere the pernicious effects of maltreatment become so dangerously manifested as in the treatment of so-called local manifestations of the internal affection of the vital force by local application of medicines or the like. For, more than ninety-nine per cent. of complications due to acute or chronic diseases are due to the suppression of local symptoms.

What mischief has not the repeated suppression of itching eruptions over the skin, done on the human race by those physicians who treat them as mere local diseases with the help of various kinds of ointments or counter-irritants?

There is no type of obstinate and violent disorders that the suppression of skin eruptions has not hastened to produce and there is no such disorder that can be cured permanently until and unless the suppressed eruptions reappear under proper treatment.

What mischief has not the repeated suppression of primary symptoms of Gonorrhœa

and Syphilis done by them through the false local treatment thereof?

The course of an acute disease is always lengthened by these physicians on account of the fact that they treat local symptoms with medicines without having any bearing with the whole disease.

It is therefore dangerous to know diseases by their local manifestations alone, and to consider any of those deviations as absolutely local.—It certainly leads one to take up a wrong course of treatment.

When one understands all these, he will never support the distribution of labour among different physicians in a regional manner—some as specialists in eye diseases, some in nose, throat or ear diseases, some in uterine diseases and so on. Nothing can be more nonsense and ludicrous in the domain of medicine (not in surgery) than the so-called distribution of labour, *i.e.*, in the making of so-called specialists.

True Homœopathy never supports this kind of speciality in the domain of medicine—

never supports the treatment by local applications but successfully treat them by all round Homœopathy and *always* by the internal administration of medicine.

XVIII

Medicine and Surgery

WHENEVER a deranged vital force produces morbid alterations in the physical kingdom of man in the form of congestions, inflammations, suppurative degenerations, various kinds of abnormal growths in the solid or liquid constituents of the physical aspects of the constitution it is the affection of the vital force that is to be removed by medicine so that there can be a re-establishment of order in every direction as a result thereof.

Being led by this idea Homœopathy has reduced surgery to such an extreme minimum that with a Homœopath surgery has become a rare necessity.

Although rare, there are occasions where surgical interference becomes absolutely necessary and every Homœopathic physician must know what he can do by his medicines and what he cannot.

A few months back I went to a distant city to treat a case of Gall-stone Colic. For innumerable times he had been injected *Morphia* by the local physicians and when the condition of his heart became so miserable that he could neither tolerate any more *Morphia* nor could stand a surgical operation, Homœopathic treatment was thought of by his relatives.

When the patient was improving under my treatment people began to ask me as to what would become of the pieces of stones. I said that they would either come out or be dissolved. "Dissolved?"—expressed their wonders. I said "Yes, no pieces of stone can continue to exist in healthy bile and my medicine already has begun to make the bile healthy."

Thank God, the patient is now cured and there is no trace of stones in him.

Abscesses, Carbuncles, polypi and tumours, various kinds of ulcers, cancerous growths, sinusses, fistulæ, etc., are so frequently absorbed or healed up after natural openings or at least so beautifully modified by properly indicated medicines in their high potencies that one who once experiences them can never allow surgical

interference in those deviations before giving medicines alone a proper trial.

There are, however, various kinds of natural defects for the removal of which surgical aids become indispensable.

I saw a new-born baby who had no opening at the *anus*, I am sure, he would die an untimely death if an operation was not made immediately in order to make the opening.

Our *Pulsatilla* can never be helpful in effecting an undisturbed delivery in a woman with a constricted pelvis and unless we engage a surgeon to bring out the foetus by an operation the woman must meet an untimely death.

There are effects from mechanical injuries for the re-adjustment of which surgical aids become absolutely needed. We cannot certainly re-adjust a dislocated bone by well-selected medicines, but can however bring about sufficient contraction in the tendons and aponeurosis in order to hold it in the proper place when re-adjusted by a surgeon. This is only one of the illustrations. We can use this illustration as a hint to understand our position in these cases in a general manner.

Homœopathy is rich with a number of medicines with the help of which it can check and remove bruised pains along with inflammations, blisters and various degrees of ulcerations due to burning, lacerated or incised wounds, etc., etc., with medicines endowed with similarity in the accompanying symptoms. Their effects in the domain of treatment are more than wonderful.

It is in these injuries or effects of injuries on the affected area that a medicine acts more promptly by the external application of mother tinctures than by the internal use of its potencies. It is so because the derangement occupies the outer plane more than the inner.

