

Assumptions of Homeopathy

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Abstract: Homeopathy develops a strict method of science. Its methodology contrasts with allopathic biomedical science. Both homeopathy and allopathy make use of consistent reasoning to reach conclusions, however, each scientific method starts with different assumptions. Fruitful discussion between practitioners of different methods takes place with explicit statements of these unwritten viewpoints. The separate belief systems of allopathy and homeopathy are discussed.

Keywords: materialism, mechanism, reductionism, naturalism, wholeness, singularity, dynamic force, dynamic resonance

Introduction

Homeopathic researchers expect rational discussion when they present scientific trials that may be positive according to statistics. Instead, they hear things like, "exceptional claims require exceptional evidence." But no exact statistical number exists for the word exceptional; so the evidence will never be good enough. Statistical clinical trials never address the true level of questions in the minds of allopaths. These questions are at a pre-scientific level and consist of their assumptions of nature and reality, which they may not realize they have.

Allopathic biomedicine incorporates its own set of postulates into a belief system and scientific method, and then insists that it has the only correct method. Homeopaths observe success daily in practice and maintain the correctness of an alternative approach. The first step to break this impasse is to bring out in the open the specific differences in the worldview of both systems.

Homeopathic Methodology

Homeopathy is a method of science. The purpose of homeopathy is not to develop a new philosophy. The purpose of the homeopathic methodology is to develop a practical application of the use of medicinal substances to cure disease. This practical method yields results that are repeatable and verifiable, and therefore scientific.

The practical pointers of how to do homeopathy can be called the "principles for practice." The principles of homeopathy can be molded into 10 points. (This is to mimic the importance of the Ten Commandments of the *Bible*.) Here is the list with a few aphorism numbers from the *Organon of Medicine* to show the origin

of these teachings¹:

1. Cure with symptom similarity - §24, 25, 50.
2. Prove each medicine, one at a time, on the healthy; confirm its action by curing the sick - §21, 24, 106, 108, 136.
3. Make the true materia medica free of all theory and conjecture. Each medicine is unique and produces its own specific symptoms in the organism - §110, 111, 118, 119, 134, 143, 144.
4. Investigate the entire extent of a dynamic disease. Include the totality of perceptible signs and symptoms, etiological factors, circumstances and family history - §5, 6, 7, 11, 18.
5. Choose the remedy based on the most characteristic signs and symptoms - §83, 104, 147, 153, 258.
6. Give a single remedy at a time. Give a potentized remedy. Use a minute dose repeated with optimal frequency - §25, 25a, 169, 169a, 246, 269, 273, 277.
7. Individualize the patient. Individualize the disease. Individualize the choice of medicine. Individualize the medicine dosage and repetition - §73a, 81b, 82, 83, 111, 118, 119, 246-248.
8. Remove the obstacles to cure - §5, 77, 94, 260.
9. Palliative treatments do not cure dynamic diseases - §23, 60, 61.
10. Prevent with symptom similarity - §33a.

Origins of Homeopathic Principles

The homeopathic principles of practice originate from accurate observations, repeated controlled experiments and applied experience. No specific theory came first. When a medicine was first tested on a healthy person, no preconceived result was supposed.²

The test was repeated numerous times under controlled conditions. Only after much consistent data was verified, then the conclusions of how to apply medicines were made.

To communicate these clinical experiences requires a common shared language. Words were given specific (scientific) definitions. Certain words in the list of ten principles for practice that are given above may be meaningful to a homeopath, but they will not convey anything precisely to allopaths. For instance, the phrase “characteristic symptom” is full of import to the homeopath, but may just be everyday words to others. Words like “proving,” “dynamic disease,” or “potency” may convey no meaning at all to allopathic thinkers.

In the construction of a scientific method, meaningful definitions of the language come at the beginning. The useful words with precise meanings are developed with logical thinking. The reasoning developed with common language leads to a shared experience. These verified experiences lead to agreed-upon conclusions. These positive conclusions become the principles actually used by the practitioner.

Allopathic vs. Homeopathic Method

The standard biomedical method starts with a hypothesis first. For instance, biochemical thinking leads to the proposition that “increased serotonin treats depression.” An experiment that manipulates this one chemical variable is done. The conclusions will list the one result from this one chemical.

