HOMEOPATHIC PHILOSOPHY

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Tonight, and for the next three Tuesday evenings, we will consider together, in an informal manner, various aspects of homeopathic treatment.

We will cover four aspects of homeopathy—its philosophy, pharmacology, practice and research—the four roots of the homeopathic tree, as it were. We will devote an evening to each of them, if necessary. However, any separation of a whole into its parts is an artificial device at best, so that we need not be bound to any rigid outline. We shall attempt to stress an inclusive approach to our subject, considering it from the general to the particular. After all, our chief aim is to present homeopathy in as large a frame of reference as possible, fitting in the pieces of this larger picture as we go along.

I hope that without too much effort on our part we will soon be able to see homeopathy as a constellation of a number of related philosophical concepts which resulted from the practical application of certain basic therapeutic techniques. These concepts and techniques are dependent upon each other as they enrich the total picture of medical therapy but each is also completely free to make active contributions in other fields. As our discussion unfolds this evening we may gradually realize the inclusive, synthetic purpose implied in homeopathy when it is viewed as a total therapeutic concept derived from the field of medical pharmacology, but with potential application elsewhere.

As a group we represent varying orientations to our subject. Some of us are scientists, others are not. The majority of us are now, and have been for many years in direct contact with homeopathy. A few of us knew of homeopathy in the past but have lost touch with it and now wish to re-establish contact again. Some others of us know nothing of homeopathy. Because of our varying backgrounds we had best consider homeopathy in as simple and basic a manner as possible. No previous knowledge of homeopathy will be assumed, and the learned among our group will have to be patient with the less-learned.

What then, is homeopathy? Before this lecture many of us probably looked up the word in Webster's dictionary and read

> "Homeopathy — the theory holding that disease is cured by remedies which produce on a healthy person effects similar to the symptoms of the complaint of the patient, the remedies being usually administered in minute doses."

The Oxford dictionary says essentially the same thing.

> "A system of medical practice founded by Hahnemann

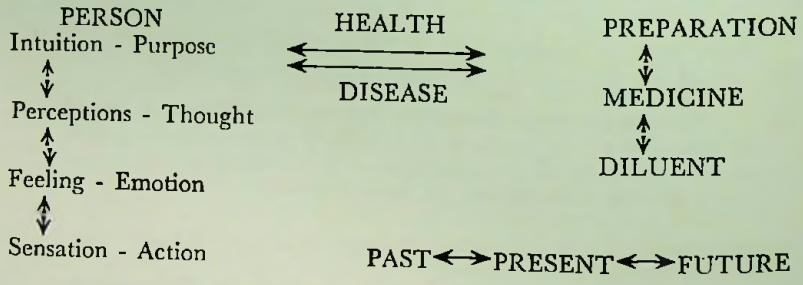
of Leipsic about 1796, according to which diseases are treated by the administration (usually in very small doses) of drugs which would produce in a healthy person symptoms like those of the disease treated. The principle is expressed in the Latin adage "Similia similibus curantur."

Now these descriptions are correct as far as they go but they don't go far enough! There is quite a thorough article on homeopathy by William Helmuth, former Dean of the New York Homeopathic College in the Scholar's Edition of the Encyclopaedia Brittanica, the eleventh, for reference by serious enquirers. The recent Brittanica contains only a summary of this original article.

Why don't we use a common sense approach to our subject? This is usually the most rewarding. Homeopathy is, after all, one among many methods of treating ill persons with medicine. In other words, in homeopathy, as in all systems of medical therapy, the relationship between a person and the medicine he receives is studied and put to practical therapeutic use. This relationship could be expressed diagrammatically as

consisting of the person (P), the medicine (M) and the relationship between expressed by the arrows in equilibrium. Each of these three components consists of a secondary relationship. Each one of us "persons" represents a subtle inter-relationship between our respective sensations, feelings, perceptions and intuition and their expression in actions, emotions, thoughts, and purpose. The medicine also is practically never in its simple, unmodified state but instead is combined with a carrying vehicle, or diluent. The method of preparation also affects the action of the medicine.

