

“The Spiritual Power of Medicine does not accomplish its object by means of Quantity but by Potentiality and Quality.”

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We have taken the above from our Master's *Materia Medica Pura*, Vol. I, p. 16, Dr. Dudgeon's Translation. Before deducing and drawing out all the natural implications and corollaries of the above epoch-making immortal utterance, we would request some of our Indian friends and colleagues who are not only sceptic, egoistic and dogmatic in the highest degree possible but are thoroughly imbued with a peculiar tenacious touch of Materialism, to see and closely examine, with the powerful aid of their lynx-eyed vision—though ours is said to have been already dead and gone, whether the above head-line was really written by our Master and is to be actually found in the page and volume of the Work named, or is merely a fabulous fiction of a brain alleged to have been already deranged, devitalised and diseased by the infernal incubus of unmerited titles. But alas! the grapes are sour indeed! However, let us examine the above truth in detail.

Just as we analyse the above utterance, two things come to our mind;—first of all, namely, a vital substance and a medicinal substance: the vital substance is deranged or disordered by disease or diseases, and the medicinal substance possesses virtues or qualities wherewith to rid the vital substance of its derangement or disorder. The vital force or vital substance being a simple substance, it is invisible, indivisible, immaterial and qualitative in nature, as all simple substances are, and our medicinal agents are to act on such a qualitative immaterial vital force if we are to cure the sick. The sick are sick and their bodies are full of painful symptoms here and there, because their vital forces being deranged by disease-force (s) are unable to function

duly and properly all through their organisms, thus making it possible for the symptoms to appear indicating the sickness. Thus, the vital force is deranged and, for the matter of that, the man himself is sick, but not his body whereon the symptoms are staged to indicate the nature and peculiarity of the sickness. In common parlance, we say, "I have a headache, I have got diarrhoea, I am ill," thus showing that the "I" or the man himself is ill, and not his body. Moreover, our body is a mere vehicle or abode of the vital force (we are not concerned here with the question of our soul), and without the animating power of the vital force, the body is a mere mass of matter dead and defunct in every way. Such being the case, the body of itself, in itself and by itself, cannot be said to have any disease or sickness apart from the vitalising power of the life-force that sustains it and keeps it in existence. The body is what it is, with all its sensations and functions, because of the animating force of its presiding authority. It is therefore impossible to conceive that the vehicle or the abode will lack in systematic order and methodical arrangement (health) so long as its animating and presiding authority to whom it owes its origin and existence is left entirely unaffected or unaltered, that is to say, in its original, primitive, perfect state. So it is only natural to conceive that this animating and presiding deity (vital force) is first affected, altered, deranged or disordered and thereby made unable, more or less, to duly and properly function throughout the body with a view to keep it fully animated with all its normal sensations and functions, and all the distressing symptoms or signs of sickness owe their origin and subsequent existence to said inability of the vital force. Besides, if we are to conceive of our body being diseased of itself, without the vital force being previously deranged by disease-force (s), we shall have to conceive of a number of diseases or sickness having simultaneously attacked the body from all quarters, namely, fever, headache, coryza, diarrhoea, renal colic, profuse catamenia, splenic,

hepatic and cardiac hypertrophy, croup and laryngitis, and so forth, and certainly it is absurd to conceive that each of the various organs is attacked by a separate malady, though all happening at the same time, as if by a pre-arranged plan; whereas the above picture of a patient is possible when the central animating force gets deranged and its subsequent abnormal functioning through each and every cell of the organism gives rise simultaneously to all the said painful signs of sickness throughout the body. So, from all possible view points it is only reasonable to think that the presiding vital substance is deranged previously to the appearance of signs of sickness in the body, thus conclusively proving that the primitive disorder is of the life force and not of the body, and so in the matter of cure the curative agents will have to be applied to the disordered life force and not the body whereon the said disorder is made manifest by painful signs or symptoms of sickness.

As we have already said, the vital force is a simple substance, and as such invisible, immaterial and qualitative, and as action and reaction are only possible between things and substances of the same nature and quality, our medicinal agents, to work upon our vital force and to be of any the least use, must also be similar simple substances, spiritual and qualitative in nature, otherwise they will be unable to achieve the end they will be used for. So, the medicinal *material* substances, as they exist in nature, or their multi-form *material* transformations by peculiar, technical, chemical torturings, are quite unfit to cure the sick. In fact, it is "*the spirit animating every single substance, which enables it to cure certain morbid states*" (Vide *Materia Medica Pura*, Vol. 1, p. 1), and not the *material* substances (phlegma, ethereal oils, empyreumatic acids and oils, volatile salts, fixed salts and earths, resin, gum, gluten, starch, wax, albumen, alkaloids, etc.) which are either extracted by wet and dry distillation or separated by means of various re-agents from medicinal *material* substance as they exist in nature. Therefore, as

our Master has very clearly expressed it, *Medicinal substances are not dead masses* in the ordinary sense of the term, or the contrary, *their true essential nature is only dynamically spiritual—is pure force*" (*Materia Medica Pura*, Vol. II, p. 46).