The homeopathic method starts with focused, accurate perceptible observations of a whole living being. Many carefully controlled directed experiments are conducted on the whole person. Experiments from all points of view on all the variables are done. From the many results, the experimenter perceives the important principles.

The two methods differ and two sciences result because each method has unstated assumptions. Before definitions, before agreed upon principles, there are unmentioned belief systems. Most homeopaths have made themselves aware of the common biomedical presuppositions, and most homeopaths replace these ideas with a new worldview. These two viewpoints will be summarized here.

Allopathic Worldview

Four key words illustrate the dominant belief system of mainstream bioscience.

First point: Materialism is a framework taken for granted. “The worldview implied by the modern natural science paradigm presupposes a single fundamental material level of reality.”³ All biomedical explanations are made through the lens of physicalistic causes. They recognize a body, not a person; a pathophysiology of disease, not an illness of the whole person; biological

causes, not psychological cause.⁴ For instance, if someone suddenly receives very bad news and keels over and dies, the doctor can never say the person died of an emotion. The definition of disease is misconceived as material instead of allowing for dynamic forces or even psychosocial forces at an equal level.⁵ All biomedical explanations depend on chemistry and material physics.

Point two: The presupposition of reductionism states that disease is only physiology gone astray. Disease is reduced to a causally linked sequence of physiochemical events.⁶ The allopathic medical view assumes that the world is composed of fundamental physical units, and that if we understand every molecule and cell, then we understand disease. The external world, from this point of view, is not influenced by ideas.⁷ The universe’s most basic units are senseless, valueless, purposeless physical particles whose behavior is reducible to quantifiable measurements.⁸ The difference between animate and inanimate matter is due to different levels of complexity of biochemical molecules.⁹ In summary, reductionism says that the whole is known once the parts are known; objects matter more than the relationships between them; knowledge can be objective.¹⁰

Point three: Universal naturalism states that the cosmos and nature must always operate according to uniform natural laws.¹¹ The origin of nature is based on consistent, regular laws or principles that apply everywhere in the universe. These general laws can be discovered and written with mathematics, and this method is the reliable knowledge of nature.¹² For instance, the laws of gravity apply to all objects everywhere. The mathematical description of a falling body does not distinguish between a cannonball and a concord grape. They are the same to a mathematical formula. If all of nature follows from objective, measurable laws, then there is no need to invoke a Creator or Initiator of All. No mystery, no God enters into naturalistic thinking.

Point four: The mechanistic belief concludes that nature is a dead machine to be exploited.¹³ Scientists “came to believe that all nature functioned as a large cosmic clock, subject to the laws of physics, and they began to explain individual living things, including our bodily organs, mechanistically, as though they too were machines.”¹⁴ In the field of physics is a sub-division called thermodynamics. In the mechanistic outlook, thermodynamics consists of random units that collide and tend to maximum disorganization.¹⁵

Homeopathy’s Assumptions

The principles for the practice of homeopathy are different from the worldview beliefs of homeopathy. Four points explain the tenets that homeopathy assumes are true. These key phrases given as self-evident truths can be called axioms, to borrow a word from mathematics.

Moreover, they will be named “coherent axioms” because each axiom is mutually dependent on the other, and all are needed together to understand the complete principles of homeopathy. The word “coherent” also gives homeopathy a physics connection. The coherent axioms are outlined in **Table 1**. A brief description of **Table 1** follows:

Each axiom applies to the living being—called “part a”—and to the medicinal substance—called “part b.” Each “part a” impacts a living being in health—called “sub-part i,” and in disease—called “sub-part ii.” Each “part b” impacts on the medicinal substance in a healthy being—called “sub-part i,” and in a diseased being—called “sub-part ii.” The homeopathic coherent axioms are four in number. The basic assumptions of biomedicine have been described as four points so as to directly compare the assertions of each. See **Table 2** for a comparison of assumptions.

Axiom one: A dynamic force or dynamis exists in living organisms and in the energy of medicinal substances. In health the organism is in dynamic equilibrium and harmony; disease results in dynamic distunement. The dynamic energy of the medicinal substance makes it possible for medicinal actions; a cure is the dynamic

action of the medicine and reaction of the organism’s dynamis.

Axiom two: The wholeness of the living organism is the essential and true basic component of the curing method. The living organism consists of an irreducible, indivisible wholeness—a unity of body, mind and dynamis. Dynamic diseases are of the whole organism. The whole of the organism responds to the wholeness of each simple medicinal substance; so only one medicine is given at any one time.