Lastly, the relation between the person and medicine may exist in healthy or ill subjects, and if on ill persons the duration of the illness past, present and future must be included. Therefore, our final diagram is



We can derive a great deal from this apparently simple little diagram. First of all, medicines can be studied either by their action on the sick or on the healthy. Homeopathic medicines have all been tested on healthy persons, so that their true effect can be known unmodified by disease symptoms. This testing of medicines on healthy persons we call "proving" after the German *Prüfung* or testing. It is represented by the health arrow. The application of the results of these provings to treatment of disease, so that an ill person will receive the medicine which would produce his symptoms in a healthy person is, of course, the method of treatment by similar symptoms which the dictionaries usually stress as the total of homeopathic practise. This "similar symptom" is represented by the DISEASE arrow and the HEALTH arrow together.

When substances are tested on animals pathological, physiological and biochemical effects can be studied. The tests performed usually result in the death or at least the maiming of the animal. Obviously, homeopathic provings on healthy human beings cannot be carried to such extremes. However, they can be taken to the point of reversible physical changes, but not to the point of irreversible pathology. Their uniqueness lies in the *verbal* reports of the provers, something unobtainable from laboratory animals. Through these verbal reports, permanently recorded in the words of the prover, not in medical terms which may be soon outmoded, the subjective reactions of the patient are opened to study — physical, emotional, mental and intuitive.

As a result the *total* effects of the medicines can be recorded. Because of this complex, detailed study of medicine action it is possible for the homeopathic physician to make use of just as detailed a study of the subtle reactions of each ill person to his disease. Thus the homeopathic physician is often able to *individualize* one patient from another who may have the same illness. Each ill person is unique, just as every pine tree is unique among pine trees. The homeopathic physician focuses on the *person* who has the disease, rather than the *disease* which has the person. He differentiates between the *symptoms* of the disease like the sneezing and running nose of a person with a cold, and the characteristics of the person with the cold, such as reaction to weather, time of day or night, fears, moods, etc. His approach is descriptive, like the botanist or geologist, rather than analytic, like the chemist or engineer. It is inclusive rather than exclusive. (This *individualization* approach based on the *totality* of symptoms is represented by the arrows connecting the four spheres of human expression.)

The various approaches we have considered together so far are not unique to homeopathy. Their partial application may be traced in many fields. The recent use of double-blindfold tests in pharmacology and the introduction of ataraxic drugs has resulted in a greater emphasis in the testing of medicines on healthy individuals. From this follows

a greater recognition of the *individual* effects of medicines and of the *totality* of their effects. Treatment by similars has been a basic tenet of vaccination and immunology, as well as an unrecognized factor behind the use of cancer producing agents such as X-ray and radium in the treatment of cancer. The whole psychiatric field is necessarily descriptive rather than analytic. We could give many other examples of the joint application of these principles to homeopathic and non-homeopathic fields. However, Hahnemann's practical therapeutic use of the relation between the medicine, the diluting substance and the method of dilution appears to be a unique contribution to all of science. Homeopathic medicines are prepared by diluting them with pure ethyl alcohol or milk sugar in proportions of 1:10 or 1:100. In centesimal dilution (1:100), if liquid, one drop of the original substance would be added to 99 drops of pure ethyl alcohol, and the vial containing the mixture struck many times against a leather pad. (This is called succussion). Then one drop of this mixture is added to 99 drops of pure alcohol in a fresh vial and the process repeated. When the desired stage of dilution is reached it is added to a large number of milk sugar granules. These granules are then described by the name and dilution, for example Belladonna 30 centesimal, Zincum 200 centesimal. The official Latin terminology is used whenever possible. These succussed dilutions may be carried far beyond the point past which there should be none of the medicinal substances left — only diluting material. Yet far from losing activity, materials prepared in this manner increase their medical action, often developing new qualities not apparent at lower unsuccussed dilutions. Some materials which have no medical value in gross dilution (like quartz) develop profound physical, emotional and mental effects at succussed high dilutions. This paradoxical, yet deeply significant relationship between the medicine, diluent and method of preparation is expressed in the arrows relating them in our diagram.