I have, however, in these injuries got beautiful results by the external application of potencies on the affected spot, along with their internal use.

But external application of one medicine on an external change due to a natural disease along with internal application of another medicine can never be justified.

Homœopathy has already made a great name in the treatment of so-called surgical

diseases and we wish that its fame gets greater and greater at the hands of those sincere workers who have accepted the practice of Homœopathy as a mission of their lives.

XIX

How to Manage a Patient

The management of a patient consists of :

(1) The removal of all such obstacles that may prevent the curative functions of the medicine; and

(2) The introduction of such accessory measures that may be helpful in the progress of recovery without disturbing in any way the curative functions of the medicine administered.

The subject is so wide that an expert can write volumes on it. But I am introducing here the fundamental points only.

Every disease is attended with a number of circumstances that makes the patients either better or worse. Every school of medicine has tried to learn those circumstances and has accumulated facts in these directions and the general management of patients suffering from every individual disease has been directed accordingly. We too have done it. I am giving

below what we have learnt from experience in an outline manner.

The room in which a patient is to live must be neat and clean and sufficiently ventilated. But the direct communication with the outside air should be standardised according to the susceptibility of the patient to the air concerned. And this susceptibility is to be judged not by the disease alone but by the degree of the same possessed by the individual concerned. The room should be free from dampness.

Whether a patient is to be restricted in bed or should be allowed any amount of exercise is to be judged both by the nature of the disease as also by the exact state of the capacity of the patient himself.

One, whose troubles are aggravated by movements, should not be allowed any amount of exercise.

One, who can tolerate exercise and actually improves both in flesh and in strength if he exercises his body in some way or other, should be allowed that amount of exercise that does not bring him any exhaustion.

The exercise of the brain also should be regulated according to the manner in which the patient can tolerate it.

A disease in which there is every possibility of the brain being affected with dullness, deliriousness or anything like them, demands sufficient rest of the brain from the very preliminary stage as a matter of prevention of any such violent attack.

All sorts of physical or moral influences that may be detrimental to a rapid progress towards recovery or may directly excite a number of troubles into aggravation, must be avoided at any cost.

Drink or food must be free from any sort of medicinal substances.

The quality and the quantity of foods should be regulated according to the longings and aversions of the patient and the amount of hunger possessed by him. They should under all circumstances be nutritious and easily digestible by the patient.

The washings of the body with cold or warm water are to be performed according to the individual modalitiés.

In diseases where gastro-intestinal irritation is a usual development, the diet should be very light from the very beginning of the disease even if the irritation has not already begun.

Application of cold or heat should also be made according to the modalities found in the individual patient.

The patient must not cleanse his teeth with medicated substances.

The sexual function is to be regulated or entirely checked according to the effects that it may excite on the individual concerned.

The patient must be allowed as much sleep as he can manage by himself, but no palliative measure should be adopted to manage sleep by crude *Opium*, *Potash-Bromide* or the like.

No purgatives should be allowed to be taken by the patient even in extreme cases where the accumulation of foecal matter may have any reflex action upon the system. The physician may, however, use glycerine per rectum in those cases alone.

No stimulants should be administered along with foods in order to strengthen the nerves either during the disease or during convalescence, as the secondary action of the same is injurious to the patient.

Wherever it becomes clear that the climate in which the patient lives is responsible to a great degree in maintaining the disease he should be sent to such a climate as is expected to be suitable to him.

Anyhow, the management of a patient is always to be such that nothing out of it unnecessarily maintains or aggravates his troubles and everything out of it is assuredly helpful to him in every direction.

XX

The Preservation of Health

HEALTH, as has already been said, is that condition of man in which he is free from any disease either mentally or physically and can employ all the parts of the living organism for the fulfilment of all the noble purposes of his existence.

In order to preserve such a healthy state one is to adopt *rationality* in every department of life and to carefully stick to the same from beginning to end.

The mind should be free from all sorts of evil thoughts and it is to be an abode of peace, tranquillity and good hope.

For the attainment of such noble qualities he is to acquire proper control over his passions and is to avoid all sorts of unusual excitements and emotions at all times and under all circumstances, but is always to be guided by noble sentiments.

He is to know his proper position in the family, community and to the human society at large, and in performing his duties to himself and to others in a well-disciplined manner and is to avoid idleness in every respect.

He is to be a perfect devotee to God and to cultivate the thought that he and all his belongings and everything that comes in contact with him fundamentally belongs to God and that the real road to happiness is to be found in the performance of faithful services without caring for the result.