So far, then, we have arrived at definite conclusions regarding the two most fundamental problems in Homœopathic Philosophy, namely,—

1. That our vital force which is a simple substance, qualitative and spiritual in nature, is the direct object of all medical treatment (barring, of course, all cases of acute traumatism) in the matter of curing the sick, as it is the primitive derangement of the vital force that is responsible for all the distressing symptoms (abnormal sensations or functions or both) appearing in the body and indicating the nature and peculiarity of the sickness to be cured. And,

2. That our medicinal agents, in like manner, are simple substances, qualitative and spiritual in nature, and the concept of *Quantity* is entirely and *absolutely unattributable to them*, as all simple, qualitative, spiritual substances are invisible and indivisible, and *Quantity* on the one hand, and *Invisibility and Indivisibility* on the other hand, being *contradictory opposites*, cannot be made to co-exist even by the omnipotence of God Himself, not to speak of the utter impotence of—

"Fond man ! the vision of a moment made !

Dream of a dream ! and shadow of a shade !" (*Young*)

In the matter of any medical treatment, we must have clear ideas about four things, among others, namely, (1) the nature and peculiarity of the object of our treatment, (2) the nature and peculiarity of the medicinal agents, (3) the relation between (1) and (2), either *heterogeneity, opposition* or *similarity*, that we are to follow with a view to cure our patients, and (4) the question of the dose to be employed for the purpose. We have already discussed fully about (1) and (2), and come to definite conclusions, and our Master has established beyond the shadow of a doubt that *Similarity* is the only relation, and, in fact, the only *Natural Law of Cure*.

We shall therefore now take up for discussion the remaining point, namely, the question of the dose.

Though the spirit of our Master, with his animating personality, is vividly present before our mental eyes, we much regret he is not physically present before us, (may his soul peacefully rest in heaven!) and so whenever we are in doubt, in trouble or in difficulty to understand any portion of his writings or any of his views, we must have to read and explain same with the help of the general principles enunciated by him. Hence, in the matter of dose, his immortal utterance, as per the head-line of this paper and embodied in his *Materia Medica Pura*, Vol. 1, p, 16 will not only give us lead and throw much light on the subject, but help us materially to arrive at a right conclusion. In the matter of dose, some of our learned Indian friends and Colleagues have understood Hahnemann to mean that *one small medicated pellet* of the size of a poppy seed, of any potency, is the *smallest dose*, whereas if the number of such pellets, of any potency, be increased, the dose will be large or larger according to the increase in the number of the said pellets. Thus, our said friends mean to say that the *spiritual* power of medicine has everything to do with *quantity*, though, as per said head-line, it will be seen that this view is quite the opposite of what our Master held in the subject, and as we have already pointed out, *Spirituality* (Invisibility and Indivisibility) and *Quantity* are *contradictory opposites*, and so cannot be made to so-exist even by the Omnipotent Creator, far less by an impotent creature! *The essential nature of the medicinal agents being qualitative and spiritual, no question of quantity can arise at all.* Hence, to speak of attributing quantity to a simple, qualitative, spiritual substance (medicine) is to speak of a *material spirit* or a *spiritual matter*, and both these imageries are not only absolutely inconceivable, but, in the words of Pope, are—

“Of so frightful a mien,
As, to be hated, needs but to be seen”.

Though we know that our said collaborators have, in the above torturing and twisting of Truth, got a special interest of their own, and that in the poetic imagery of Dryden,—

“Where interest fortifies an argument,
Weak reason serves to gain the will's assent,”

Yet such sort of misinterpretation of the most cardinal principle in Homœopathic Philosophy is absolutely unworthy of any servant of Homœopathy. One may ask, “What, then, is meant by a small or a large dose?” Why, the real interpretation, in faithful obedience to the head-line dictum of our Master, has been already given by all his faithful disciples and followers in their own books and stray writings, and of these great and noble souls the names of Drs. Boenninghausen, Guernsey, Hering, Dunham, Kent, Allen, Farrington and a few others will be eternally associated with that of their Master and be eternally honoured and adored with him till the last vestige of human society and civilisation will exist. We are extremely pained at heart that in the eyes and worthy estimation of our said collaborators, these great and noble souls are so many “Tom, Dick and Harries,” and our worthy associates are not willing to accept the views of these great giants in the field of Homœopathy, so far as the question of large or small dose is concerned. However, let us give below, with requisite modesty and humility, the real and faithful interpretation of these savants of the question of dose, large or small:—

1. The *largeness of a dose* depends not on the large quantity of the excipient of the medicine used, powder, globule or liquid, but on the *lower stratum of the potency* used, and so, as the potency used is low, lower and lowest, the dose is large, larger and largest, and in this way the 1x or 1c potency of any medicine may be said to be the largest dose (but not the mother tincture, as Homœopathically speaking, it is a crude material substance, and not a real spiritual medicinal agent). On the other hand,

2. The *Smallness of a dose* depends not on the small quantity of the excipient of the medicine used, powder, globule or liquid, but on the *higher stratum of the potency* used, and as the potency is high, higher and highest, the dose is accordingly small, smaller and smallest, and in this way, the limit to our smallest dose may be said to be *indefinite*, if not *infinte*, as we finite beings having no definite idea of infinity should not attribute it to any thing in relation to us. In this connection, Dr. Kent says, "we are up to the 13 M.M. (potency) and the end is not yet.—(Vide His *Lectures on Homœopathic Philosophy*, p. 261).