Another unique property of homeopathic therapy is that it is truly psychosomatic pharmacotherapy. A single medicine may act simultaneously in a physical, emotional and mental manner. Particularly since World War II the whole of medicine has become increasingly psychosomatically oriented but, so far at least, in diagnosis only.

Last of all, and probably most important of all, in treating illness homeopathic physicians observed a consistent, predictable type of response on the part of their patients. Over and over as people responded to therapy, their complaints shifted from one area to another, but usually from more vital organs to less vital organs, almost as though some inner healing force were directing the course of reaction. Head symptoms would move downwards to the trunk and gradually along the extremities to the hands and feet. Illness of vital organs such as the lungs and heart would shift into the throat or intestines, characteristically ending as a discharge or as a skin eruption. Affections of the mental sphere would move into the emotional and then into the

physical sphere. In the process of treating long-standing chronic conditions supervening illnesses often returned, usually briefly, but nearly always in reverse order of their appearance, the most recent returning first, the oldest, last. It soon became evident to even the most casual observer that the symptoms of an illness are often not dangerous in themselves, to be removed by any means, but instead they represent an attempt by the body to heal itself, to re-establish a state of health.

The homeopathic remedies appeared to be able in some manner to aid in this attempt. Obviously there were many conditions where this approach was not correct — where the symptoms of an illness were of such a nature that they had to be removed as speedily as possible by any means — but where it applied it was found to be gentle and sure, often miraculous. In other words, homeopathic physicians of necessity try to see below the symptoms of a particular illness to that point of imbalance which the disease symptoms are attempting to restore to balance. From this viewpoint disease is not evil in itself, but has as an underlying purpose the maximum possible good of the patient.

Rather than fight symptoms, one may accept them and use them as a guide to nature's attempt to restore harmony; or, as an ancient Tibetan manuscript puts it, "Disease, both physical and psychological, has its roots in the good, the beautiful and the true. It is but a distorted reflection of divine possibilities."

If homeopathy represents a certain viewpoint toward the problems of disease how does this viewpoint correspond with the Weltanschauung —the world view—of our contemporary philosophers and what is their philosophic heritage? Before Roger Bacon introduced deductive rationalism in Western Europe the few scientists of the time based their work primarily on the accepted philosophy of their day, a philosophy dominated by the Christian church. Since Bacon's time philosophy has more and more based its teachings on science. This has never been so true as in the 19th and 20th centuries, when the discoveries of science, and in particular physics, were so basic as to produce a revolution in scientific thought comparable to that following Copernicus's substitution in the 15th century of the heliocentric for the geocentric concept of the universe. Therefore, we must seek the foundation of 19th and 20th century philosophy in 19th and 20th century physics. In general, all but the most advanced thinkers of the late 19th century had a mechanical, causal, rationalistic, deductive concept of the universe as a great machine made up of heavenly bodies composed of indestructible atoms set in the ether of space. In mathematics the rationalism of Descartes held sway; in physics Newton's laws of mechanics; in the biological sciences Darwin's essentially causal explanation of the origin of the species. In medicine, it was the age of Cohn's classification of bacteria; Schwann's discovery of the cell; Lister's antisepsis. Scientific pharmacology was in its infancy. Men were sure that the mind could discover all the secrets of the universe — God and mystery had been