He must not maintain longings for any such things as he cannot directly get from nature or by the application of his power in the right direction or from others through mutual agreement and general fellow-feelings.

Unusual love for artificial grandeur makes the mind perverted in various ways and therefore he should at once give it up from his mind. He should, however, be a lover of human skilfulness but should always give it an inferior position in comparison with the beauty of Nature and her unlimited skilfulness.

In order to give the mind occasional pleasures and recreation, there should be arrangements for decent amusements, sports, etc., etc., but he must not indulge in such indecent amusements and sports as may excite mean animal passions in him.

He is always to remember that the cultivation of evil thoughts is not only detrimental to the peace and tranquillity of the mind, but it also makes him easily susceptible to various kinds of infectious and other kinds of diseases.

It is believed by many of us that the first kind of infectious disease that affected the human race was Psora, which is a universal disease on account of the fact that the acceptance of materialism as a general method of life—as the present-day civilisation indicates—has made the whole human race morally and spiritually degraded.

And it is Psora again that has made men easily susceptible to various other kinds of acute and chronic diseases highly infectious in nature.

Our anti-Psoric medicines can certainly remove Psora from an individual but it cannot

impress immunity in him unless he discards everything that brings moral and spiritual degradations.

One is also to be bold and sufficiently powerful in facing all sorts of worries and difficulties and in fighting against those who create evils to mankind absolutely for their own interest, and he should apply moral and spiritual powers to mitigate them on the failure of which, of course, he should not shrink from jumping into the fire and save the situation. A healthy mind is never to be afraid of premature death, if it is for a noble cause. Cowardice, after all, is a disease and therefore, should not be maintained by a healthy mind.

Unusual fear of disease is also an undesirable factor in human mind, for it certainly makes man very easily susceptible to the disease concerned.

Side by side with all these steps for the attainment and preservation of peace and tranquility of the mind with the help of moral steps, one should take care of the hygienic laws for the preservation of order in the

physical kingdom, which, too, have their reflex influences on the mind to a great extent.

Hygiene may be roughly defined as man's due care about himself and proper selection of his environments.

The body needs exercise, rest, protection from various kinds of exposures, free air, food and water. He also needs a well-ventilated, well-lighted and dampless house to live in, neat and clean clothings and other necessities for life. Over and above all these he needs proper regulation of all his moral and physical habits, of which the sexual habits bear a most important factor.

Exercise is a prime necessity of life and it includes walking, riding, driving, swimming, gymnastics, cycling, massage, etc., etc. And it is a prime necessity because it carries off very rapidly the effete portion of our organism and helps in the replacement of new matters—a process which is so very important in keeping an efficient health. Exercise certainly promotes this molting by quickening the blood circulation and increasing various secretions, while the wastes thus induced cause appetite and thirst—

a demand for food and drink to supply them and thus to help the deposition of fresh tissues.

One must, however, remember that over-exercise is always to be avoided; for it is injurious to good health in various ways.

I can give you a suggestion in this connection as to how to avoid over-exercise.

You just count your breathing immediately before you undergo any exercise and count it again half an hour after you have finished your exercise and have taken rest. Now, if you see that there is no difference between their number, you are to understand that there has not been any over-exercise.

Rest also is an absolute necessity for keeping good health, for rest is considered to be the best remedy for removing exhaustions due to over-work and thinking.

The air we breathe in should be absolutely free from any obnoxious agents. For this reason we must not live in over-congested places and in filthy atmosphere.

Then comes the question of food. It is Nature that prompts us to eat by the call of

hunger, and severely punishes us if we fail to attend to her calls. So, it is urgent that we must eat, and eat such foods as are palatable to the tongue and is not repugnant to the stomach. And the quantity should always be such as it simply satisfies the hunger.

For the baby Nature provides the mother with sufficient milk in her breast, for an elderly person she provides us with abundance of fruits, vegetables and cows' milk. We, too, have been endowed with sufficient power to increase those things according to necessities by the application of natural art.

Now, let us see how we are benefited by food. Ordinarily it serves two of our best purposes: (1) in childhood it helps in the growth of the physical structure of the human constitution, (2) in all, it always compensates the wastes that continually take place in every human system.

It is true that in an adult body there is not much waste. But for all work done by man he loses his energy to a great extent and it certainly needs renewal.