Axiom three: Each person has never before existed in creation. Each medicine is unique among all others. Each person has a unique disease and individual sensitivities to medicines. Test each medicine one at a time in a living organism so that its singular characteristic actions are exactly known in the whole, complete, healthy organism. The singularity of each person and each medicine is an undeniable given.

Axiom four: The wholeness and singularity of each person’s dynamis and each medicine’s dynamic energy are able to interact. If there is similar resonance between properly energized medicine and distuned person, then curative reactions result. The thermodynamic energy of resonance transduces to electrochemical response

Table 1 – Outline of Coherence Axioms

- I. Dynamic force
 - a. Dynamis of living organism
 - i. Health is dynamic equilibrium
 - ii. Disease is dynamic distunement
 - b. Dynamic energy of medicinal substance
 - i. Medicinal action is from a dynamic energy
 - ii. Cure is a dynamic action of the medicine and reaction of the organism's dynamis
- II. Wholeness
 - a. Indivisible wholeness of living organism
 - i. Unity of body, mind and dynamis
 - ii. Dynamic diseases of the whole organism
 - b. Single medicinal substance for the whole organism
 - i. Integral wholeness of a simple medicinal substance
 - ii. One medicine at any given time
- III. Singularity
 - a. Unique individuals
 - i. Different sensitivities of each living organism
 - ii. Unique diseases of each living organism
 - b. Unique simple medicine
 - i. Test each medicine by itself
 - ii. Know each characteristic medicine action in whole, healthy organisms
- IV. Dynamic resonance
 - a. Dynamic, unique resonance of each whole organism
 - i. Unique, tuned resonance of each organism in health
 - ii. Unique, distuned resonance of each diseased organism
 - b. Dynamic, unique resonance of each whole medicinal substance
 - i. Dynamize the material substance of the medicine
 - ii. Cure with the similar resonance of dynamized medicine and distuned living organism

Table 2 – Assumptions Compared

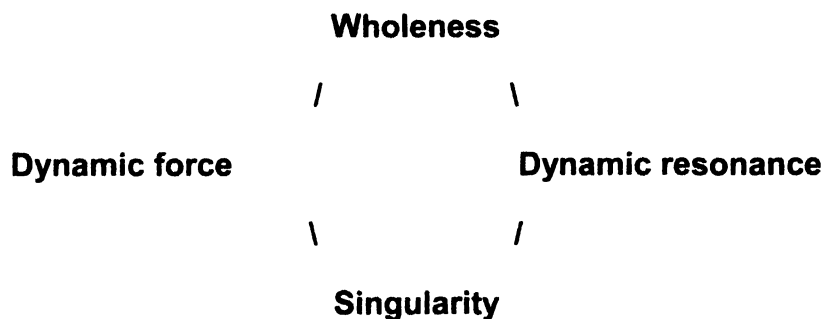
Biomedical Allopathy	Original Homeopathy
Materialism	Dynamic Force
Reductionism	Wholeness
Universal Naturalism	Singularity
Mechanism	Dynamic Resonance

and then to metabolic, immune and sensory energies.

A summary of the homeopathic coherence axioms is given in Table 3.

thoroughly indoctrinated in their methodology, but are often unaware of their unmentioned belief system. Homeopaths strongly believe in their method and should

Table 3 – Summary of Coherence Axioms



Coherence – orderly, consistent relation of mutually dependent parts

Axioms – self-evident givens

Dynamic – power or energy

Force – source or cause of power and energy

Dynamis – life energy

Equilibrium – dynamic balance or harmony

Wholeness – oneness, unity, integral

Singularity – uniqueness, individuality, characteristic

Resonance – oscillation, vibration

Conclusion

Discussions about homeopathy and allopathy must include pre-scientific modes of conception. The world-views and assumptions that lead to scientific methods should not remain unstated. Instead they should be clarified at the beginning of any serious exchange of information. “It is the theory that decides what we can observe,” said Einstein.¹⁶

The practitioners of allopathic biomedicine are

be able to explicate their axiomatic postulates. The law of similars may be concluded from direct experience, but any observations made are dependent first on a framework of axioms assumed to be true. In addition, the successful homeopath must accept all the axioms as an irreducible coherent whole to achieve consistent results.

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