replaced by reason and logic. It was the age of the materialists, mainly German, such as Vogt, who considered thought to be a secretion of the brain cells; Haeckel who denied supersensible phenomena, (as did T. H. Huxley, Herbert Spencer, Auguste Comte) and many others. It is interesting to note that the majority of these materialists were born and died in the 19th century. They were true children of their age, whereas they were preceded by the great German idealists: Kant, Fichte, von Schelling, Hegel and Schopenhauer — all of whom were born in the 18th and died in the 19th centuries. This latter group bridged the two centuries. Hahnemann, of course, was their contemporary, both philosophically and by birth. Homeopathy was born in the world of German idealism but has lived ever since under the judgement of that 19th century German materialism which has dominated medical thought in the Occident up to the present time. With few exceptions, even the best of our medical thinkers today have not as yet applied the philosophic tenets of 20th century physics to medical phenomena. We still live in the past century. Yet, as most of us know, during the past fifty years a fresh wind has blown through the world of physics theory, clearing away the detritus of imperfectly formed theories and revealing the underlying foundations of physics more clearly. Let us consider together in a necessarily superficial manner the experimental framework of this new physics. Then we can abstract from this framework the underlying philosophical principles and compare them with the principles of homeopathy which we have already considered.

First of all, what was the attitude of the average physicist at the beginning of the 20th century? At that time the physical universe was conceived to consist of six components, space, time, matter, energy, gravity and inertia. Gravity and inertia were viewed primarily from the standpoint of Newtonian mechanics and energy in terms of Faraday's and Clark-Maxwell's classic work with electro-magnetism. Matter was made up of Dalton's indivisible atoms — space and time were considered so fundamental as to be a priori, indiscussable. Matter was the first concept to be modified by new discoveries, foreshadowing changes for the other five. Thanks to Röntgen's discovery of the X-ray in 1895, Becquerel's discovery of radio-activity in 1896 and Thompson's discovery of the electron in 1897, the concept of the indivisible atom was destroyed. Historically, it is interesting to remember that Paul Curie, the co-discoverer of radium, was the grandson of Pierre Curie, one of the first homeopathic physicians in England. And Dr. Emil Grubbe of Chicago's Hahnemann Medical College was one of the first physicians in the world to use X-ray for the treatment of illness.

The age of a reasonable, mechanical universe made up of interacting atoms had added to it a universe of unknown, shifting energies and radiation. Fittingly enough, in the first year of the 20th century Professor Max Planck of Berlin announced his quantum theory of radiation, that energy was emitted or absorbed in discrete particles called quanta, which contain energy of an amount proportionate to the wave-

length of the radiation. In his own words, "The old laws of classical mechanics continue to hold satisfactorily for all processes in which the velocity of light may be considered as infinite and the quantum of action infinitely small". In other words, wherever matter interacted not in a radiant manner, and not at speeds approaching those of light, the old laws of Newton, Descartes, etc. still held. But whenever one dealt with radiations or rapidly moving matter one had to consider Planck's new concept. As a corollary to this concept, Planck in his work with simple linear oscillators demonstrated that, "The oscillator reacts only to those rays which it is capable of emitting, and is completely insensitive to adjacent spectral regions." To tie these two observations together, radiant matter functions as discrete particles of energy with a particular wavelength, and material which radiates can, in turn, be activated only by radiant energy of the same wavelength. In other words, a radiatory phenomenon acts in a discontinuous manner. It is qualitative, not quantitative. As Sir James Jeans described it:

"Planck imagined all kinds of radiations to be emitted by systems of vibrators which emitted light when excited, much as tuning forks emit sound when struck. The old electrodynamic laws predicted that each vibration should gradually come to rest and then stop, as the vibrations of a tuning fork do, until the vibrator was in some way excited again. Rejecting all this, Planck supposed that a vibrator could change its energy by sudden jerks, and in no other way; it might have one, two, three, four or any other integral units of energy, but no immediate fractional numbers, so that gradual changes of energy were rendered impossible. The vibrator, so to speak, kept no small change, and could only pay out its energy a quarter at a time until it had none left. Not only so, but it refused to receive small change . . ." *The Universe Around Us*, p. 116-7.