Our Master says: "The human body like that of every other animal is an organism in which, by the chemical changes of its constituent parts *potential* is converted into Kinetic energy. These chemical changes depend on the presence, within the organisms, of *energy yielding substances*. Every act of the organism must diminish to a corresponding extent the *energy yielding store* which it contains. It is, therefore, essential, in order that the organism should continue to exist, that it be continually supplied with oxygen and oxidisable substances. The latter is called the organic constituent of food."

By this our Master means to say that inorganic substances of our diet, although they form a part of our body, do not furnish it with energy.

Now the question is whether men should introduce meat, fish and eggs in their diets or should remain strict vegetarians.

There are sufficient examples of the fact that men can keep an equally good health with and without animal food's.

Still there is no doubt about the fact that animal foods, although made sufficiently lighter by cooking than in their fresh state, increase animal spirits in men at least to some extent. But this amount of animal spirit can easily be done away with by the amount of moral forces naturally possessed by men. So, in order to keep the constitution of man fit for the application of physical forces against violence caused by undesirable persons the introduction of a little quantity of animal food should not be objectionable, along with his general diets. If, of course, religion stands as a bar against this suggestion, I withdraw it unconditionally.

A growing child may be given milk, wheat meal, sugar, and fruits as the main substance of his food and an adult may take small amount of nitrogenous food to repair wastes, and in order to regain his energy for works, should derive his food from carbo-hydrates and hydro-carbons—starches, sugar and fats. As Hindoos rice and *ghee* are our best diets.

For drinking purposes pure water is the best.

Tea drinking and the drinking of wine are d

unnecessary luxuries and they are not without their bad effects.

However, drinking of tea and smoking of tobacco may be allowed in a moderate scale, but drinking of wine, particularly in a hot climate like India, is never to be encouraged.

With these few words on the general principles of Hygiene I leave my readers with a request that they may not take it for a complete study on the subject, but as mere hints on it.

So far as the application of measures for the prevention of diseases is concerned, we can accept all the suggestions given by a general Hygienist excepting the administration of big doses of the ordinary specifics and of crude vaccination. For, the internal application of the *genus epidemicus* which is Homœopathically indicated for the whole disease or the nosode, as has already been said, in its highly potentised form, is much superior to the former. The latter is never followed by any bad effects, the former at times causes innumerable troubles in the constitution of man which demands a regular course of treatment for their eradication.

In order to strengthen this idea I am inserting here a valuable article written by late Dr. Younan, the most veteran Homœopath of our city during his last days, with his kind permission for the insertion.

XXI

Vaccinosis

DR. W. YOUNAN, M.B., C.M. (*Edin.*).

IN the last February number of "The Homœopathic World" appeared a leading article under the above heading. Its appearance at this time is very opportune, now that an epidemic of Small-Pox is subject-matter of daily conversation, both lay and professional.

Every Homœopathic Physician is tired of dissuading people from being vaccinated in the ordinary way, while Allopathic Physicians are never tired of persuading people to have the operation of Vaccination done without delay.

What is the Homœopathic objection to crude Vaccination? The principle of Vaccination is Homœopathic, *while the dose is not.*

The Science of Homœopathy rests on three pillars—the Law of Similars, the Single Medicine and the Minimum Dose.

And what is Vaccinosis, of which we are writing?

It is the diseased condition of the system induced by the introduction into it of a poison, euphemistically called Vaccine Lymph, but which is really Vaccine Pus.

We do not get the Cow-Pox Disease to order, and so the Virus is passed through the human subject, and the resulting Lymph or Pus is preserved in sealed tubes, to be used whenever and wherever occasion arises for its use. Just reflect for a moment on the heredity of an agent so prepared and so used!

Many conscientious objectors to Vaccination base their objection on this ground, and rightly so.

Compare the risk run by a person vaccinated in the ordinary way with that which is incurred by one who is vaccinated Homœopathically. In the latter case the Virus is run up to a high potency or attenuation by the methods laid down by the Homœopathic Pharmacopœia and the risk of overdosing or poisoning is reduced to a minimum.

It is well to remember that the immunity conferred by Vaccination from Small-Pox is relative and not positive. Most of us know of people dying of Confluent Small-Pox soon after a successful Vaccination, and we Homœopaths believe that the potentised Virus is a protective as the crude one, *when it is protective*.