Now, as to the number of globules to be used as a dose, Dr. Carroll Dunham, A.M., M.D. uttered the truth as far back as 1864 in reply to a correspondent enquiring about it. Thus, in reply to the question, "*How many constitute a dose?*" he says, "If properly medicated, *one is as good as one hundred*. As there is a possibility that, in medicating several thousands at one operation, a pellet here and there may fail to get saturated, we usually give about four to six, we use the smallest pellets as most easily and surely medicated."—*The Science of Therapeutics*, etc. pp. 263-4. And this view has been endorsed by all the great apostles of our Master.

There is another important fact: Hahnemann often speaks of a *single olfaction of a single medicated globule quite as good as the ingestion thereof*, and this also shows, as possibly as ever possible, that the *spiritual power of medicine does not act by quantity*, for if the action depended on, or varied according to the variation of, the quantity of the medicine used, or the quantity of its excipient, Hahnemann would have been the last man to advise olfaction, in place of ingestion,—nay a *single olfaction of a single globule*, even in a single case. We beg of our readers to kindly go through the following quotations which will speak for themselves:—

(a) "According to the most recent development of our new system, the ingestion of a single, minutest globule, moistened with the decillionth (x) development of power

would have been quite adequate to effect an equally rapid and complete recovery ; *indeed, equally certain would have been the mere olfaction of a globule the size of a mustard-seed moistened with the same dynamization.*" *Materia Medica Pura*, Vol. I, p. 21, Foot-Note.

(b) "According to our present knowledge and experience, the same object would have been attained by taking one of the smallest globules of Pulsatilla x (Decillionth potency), and *with equal certainty a single olfaction of a globule the size of a mustard seed of the same potency of Pulsatilla.*" Ibid, p. 23, Foot-Note.

(c) "For this purpose, *a single momentary olfaction at a phial containing a globule the size of a mustard seed, moistened with the decillionth potency of Aconite (which may be kept for this use for years in a well-corked phial without losing its curative power) is quite sufficient.*"—Ibid, p. 26., (All italics are ours).

Our doubting collaborators wanted to have our Master's own words before they could listen, and we have quoted chapter and verse. Will they now graciously condescend to listen, and have the moral courage to get their false ideas, in the matter of large and small doses, be rectified in the light of the above quotations, and our interpretations thereof? Or will they choose to maintain their *false consistency which is another name for "ignoble bigotry and cowardice"*? Gentle readers! please allow us to quote the charming words of Dr. Carroll Dunham, A.M., M.D., one of the greatest apostles of Hahnemann, on this matter of true and false consistency. He says,—"*The object of our professional life is to find out the truth and to shape our practice accordingly. Consistency to this object is true consistency ; while consistency to any form of opinion or doctrine that may at one time have been supposed to be the truth and proclaimed by us as such,—consistency to such opinion merely because we may have once publicly uttered it,—this is the basest and most ignoble bigotry and cowardice.*" *The Science of Therapeutics etc*, p. 258. (The italics are ours).

Before closing we must point out that we have not written this paper on any spirit of partisanship but simply to remove the false impressions by the false teachings of our said rivals, to vindicate the truth and thereby to play the part of a humble servant of Homœopathy.

The first impression of the uninitiated, who first take in hand our voluminous works on materia medica, is to perceive no difference between the recorded provings of many medicines. He thinks on glancing over the pages of the materia medica, that every medicine has caused some giddiness, some headache some fever, some cough; all and every one of them. He remains unavoidably puzzled on the subject, until he begins to compare the records more closely and accurately, he then sees clearly the differences that exist between the various medicines and the manner in which they are similar and differ. He will first try to ascertain what kind of a pain a remedy generally produces, and on what part of the body, on what organ or part of an organ it is most apt to act. He will find under what conditions the changed sensations in the organism are produced, and these conditions he will subdivide first as to the time, at what time of the day, month, or year, periodically and so forth; under what change of position at rest or in motion, by what kind of food or drink, and by what mental emotions the condition is either aggravated or ameliorated, and lastly in what connection the various changes appear, and their accompanying symptoms. In this manner the progressive student will obtain the characteristic symptoms of each medicine; he will find by so studying each medicine, that various medicines have in some respects great similarities, but that in other respects they differ, in various ways, much from each other; he then makes comparisons as to similarities and differences, and he so finds out their relationship.—

AD. LIPPE, 1864.