An oscillator may respond to a weak radiation of its own frequency, but it will not respond to a powerful radiation of another frequency. It is discontinuous, not gradual in action, reminiscent in physiology of the all-or-none law of Starling, or in philosophy of Hegel's dialectics. This principle of discontinuity, or divergence, provides a theoretical insight into the action of homeopathic medicines, as we will consider in more detail on our evening devoted to homeopathic pharmacology.

Five years after Planck described his quantum theory, Einstein made his first major contribution to the new physics — his restricted theory of relativity. By re-evaluating the work of two American physicists, Michelson and Morley, who had shown in the 1880's that the speed of light was constant, independent of the motion of the observer, Einstein was able to erect a series of mathematical formulae showing that time was a function of space, operating as a "Fourth Dimension." Thus two of the 6 "constants" of the 19th century physicists were shown to be dependent upon each other — and our two functions, space and time, have been replaced by space-time. Soon after this, in a similar

manner, Einstein re-evaluated Planck's quantum theory, applied it to the transmission of light, and showed by the well known formula $E = MC^2$ of present-day atomic fission that matter and energy are interchangeable. Thus the second pair of 19th century physical constants had been united into one unit mass-energy. This discovery was accompanied by Einstein's description of his special theory of relativity, in which space-time-matter and energy are shown to be interdependent upon each other, and that the weight, or mass of a body changes as it moves through space and is, indeed, a form of energy. Of our original six physical constants, we are left with a pair, gravity and inertia, and four of a kind; space-time-matter-energy.

Following this, Einstein introduced his wholly new concept of gravitational field physics, in which inertia was shown to be a function of the circular fields which surround all matter. As a corollary to this it followed that space was curved, and the greater the amount of matter in a given area in space, the more curved the gravitational lines around it, from which follows the paradox that the less the matter in a given area the less curved the circles which bound it and the greater the area they enclose. Of our six original constants, we are now left with two; space-time-matter-energy and gravity-inertia. Shortly before his recent death Einstein announced his unified field theory in which he attempted to unite his concepts of field physics with his special theory of relativity, so that all six concepts of our physical universe would be welded into a continuous synthesis. Whether or not he succeeded in doing this we must wait for future experiments to decide. In addition to Einstein's gigantic contribution to contemporary physics, we must mention a few other workers.

In 1925 De Broglie announced his hypothesis that light functions as a wave motion in certain types of interference, in addition to Planck's discrete particles or quanta; and, at about the same time, Heisenberg, Schroedinger, Dirac, and Pauli developed a new wave mechanics or quantum mechanics which centers around the waves connected with electron spins and explains quantum phenomena by attributing wave functions to sub-atomic particles.

During the same period there have been associated discoveries — of isotopes, cosmic rays, subnuclear particles and, finally, nuclear fission.

In 1927 Heisenberg developed his principle of uncertainty which emphasizes the point that no electron can ever be completely understood in itself because any method of observing it will affect it — and when this uncertainty factor is measured it is found over and over to correspond in magnitude to Planck's constant H.

As Heisenberg said himself,

"The interaction between observer and object causes un-

controllable and large changes in the system being observed, because of the discontinuous changes characteristic of atomic processes."