It may surprise you, gentlemen, to hear that on one occasion I yielded against my will to the repeated solicitations of a Life Insurance Agent. When the business was well under weigh I received a communication from the Insurance Office that as the examining officer could hardly find marks on my arms of a primary Vaccination, it would be necessary for me to be re-vaccinated. This necessity proved to be the utter collapse of my Insurance Policy—both the Insurance and the Insurance Agent were put off *sine-die!!!*

When a student at the Edinburgh University, I had been taught to revere the memory of Jenner as one of the benefactors of the human race. Vaccination, as introduced by him, was considered an unalloyed blessing. But though it is half a century since I was a

student I well remember a circumstance which took the bottom out of my medical conceit.

Very shortly after I took my degree, a Senior Doctor practising at Folkestone in the South of England, requisitioned my services as an assistant for a few weeks to enable him to take his annual holiday.

I was called one morning to a neighbouring cottage, and on my arrival there found a fire burning at the far end of the dining-room, and close to the fire I noticed a heap of blankets apparently covering an object beneath. Just then the lady of the house appeared and I asked her the meaning of a fire on such a hot day—for, the South of England, especially by the sea-side, can be quite hot in the Summer and Autumn months. And what is the object by the fire-place covered with a heap of blankets? "Come and see, Sir", was her reply. Taking me to the place, she pulled aside the blankets and revealed the figure of a child covered from head to foot with an eruption as thick as the bark of a tree.

What is the meaning of this? I asked. And the distracted mother of the child replied

that a second Vaccination was responsible for it. What a shock to my nerves, when from my early student days I had learnt to regard Jenner as a hero and his discovery of Vaccination as one of the greatest in the domain of medicine!!

Unfortunately my stay at Folkestone came to an abrupt termination and I heard no more of the patient—but the memory of this case has never faded, and as the years went by it served as an illustration of the ill-effects of Vaccination.

How many ill-effects have accumulated with the experience of years of Medical practice it will be difficult to calculate. I have become, and mean to remain, an anti-vaccinationist. By a strange coincidence when I married, rather late in life, my wife told me that her Father was an anti-vaccinationist also, and had paid fine after fine to the French Government (the family lived for years in Paris) rather than get himself and his children vaccinated. It is very sad when the pendulum swings to the opposite extreme. Truth often lies in *medias res*.

Only a few days ago I heard of a leading

Allopathic Doctor who could not in conscience recommend Vaccination to his patients.

“My child”, said he, “developed unusual and alarming symptoms after Vaccination and was saved from death with difficulty. Besides all the European patients admitted into the Small-Pox wards of the Campbell Hospital had been vaccinated shortly before the attack.”

This reminded me of an incident which occurred shortly after my return to India from my studies in Edinburgh. A rich lady from Agra, with her two daughters, came to see my Mother. In course of conversation, and as there prevailed an epidemic of Small-Pox in town at the time, I naturally asked if she and her daughters had been recently vaccinated. “Don’t talk to me of Vaccination”, she replied with tears in her eyes. “I lost two bonny boys of Confluent Small-Pox soon after a successful Vaccination.”

How her remark cut me to the quick, and how it set me thinking of the possibility there might be of Jenner’s discovery of Vaccination not being the whole truth after all!!

How many of us, practitioners of the

medical art, would have a similar story to relate?

We, Homœopathic Physicians, therefore, have our own method of Vaccination, and we believe that the so-called Vaccine Lymph is rendered safe by being highly potentised.

In our method of case-taking, the question is invariably asked, how often have you been vaccinated? And when it is found that the operation has been repeated an antidote to the poison is prescribed and usually works well. Of such antidote there is more than one. A favourite with me is *Mercurius*. In *Thuja Occidentallis* is another. In *Antimonium Tartaricum* is a third. Re: the last, I well remember a railway journey to Hooghly I made in the company of a well-known Senior Allopathic Doctor who had served the Campbell Hospital for many years. The conversation naturally turned on subjects medical, and, as it was the Small-Pox season, I told my companion that Homœopathy possessed a number of specific remedies for this fell disease. *Antimonium Tartaricum* (*Tartar emetic*), came in for a lot of praise, and its skin symptoms, in the

proving of the *Materia Medica* under that drug, were pointed as being similar to the eruption of Small-Pox. Startled by this revelation my companion confessed that on one occasion he had given *Antimony* injections to a patient supposed to be suffering from Kala-Azar, and as a number of pustular eruptions appeared on the skin, he decided that the poor fellow had developed Small-Pox. No time was lost in sending him to the Small-Pox Wards of the Campbell Hospital where he died. Assuring my companion that he was responsible for the death of that poor man, I hoped he would become a better and a wiser man!!!

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