(*The Physical Principle of the Quantum Theory*)

In the words of a number of present day philosophers:

H. W. Carr,

> "The general principle of relativity now proposed by Einstein is acknowledged however, to concern the most fundamental philosophic concepts . . . The new principle is that every observer is himself the absolute and not as has been hitherto supposed, the relative center of the universe. There is no universe common to all observers and private to none."
>
> —Whitehead, *Religion in the Making,* 90

Cassiuss J. Keyser,

> "To be is to be related."
>
> —Mole Philosophy and other essays

H. A. Overstreet,

> "When we come forward to modern days we discover a far clearer sense of what the cosmic order is. The sciences . . . have been progressively triumphant efforts to discover how matters hang together in the universe, what the basic correctedness really is . . . Reality is relatedness. Our task is to discover that relatedness or, . . . to bring it into being."
>
> —The Enduring Quest, 1947-48

Bertrand Russell,

> "It is a striking merit of Einstein's theory that he succeeds in expressing the laws of nature in a form which is the same for all observers whatever their motions and whatever their systems of measurement. Einstein's theory enables us to isolate those absolute features of the world which are entirely independent of the observer. For this reason, Einstein's theory of Relativity could be justly called the theory of absolutes, and if it had been so called, many popular misunderstandings of it would have been avoided.
>
> In other words, Einstein's theory is based on the absolute Relativity of all phenomenon."

Alfred N. Whitehead, (1900's)

> Reality is omnipresent, including physical, moral, aesthetic experience and creative will. "The world is a multiplicity of finites seeking a perfect unity."

F. C. Smuts, (1900's) Holism.

"Each whole is unique."

Because it is so basic to our consideration of 20th century philosophy let us elaborate a little on Smut's concepts of holism.

In a very real sense we can say that philosophy is the study of relationships or wholes. Aristotle's classic philosophy was divided into five overlapping groups: natural philosophy or physics, which deals with the relation of various physical phenomena to each other in time and space; psychology, the study of the emotional relations of men to each other and their environment; logic, the study of mental interrelationships; ethics, the study of human interrelationship; and metaphysics, a sort of catchall study of the relation between those things in the universe which cannot be included in one of the four preceding groups.

Since relationships are never static, but always ending and becoming, any such study necessarily involves various ways of viewing them, depending upon our reference frame.

A man walking toward a stream may at first see a rapids. On walking in one direction, toward its source he may see that it rises in a lake, and on walking in the other direction he may see that after the rapids the stream drops in a waterfall. If this same man were to view the stream from an airplane above it he would see in one glance the lake, the rapids and the waterfall. He would see as a whole what he formerly saw in parts. The recognition of wholes represents a viewpoint which is increasing each year in philosophical circles. There is, of course, nothing new in it. Smuts merely gave a name to a phenomenon which had been in existence as long as man has been able to think. Nor is there anything arbitrary about it since the ability to see wholes, rather than parts, is relative to the consciousness of the observer and to the contents of the field of observation. As Korzybski of General Semantics fame, would say, each viewing of a whole is a unique event, defined by the observer and what he observes at that unique moment, since both will be changed in the next moment.

The holistic viewpoint then is an attempt to view wholes rather than parts of wholes. Although it recognizes cause and effect as operating within certain relative frameworks, it is wary of final cause and effects since each cause is the effect of a preceding cause, like the chicken and the egg. In contemporary terms it is acausal. It also recognizes that certain phenomena may coexist together as *a* whole at a certain moment in spite of their having no rational cause-effect interrelationship. In other words, they exist as instantaneous temporal wholes, or wholes in a given moment of time, rather than in causality.

The psychiatrist Karl Jung, in his application of this principle to

unconscious psychological phenomena, called it the principle of synchronicity. Holism also recognizes the magic of discontinuity or the existence of prolonged temporal wholes, in which their apparent causal relation implies the existence of a quality not implied in the originating substance, but which appears in its effect. In other words with phenomena in which the sum is greater than the parts, like the magical appearance of a butterfly from the chrysalis of the caterpillar.

We have dealt at such length on the holistic view because it appears to be the single most important principle both of 20th century physics and of homeopathy. It leads naturally to a consideration of purpose, the implied essence behind each whole, for this holism is a new holism, differing from that of the 17th century rationalists like Descartes, Galileo, Newton, Liebnitz, and Spinoza, who felt that a whole was equal to the sum of its parts — the parts are arranged to serve the purpose of the whole. This new concept is teleological — it interjects purpose into the world view, (but not a purpose *of* the universe as in the older metaphysics, which erected a dualism between this world and an abstract, philosophically conceived perfect world), but rather that the purpose is *in* the universe, the two are one.

Among present day investigators, Langmuir, the electrical engineer, described one system as *convergent*, in which behavior can be determined by the average of the parts, and *divergent*, in which a single discontinuous event can affect the whole aggregate. The purposive approach to phenomena also penetrates many fields: for instance in sociology — culture, integration, group dynamics: in psychology — Kafka's gestalt, Jung's synchronicity, ego, behaviour, drives, personality, psychosomatics; in biology — immunity, ecology, homeostasis, metabolism.

Parenthetically, we must all have noted the predominance of Germans among the basic theorists of the 20th century physics. It is almost as though, at the higher turn of the spiral, they have solved the duality created by them as 18th century idealists and 19th century materialists. Just as the mythological Phoenix is reborn anew after self-immolation in fire, so the German materialism of the 19th century symbolically entered the fires of matter and was reborn as the German supra-materialism or infra-idealism of the 20th century.

To sum up, then, 20th century physics supplements 19th century physics by being absolutely relative rather than relatively absolute; synthetic or holistic instead of separative; discontinuous rather than average; statistically acausal rather than theoretically causal; purposive rather than coincidental; descriptive rather than analytic and uncertain rather than certain.

Whereas the principles of homeopathic practice and philosophy were completely antithetic to the attitude of 19th century scientific philosophy, by contrast each of these characteristics of 20th century physics is basic

to homeopathic philosophy. The principle of similars, involving an inclusive attitude to the total symptoms of patient and medicine is both relative and holistic. The ability of succussed homeopathic microdilutions to catalyze (I use the word loosely, for lack of a better) a therapeutic response in sick individuals would appear to be a specific discontinuous phenomenon, comparable to the quantum and photon effect (also, interestingly enough, liberated by agitation of the active substance). The arrangement of proving data in the non-technical words of the provers and the approach to homeopathic case taking are both acausal and descriptive. The therapeutic effect of homeopathy has been found repeatedly to be in essence purposive or teleological. In terms of the effect of the observer on his field of observation, as described by Heisenberg in his uncertainty phenomenon, the homeopathic observer tries to keep this to a minimum by reporting medicine effects in the words of the subject, not as interpreted by the physician conducting the provings.

In a nutshell, then, can't we say that "homeopathy is a therapeutic technique formulated by Samuel Hahnemann of Leipsic, Germany about 1776, in which the homeopathic physician, in a holistic, purposive, acausal, convergent manner, treats each illness with succussed dilutions of medicines which may produce the physical, emotional and mental symptoms of the illness in a healthy person. The two unique aspects of homeopathic therapy are the use of medicine in succussed dilutions, and the conscious use of truly psychosomatic medicines which are capable of acting physically, emotionally and mentally simultaneously in the same person."

We have, then, today an expressed or implied philosophical awareness in many fields of an inductive, acausal, teleological, holistic approach to life as well as a causal, deductive, mechanical, separative approach. Granted that this is merely an expansion of the minds of men to embrace a more inclusive world view, nevertheless for the western rationalist rebelling against his medieval mystical roots by denying them, it is an abrupt, and literally world shaking, about face. And in terms of this new view, homeopathy may be seen in a more understandable and inclusive manner. Indeed, even a superficial evaluation indicates that of all the existing fields of medical therapy homeopathy marches most in step with the new rhythm of the times.

Actually, homeopathy is not so much a therapy ahead of its time as it is timeless. Instead of being something new itself it is rather a restatement for the medical field of laws of nature so basic as to be axiomatic. The primal essence of nature must be experienced; it cannot be known. As a Zen philosopher might put it; "We may see the lightning flash; but thunder shakes us in our very marrow."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